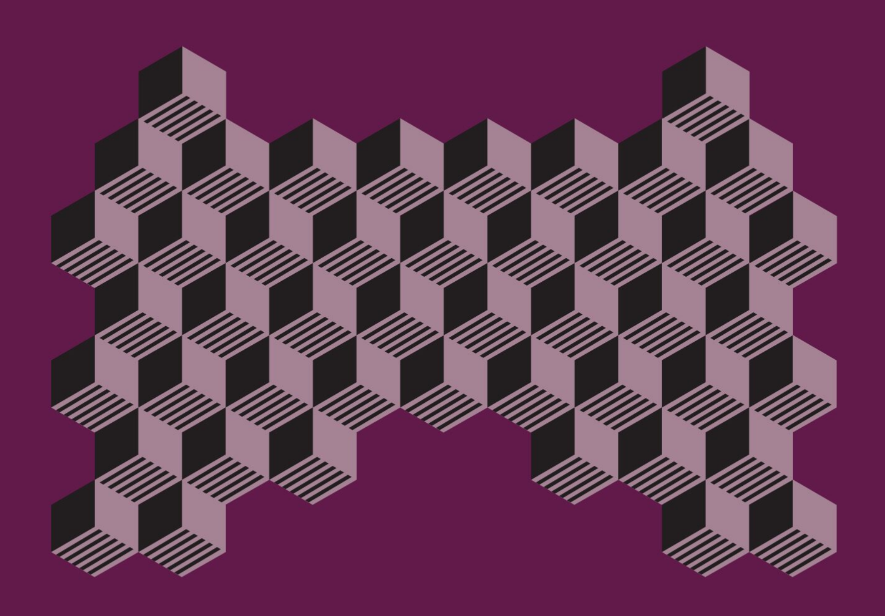
Persian Wisdom in Arabic Garb

ʿAlī b. ʿUbayda al-Rayḥānī (d. 219/834) and his *Jawāhir al-kilam wa-farāʾid al-ḥikam*

– Volume I –

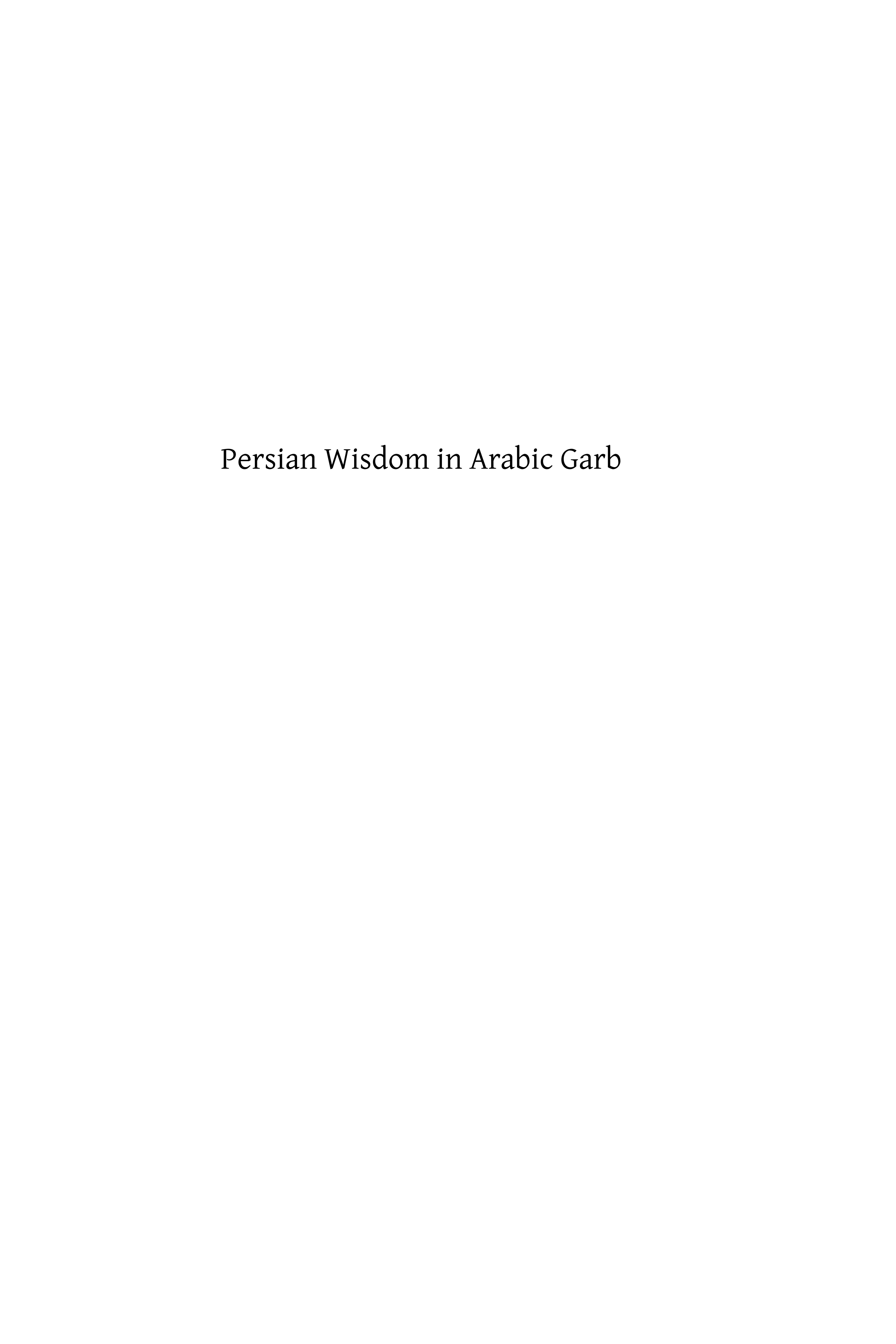


Edited and Translated by

Mohsen Zakeri

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VOLUME LXVI

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Dedicated to
Peter von Sivers

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PREFACE

This study is the story of a man of letters, ʿAlī b. ʿUbayda al-Rayḥānī (d. ca. 219/834), who flourished in the early ʿAbbāsid period. In addition to recognizing al-Rayḥānī as a prolific author of great erudition, translator from Middle Persian into Arabic, and compiler of proverbial wisdom, most references to him assert that he was *faṣīḥ* and *balīgh*, pure in writing and eloquent in speech. Not without reason some later critics preferred his literary style and depth of meaning to that of al-Jāḥiẓ. Although he was acclaimed as a brilliant prose stylist of Arabic, his contribution is, nonetheless, virtually unknown to modern audiences. He is a sorely neglected literary figure.

The present monograph is a work of no pretensions; it is offered as a small contribution towards advancing the appreciation of early Arabic literature and its ties with Iran and Greece. While much has been written about the transfer of Greek science and philosophy to Islam, the story of the parallel passage of Persian scholarly heritage to Islam has rarely been attempted, with the result that this momentous chapter in human intellectual history remains almost wholly unopened. In this book al-Rayḥānī is accorded a central place in the process of the translation movement, the foremost literary activity in the early ʿAbbāsid period.

Persian Wisdom in Arabic Garb presents a bio-bibliographical account of al-Rayḥānī and his over sixty, mostly lost, books. His *Jawāhir al-kilam*, one of the oldest collections of *al-amthāl wa-al-ḥikam* in Arabic, is edited and translated here for the first time. Although it is a treasury of ancient proverbs, proverbial phrases, and popular sayings, it reads more like an ethical essay. It contains a handful of brief similitudes, some of the *afʿalu min* kind, as well as a spectrum of finely-polished epigrams on human life, distinguished alike for their literary grace and for the keenness of their moral perception. They extol the virtues of contentment, cheerfulness, restraint in words and action, friendship, and love of home and country. The gnomic maxims are of sound sense, and of high moral excellence.

For the form in which the edition, translation, and documentation appear I am alone responsible, but I owe much to advice, criticism and help received from a number of colleagues and friends.

It is a pleasure to express my profoundest gratitude to Professor Hans Daiber, the Director of Orientalische Institut at Johan Wolfgang Goethe-Universität Frankfurt, who not only won a gracious grant from the Deutsche Forschungsgemeinschaft, but also was ever helpful in offering his time, his excellent private library with its rare works, and above all his continued encouragement and erudite advice. That I could find myself in a position to work on this project in the first place is due to the sacrifices made by Professor Peter von Sivers at the University of Utah, Salt Lake City, to whom this volume is respectfully dedicated (*Barg-i sabzī tuḥfa-yi Darwīsh*).

Many friends and associates have helped in many ways, and to all these I offer thanks. My greatest debts are to Atik al-Akhouji who read the Arabic text and thereby saved me of many errors; to Khosrow Lotfikhah, a computer specialist whose invaluable technical assistance and painstaking labors enabled me to complete the text; to Kurt Meier whose reading of the chapters on al-Rayḥānī's works left it much less imperfect than it might have been; to Dr. Lotfi Toumi, who helped me decipher many an enigmatic sentence; and to Hanife Içten and Andreas Haupt who photocopied the Manuscript for me in Cairo. I would also like to express my thanks to Professor David King who first recognized the importance of *Jawāhir al-kilam* and encouraged its edition and translation; and to Professor Patricia Crone, who invited me to introduce al-Rayḥānī at a conference held at The School of Advanced Studies, Princeton.

This book is intended to be a compendium of everything that is known about al-Rayḥānī. The initial plan to include a survey on the collected material and reconstruct some of his lost works had to be abandoned, because it would have postponed the publication of a work already too long delayed. My purpose has been to assemble all the available data concerning the life and work of al-Rayḥānī, and while I am sure that there must be details that have escaped me, I hope that the work may serve as a guide and a source of information on which others may build.

Frankfurt am Main, Germany September 2006

ABBREVIATIONS

Standard abbreviations

ArO	Archiv Orientalni
BSOS	Bulletin of the School of Oriental Studies (since 1940 BSOAS)
BSOAS	Bulletin of the School of Oriental and African Studies
CHI	The Cambridge History of Iran
ERE	Encyclopeadia of Religion and Ethics
EI[1]	The Encyclopaedia of Islam, 1st edition
EI[2]	The Encyclopaedia of Islam, new edition
EIr	Encyclopaedia Iranica
GAL	Geschichte der Arabischen Literatur
GAS	Geschichte der Arabischen Schrifttums
IC	Islamic Culture
JA	Journal Asiatique
JAOS	Journal of the American Oriental Society
JRAS	The Journal of the Royal Asiatic Society
JSAI	Jerusalem Studies in Arabic and Islam
JSS	Journal of Semitic Studies
REA	Revue des Etudes Arméniennes
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft

Abbreviations used only in this book

ĀF	Al-Anṣārī, Ādāb al-falāsifa
ĀK	Ibn al-Muqaffaʿ, al-Ādāb al-kabir
AṢ	Ibn al-Muqaffaʿ, al-Adab al-ṣaghīr
BB	Bilawhar wa-Būdhāsf
E	English saying, or proverb
CDP	The Concise Dictionary of Proverbs
F	Ibn al-Nadīm, al-Fihrist, ed. Tajaddud
FF	Ibn al-Nadīm, al-Fihrist, ed. Flügel
K	Mecmua Köprülü Mehmet Paşa, 1608
KD	Ibn al-Muqaffaʿ, Kalīla wa-Dimna
Mb	Al-Mubashshir b. Fātik, Mukhtār al-ḥikam

MP	Middle Persian
R	Al-Rayḥānī, or Jawāhir al-kilam
ṢḤ	Al-Sijistānī, Ṣiwān al-ḥikma
SN	Sindbādnāma
Ṣ	Al-Ṣafadī, al-Wāfī bi-al-Wafayāt
Y	Yāqūt al-Ḥamawī, Muʿjam al-udabāʾ
#	Number of the Arabic sentences in R

PART I

ʿALĪ B. ʿUBAYDA AL-RAYḤĀNĪ

AL-RAYḤĀNĪ AND HIS ASSOCIATES

In a study published more than ten years ago, I presented the scanty biographical data available on Abū al-Ḥasan ʿAlī b. ʿUbayda al-Rayḥānī, so that there is no need of repeating it here.[1] Biographical details about him are tantalizingly few. Except for his name[2] and a corrupt list of his books provided by the tenth-century literary historian Ibn al-Nadīm (d. 380/990) nothing substantial is known about him. Neither his origin nor his place of birth are beyond dispute. The dates of his birth and death are not positively established, but secondary evidence suggests that he died in 219/834 or shortly after. His family was apparently of commoner status, his father having been a seller of basil (*rayḥān*), as his nickname *rayḥānī* indicates. Nothing is recorded of his early years. He seems to have begun his public life as a soldier. He lived and worked in Baghdad and served at the court of the ʿAbbāsid Caliph al-Maʾmūn (d. 218/833) as a secretary (*kātib*), and his name is also attached to Baṣra and Khurāsān. He served as a teacher (cf. # 2521), frequented the circles of the Muʿtazilites,[3] and was accused of *zandaqa*.[4] His literary activity covers a period of over half a century of the most stirring epoch of Muslim history. It includes a wide variety of subjects and takes many forms.

In addition to being an author and translator, al-Rayḥānī was also a poet, though apparently not very productive in this field. His poems, now mostly lost, were sometimes sung by famous singers of the age. While writing the chapter in the *Fihrist* that outlines the names of poets and the extent of their verse, Ibn al-Nadīm utilised several older anthologies which had already done such listings and evaluations.

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[1] "ʿAlī Ibn ʿUbaida ar-Raiḥānī: A forgotten belletrist (*adīb*) and Pahlavi translator," *Oriens* 34 (1994), 76–102.

[2] Cf. Van Ess, *Theologie*, IV, 757.

[3] Ḥasan al-Sandūbī, *Adab al-Jāḥiẓ*, Cairo 1931, 68 n. 1.

[4] Van Ess, *Theologie*, III, 204.

One was *Kitāb al-Waraqa* by Muḥammad b. Dāwūd Ibn al-Jarrāḥ (d. 296/908) (F. 183; this has survived and is published, Cairo 1953), another was *al-Shuʿarāʾ [or Ashʿār] al-kuttāb* 'The poets who were secretaries' by Abū al-Ḥusayn ʿAbd al-ʿAzīz b. Ibrāhīm b. Banān Ibn Ḥājib al-Nuʿmān (d. 351/962). Ibn Ḥājib, who made a selection of the poetry of some hundred-fifty 'modern' poets including al-Rayḥānī, estimated the latter's poetic output as 'little, a small amount'.[5] Whether this imprecise estimation was based on a *Dīwān* of al-Rayḥānī in circulation at that time or on his scattered poems in the literature is not clear. The designation *muqill*, which Ibn Ḥājib applied also to the poetic contribution of Sahl b. Hārūn (F. 186), is further qualified as consisting of 50 pages (F. 191). Since Ibn al-Nadīm explains that he considered a folio as a page only when it had at least twenty lines (F. 181), we get an estimate of roughly 1000 lines of poetry for al-Rayḥānī. Of this we have found some 20 lines so far (see # 2481–87). Ibn Ḥājib's anthology, now lost, also contained specimens from the poems of Ibn al-Muqaffaʿ, al-Faḍl b. Sahl, al-Ḥasan b. Sahl, and Saʿīd b. Ḥumayd al-Kātib.

In his biographical notices on the tenth-century philosopher-theologian Abū Zayd Aḥmad b. Sahl al-Balkhī (d. 322/933), Yāqūt al-Ḥamawī relates a unique and remarkable observation about him reported by one al-Wazīrī, who said:

> I heard a man of learning (*ahl al-adab*) saying: All the experts of speech (*ṣināʿat al-kalām*) have agreed that the greatest *mutakallim*s of the world are three: al-Jāḥiẓ, ʿAlī b. ʿUbayda al-Luṭfī, and Abū Zayd al-Balkhī. Among them the one whose diction is superior to his meaning is al-Jāḥiẓ, the one whose meaning is superior to his diction is ʿAlī b. ʿUbayda, and the one whose diction is equal to his meaning is Abū Zayd.[6]

Al-Wazīrī, the raconteur of this statement, is Abū Muḥammad al-Ḥasan b. Muḥammad who was a student of al-Balkhī and had written a complimentary biographical work about his master which Yāqūt used for his account (Y. 279). That he refers to al-Jāḥiẓ and al-Rayḥānī as

[5] F. 191; J.-C. Vadet, *EI*², s.v. "Ibn Ḥādjib," III, 781–82, has confused the father and son; cf. F. 149.

[6] This statement was used already by Adam Mez, *Die Renaissance des Islams*, Heidelberg 1922, 195.

two outstanding figures in their respective fields for his comparison is a testimony to the fame and importance of these two authors in the first half of the 4th/10th century. It was the distinctive style and originality of al-Rayḥānī that helped to preserve his reputation as a powerful thinker and one of the most acclaimed literati in Arabic literature, a figure some critics preferred even to the celebrated Baṣran author al-Jāḥiẓ. However, through the efforts of Abū Ḥayyān al-Tawḥīdī (d. 411/1020), a great admirer of al-Jāḥiẓ who incorporated a modified version of al-Wazīrī's estimation into his lost encomium *Taqrīẓ al-Jāḥiẓ*, also used by Yāqūt, the three most outstanding men of letters of all time became al-Jāḥiẓ, Abū Ḥanīfa al-Dīnawarī, and Abū Zayd al-Balkhī. (Y. 259). Al-Tawḥīdī is clearly taking sides in a debate in which he, for reasons we do not know, chose to replace al-Rayḥānī with al-Dīnawarī (d. ca. 290/902).

Yāqūt records al-Rayḥānī's attribution as al-Luṭfī اللطفي. ʿAbd al-Razzāq Muḥyī al-Dīn read this as al-Laṭaʿī اللطعي. 'The one with shriveled lips,' or 'The courteous, the tactful'.[7] For this, Abū Ḥayyān al-Tawḥīdī (*Baṣāʾir*, IV, 162) has probably the better form al-Manṭiqī المنطقي 'The logician, dialectician,' which is used occasionally as a synonym for *mutakallim*, a term employed in the above tradition. The very late bio-bibliographer Khwānsārī (d. 1895) calls him *al-lughawī* 'the linguist, the philologist,' and *al-naḥwī* 'the grammarian'. The titles of several of al-Rayḥānī's works enhance this proposition (see Part II below 'On literary analysis and linguistic'). He was recognized as erudite in *adab*, plentiful in merits, comely in words, and excellent in diction,[8] qualities which opened the gates of the caliphal court to him.

Al-Rayḥānī's official profession was that of a secretary (*kātib*), but what he exactly did and in which department of the administration he worked, we do not know. The office of the *kātib* was under the jurisdiction of the grand vizier, the official in charge of the various organs of the administrative *dīwān*. Only well-educated and established authors could aspire to enter the *dīwān al-rasāʾil* 'the chancellery.' To enroll among the high secretaries, in addition to a flawless mastery of Arabic, the aspirant had to complete successfully a long and intensive course

[7] *Abū Ḥayyān al-Tawḥīdī, Sīratuhu, āthāruhu*, Cairo 1946, 346.
[8] Al-Samʿānī, *Ansāb*, IV, 216; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, XII, 18.

of study which, in general, included mathematics, geometry, accounting, grammar, lexicography, and above all a commanding knowledge of Persian administrative traditions, literature, and literary styles. It was, as we shall see, in these last branches that al-Rayḥānī could best proliferate himself. The ideal *kātib* always had to be an artist competent in experimenting with ease and aptitude in penmanship; he also had to have graceful handwriting.[9]

The Arabic script known as *rayḥānī* or *rayḥān* may owe its development and designation to al-Rayḥānī. In general, classical sources on calligraphy refer to the ʿAbbāsid vizier Ibn Muqla Abū ʿAlī Muḥammad b. ʿAlī al-Fārisī (d. 328/940) as the inventor of the six styles of writing: *al-aqlām al-sitta* (in Persian *shish qalam*), namely, *thuluth, naskh, muḥaqqaq, rayḥānī, tawqīʿ* and *riqāʿ*.[10] However, according to Ḥājjī Khalīfa, writing albeit several centuries later, these scripts had already developed in the first two centuries of Islam and Ibn Muqla was only one of the experts in all of them.[11] A generation or two after Ibn Muqla, by the time of Abū Ḥayyān al-Tawḥīdī (d. 411/1020), the basic forms of writing had become twelve in number, their names mostly derived from the names of cities, but also included personal names such as *rayḥānī*. The *riʾāsī* style of writing was named after al-Faḍl b. Sahl Dhu al-Riyāsatayn (d. 203/818) vizier of al-Maʾmūn.[12] Bernhard Moritz was among the first scholars to consider that *rayḥānī* refers to ʿAlī b. ʿUbayda al-Rayḥānī.[13] Soon Nabia Abbott followed suit and observed that the *rayḥānī* script credited to Ibn al-Bawwāb (d. 423/1032) was indeed 'invented' by ʿAlī b. ʿUbayda al-Rayḥānī.[14] Franz Rosenthal reached the same conclusion

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[9] D. Sourdel, *Le vizirat*, II, 568–69.

[10] Qāḍī Aḥmad, *Calligraphers and Painters. A Treatise by Qāḍī Aḥmad, Son of Mīr-Munšī*, translated from the Persian by V. Minorsky, Washington 1959, 56.

[11] *Kashf al-ẓunūn*, 2 vols., Istanbul 1941, I, 711.

[12] Y. 616–17; F. Rosenthal, "Abū Ḥayyān at-Tawḥīdī on Penmanship," in his *Four Essays on Art and Literature in Islam*, Leiden 1971, 20–49.

[13] In his "Arabic Writing," under the heading article "Arabia" in the first edition of *The Encyclopedia of Islam* (1913–1936), I, 386a.

[14] *The Rise of the North Arabic Script and its Kurʾānic Development, with a full Description of the Kurʾān Manuscripts in the Oriental Institute*, Chicago: The University of Chicago Press 1939, 36 , n. 1. Cf. Annemarie Schimmel, "Die Schriften und ihr kalligraphischer Gebrauch," in *Grundriss der arabischen Philologie*. Band I: *Sprachwissenschaft*, ed. Wolfdietrich Fischer (Wiesbaden 1982), 203.

with only slight hesitation.[15] By the time Yasin Safadi wrote his manual on Islamic calligraphy, there was no doubt to this identification.[16] These authors' inferences may be strengthened by several sayings of al-Rayḥānī himself which reveal his interest and aptitude in matters of calligraphy, for example:

> The calamus is deaf, yet it hears secrets, it is mute, yet it expresses ideas clearly. It is more unable to say what it wants to say than Bāqil, yet it is better able to express itself and is more eloquent than Saḥbān Wāʾil. It interprets the thoughts of those who are present and gives information about those who are far away (# 2572.1).[17]

This famous maxim is quoted several times, in full or in part, in various sources.[18] It appears in the *adab* literature in chapters on calligraphy and topics related to scripts, penmanship, and books, an indication that the early literary tradition had acknowledged al-Rayḥānī as an authority in this field of artistic activity.[19] In this connection he also said: "The beauty of handwriting is the tongue of the hand and the splendor of the mind" (# 2573); and "Record knowledge in books" (# 1333). In an indirect statement about himself put in the mouth of his students, he says: "Three students were with me as I made a comment. One of them said: 'This comment must be written with perfume on the cheeks of chaste young women.' The second said: 'This comment must be written with the fingertips of virgins of Paradise on leaves of light.' The third said: 'This comment must be written with the pens of bliss on the leaves of vine (i.e. munificence)'" (# 2521). On another occasion, Ibn Abī Ṭāhir, another student of al-Rayḥānī, says: "One day I was with ʿAlī b. ʿUbayda as a letter from Umm Muḥammad, the daughter of al-Maʾmūn, was handed to him. He wrote an answer to

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[15] "Abū Ḥayyān at-Tawḥīdī on Penmanship," 24.

[16] Yasin Hamid Safadi, *Islamic Calligraphy*, London 1978, 20. A beautiful specimen of this script is a Qurʾān copied by the hand of Yāqūt al-Mustaʿṣimī; ibid., 32–33, 72–75.

[17] Bāqil and Saḥbān are two proverbial figures; for references on them see F. Rosenthal, "Abū Ḥayyān at-Tawḥīdī on Penmanship," 36, n. 5–7.

[18] Ibn ʿAbd al-Rabbih, *al-Iqd al-farīd*, IV, 197; al-Ṣūlī, *Adab al-kuttāb* (Cairo 1922), 67; Ḥamza al-Iṣfahānī, *Taṣḥīf*, 54; al-Zamakhsharī, *Rabīʿ al-abrār*, III, 264; Ibn Ḥamdūn, *Tadhkira*, V, 409.

[19] For examples of *rayḥānī* script see Muḥammad b. Ḥasan al-Ṭībī, *Jāmiʿ maḥāsin kitābat al-kuttāb*, ed. Ṣalāḥ al-Dīn Munajjid (Beirut 1962), plates 73–77; and *EIr*, s.v. "Calligraphy," by Ğolām-Ḥosayn Yūsofī, IV, 690.

the letter, then gave me the roll of paper (or papyrus) (*qirṭās*) and said: 'Cut it!' I said: 'Why don't you cut it yourself?' He said: 'I have never cut anything!'" (# 2534). This pun is a good example of al-Rayḥānī's love of wordplay and rhymed speech, *qaṭaʿa* means 'to cut' as well as 'to sever relationship among friends'; it rhymes well with *qaṭṭ* and *qirṭās*. Moritz Steinschneider suggests that the *rayḥānī* script was used for writing secrets (apparently a reference to what Ibn al-Nadīm, F. 16, calls *rāz-dabīrī*).[20]

Al-Rayḥānī gained fame as a collector and composer of *amthāl wa-ḥikam*, and was acknowledged in the literary annals as an authority in this discipline.[21] He is one of the main representatives of Arabic writing authors who engaged in compiling, arranging, commenting upon, and creating proverbial wisdom. This aspect of his literary activity shall become more evident in the course of the present study.

It is as a close companion of the Caliph al-Maʾmūn (198–218/813–33) that al-Rayḥānī has entered into history. Ambitious to move up the social hierarchy, he succeeded in leaving behind his early adventurous life as a soldier and secured a lucrative position at the caliphal court (see volume II, pp. 6–7). The biographical sources all agree that he was a personal secretary (*kātib* = *dabīr*) to al-Maʾmūn.[22] During this period the *kuttāb* consisted of a small group of privileged and influential state employees from among whose ranks the viziers of the empire were selected. The office of the vizier was virtually inseparable from that of the *kātib*. An eminent secretary served at a level subordinate only to the chief vizier, and in fact the illustrious viziers themselves were accomplished secretaries.[23]

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[20] *Zur Pseudepigraphischen Literatur des Mittelalters*, reprint 1965, 52–53, 97.

[21] Al-Khaṭīb al-Baghdādī, *Taʾrīkh*, XII, 18; al-Samʿānī, *Ansāb*, VI, 214; Ibn al-Jawzī, *Muntaẓam*, XI, 45; al-Dhahabī, *Mīzān*, III, 144; al-ʿAsqalānī, *Lisān al-Mīzān*, IV, 242–43; Ibn Taghrībirdī, *Nujūm al-zāhira*, II, 231.

[22] F. 133; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, XII, 18; al-Samʿānī, *Ansāb*, VI, 214; al-Dhahabī, *Taʾrīkh al-Islām* (year 211–220), 311.

[23] For a thorough study of the history of the early Islamic vizierate consult D. Sourdel, *Le vizirat ʿabbāside de 749 a 936*, 2 vols., Damascus 1960; S. D. Goitein, "The origin of the vizierate and its true character," in his *Studies in Islamic history and institutions* (Leiden 1968), 168–96; R. A. Kimber, "The early Abbasid vizierate," *JSS* 37 (1992), 65–85; Muhammad Qasim Zaman, *EI*², s.v. "Wazīr," XI, 185–88.

Much has been written in recent times about the caliphal administration in general terms and from a historical perspective, but the 'Who was Who' in the administrative structure of the empire during this particular period, the individual record of the institutions, duties and operations, and the rise and fall of state offices have fallen into oblivion. That al-Rayḥānī was a prominent *kātib* at the court of the caliph is true, but what did he really do in that position and for how long? What were his real functions and daily duties? Was he a powerful figure himself? Did he have anything to say in connection with day-to-day affairs and decision-making process at court? He lived and worked at the center of power as a politician, or better to say, a semi-vizier, who thought himself as being in a position to give practical advice to the caliph, governors, *amīr*s, and other imposing men with whom he came into contact in his long active career. His exact responsibilities as a mentor at the side of the caliph, his views about the political and religious developments of the time, and his personal ideological orientation and background remain in the dark. This was a period of splendid cultural and economic expansion on the one hand, and of social upheaval and political outburst on the other. Was he involved in any of the internal intrigues fueled by rivalry among religious groups of diverse views? Being a state functionary well-versed in the art of statecraft as well as a prolific author with a moralistic tinge means that he should and could have personally known a large number of high-ranking officials at court and other persons of standing and fame of the time, many certainly from among the scholars and literati. His ties and interaction with these people constitute the social milieu in which he worked. These were the people with whom he interacted, approved or disapproved of, wrote about, was influenced by, and addressed in his writings. Personal information regarding his career and social relatiosn would allow us to better assess his intellectual achievements.

After the mysterious death of the capable minister al-Faḍl b. Sahl in 203/818, and the withdrawal of his brother al-Ḥasan b. Sahl (d. 236/850) from vizierate to his private estates in Fam al-Ṣilḥ (some time before 210/825), the office of the vizier remained practically vacant under al-Maʾmūn, while a number of leading *kuttāb* seem to have divided

the vizier's duties among themselves. Those frequently named in the sources now as *kātib* now as vizier are Aḥmad b. Abī Khālid (d. 211/826), Thumāma b. Ashras (d. 213/828), Aḥmad b. Yūsuf (d. 213/828), Abū ʿAbbād Thābit b. Yaḥyā (until 215/830; he died in 220/835), ʿAmr b. Masʿada (d. 217/832), Muḥammad b. Yazdād al-Marwazī (d. 230/844), and Yaḥyā b. Aktham (d. 242/856).[24] Al-Rayḥānī's function as a private secretary and his special attachment to the caliph can only mean that he was placed among these men of the highest rank. Judging from the emotive poem he composed on the occasion of al-Maʾmūn's death (# 2484), it may be inferred that the cordial bond between the caliph and his personal advisor had been earnest and beyond the limits of a master-subject relationship.

Probably before becoming a politician or even while exercising his duties at court, al-Rayḥānī worked as a teacher for some time, a fact that may be deduced first of all from the title of several of his works such as *al-Mujālasāt* and *al-Maʿānī*.[25] These consisted of lectures delivered by a learned scholar in regular sittings in his private house, in a mosque, or in a public gathering place all functioning as a school.[26] In these sessions the students recorded the teacher's dictations (*amālī*), and after presenting their notes in edited form to him, could receive his permission to transmit them further. In an anecdote al-Rayḥānī gives the candid opinion of three of his students (*talāmidha*) regarding a terse statement of his (# 2521).[27] The early sources name some of his better known associates and friends, but they dispense little concrete information about his professors or students. He certainly benefited from studying and having intellectual discourse with many scholars of renown living in his day. The scarcity of relevant testimony attaching him to any particular group gives the impression that in the eyes

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[24] Ibid., I, 213–39. On these titles see further below pp. 163–71, 199–203.

[25] *GAS*, II, 58, 83.

[26] For a survey of this topic see ibid., II, 57–60; R. Sellheim, "Gelehrte und Gelehrsamkeit im Reiche der Chalifen," in *Festgabe für Paul Kirn zum 70. Geburtstag*, Berlin 1961, 54–79; Munir-ud-Din Ahmed, *Muslim Education and the Scholar's Social Status*, Zürich 1968, 52–85; L. Gardet, "La société musulmane," 257–70.

[27] Al-Tawḥīdī, *Baṣāʾir*, II, 2, 548–49; Y. 1814; al-Dhahabī, *Taʾrīkh al-Islām* (years 220–21), 311; al-Ṣafadī, XXI, 297–98; al-Khwānsārī, *Rawḍat al-jannāt* 472. See above p. 7.

of his colleagues he was a maverick. This is evident not only from the fact that the classical biographers do not mention much about his teachers, but also in that few of his students are explicitly mentioned by name.

In the following pages I gather the scattered anecdotes and references in which al-Rayḥānī appears in association with other people and try to extract as much information about him as they can offer. Some are well-known personages such as al-Jāḥiẓ and Isḥāq al-Mawṣilī, some unknown such as Abū Ḥarmala and Ibn Abī al-Dhayyāl. From the first group I limit myself only to those aspects of their lives that have relevance to our hero. As a whole they fall into four categories: persons whom he quotes, his teachers, friends or associates, and students.

Al-Ḥasan b. Sahl

We find al-Rayḥānī visiting once in Fam al-Ṣilḥ, the private domain of al-Ḥasan b. Sahl (166–236/782–850) north of Wāsiṭ.[28] After waiting for some time without gaining access to His excellency's presence, he composed a poem and had it brought to the prince (see # 2485). Although there is no reason to doubt the authenticity of the poem, the circumstances under which its composition allegedly took place are very suspicious, above all because episodes of similar nature were in circulation attached to other persons, and because the report falls into the general pattern of 'request-denial-mediation-access' which is applied in a variety of forms. Al-Rayḥānī is seen again in an unspecified session where al-Ḥasan poses scholarly questions to him and he answers with *ḥikam* (# 2505). Apparently the maxims generated in these sittings were then published.

Al-Khaṭīb al-Baghdādī (*Taʾrīkh*, VII, 320) states that al-Ḥasan b. Sahl, his brother al-Faḍl, and their father Sahl were Zoroastrians who converted to Islam together under Hārūn al-Rashīd (170–93/786–809). They entered the entourage of the Barmakid viziers, and after the latter's demise, turned out to be apt successors. Beside being a wealthy general, a vizier, and a magnanimous man, al-Ḥasan was a poet, an

[28] On al-Ḥasan's function as a vizier see D. Sourdel, *Le vizirat*, I, 215–18.

exemplary writer, much interested in the wisdom of the ancients. Like the members of the Barmakid house and in line with his brother al-Faḍl, he patronized and participated in translations from Pahlavi (for example the famous *Jāwīdān-khirad*), and many of his own brilliant sallies are strewn in the *adab*-literature.[29] He once said: "The arts (*ādāb*) of fine culture are ten: three Shahrajānic (playing lute, chess, and polo), three Anūshirwānic (medicine, mathematics, and equestrian art), three Arabic (poetry, genealogy, and history of Battle days), but the tenth excels them all: knowledge of the stories which people relate in their gatherings."[30] Sahl b. Hārūn (d. 215/830), the chief of the house of wisdom (*bayt al-ḥikma*), sent his notorious encomium on avarice to al-Ḥasan b. Sahl for a reward, to which he responded with a genuinely fitting remark.[31]

Yaḥyā b. Aktham and Thumāma b. Ashras

In a frequently cited episode, al-Rayḥānī appears in the company of Yaḥyā b. Aktham and Thumāma b. Ashras in a caliphal session (*majlis*) to discuss the topic of 'love' in the presence of the Caliph al-Maʾmūn (# 2493).[32]

Yaḥyā b. Aktham Abū Muḥammad (160–242/776–856) was born in the oasis of Marw in north eastern Iran in an Arab family. In 201/816 he was in Khurāsān and witnessed the appointment of the eighth Shīʿī

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[29] See al-Jāḥiẓ, *Bayān*, I, 103; idem, *Rasāʾil*, II, 58–59, 62–63, 207, 278; al-Ḥuṣrī, *Zahr* 117–18, 150, 155, 203, 211, 338, 427, 428, 429, 586, 672, 706, 793, 831, 832, 1076; Miskawayh, *Jāwīdān-khirad* 18, 20; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, VII, 319–23.

[30] Al-Ḥuṣrī, *Zahr* 155; *EI*[1], s.v. "Adab," by Ignaz Goldziher, I, 122.

[31] *EI*[2], s.v. "Sahl b. Hārūn," by Mohsen Zakeri, VIII, 538–40.

[32] Y. 1816. A similar, but much larger session on love, is said to have taken place at the house of Yaḥyā b. Khālid al-Barmakī in 183/799. Only Thumāma is mentioned among the thirteen participants. A list of the speakers and the opinions expressed by them is preserved by al-Masʿūdī, *Murūj*, IV, 236–46. This section has been partially translated and commented upon by G. E. von Grunebaum, "Avicennas *Risāla fī 'l-ʿIšq* und höfische Liebe," in his *Kritik und Dichtkunst*, Wiesbaden 1955, 70–78; first published as "Avicenna's Risāla fī 'l-ʿišq and courtly love," *JNES* 11 (1952), 233–38. A full translation and evaluation of the historical significance of this event is done by J. S. Meisami, "Masʿūdī on love and the fall of the Barmakids," *JRAS* (1989), 252–77.

imām ʿAlī al-Riḍāʾ as the crown-prince by al-Maʾmūn. After establishing his rule in Iraq on behalf of al-Maʾmūn, al-Ḥasan b. Sahl appointed Yaḥyā as the *qāḍī* of Baṣra in 202/817, a position he kept until 210/825. He was then called to Baghdad where he became the chief judge until 215/830. He enjoyed much influence and prestige at al-Maʾmūn's court, and it has been said that no serious decisions were made without receiving his approval. The Baghdad historian Ibn Abī Ṭāhir Ṭayfūr (d. 280/893), who must have had access to official archives, names Yaḥyā as a vizier of al-Maʾmūn after Aḥmad b. Abī Khālid (d. 211/826). Yaḥyā was a distinguished judge and jurist, and composed lengthy influential books on jurisprudence and technical subjects related to the law. In 216/831 he accompanied al-Maʾmūn to Anatolia as a military commander, and afterwards was with him in Egypt. He then fell into disgrace with the caliph, apparently for reasons of licentiousness and embezzlement. The Caliph al-Muʿtaṣim (218–27/833–42) complied with his brother's death-bed recommendation and kept Yaḥyā out of office, but under al-Mutawakkil (232–47/847–61) he was again in high esteem as the grand judge (*qāḍī al-quḍāt*) with authority over the *maẓālim*-courts in Samarra from 237/851 until 240/854. He then lost his job again and all his wealth was confiscated. In 242/856 he made a pilgrimage to Mecca with the intention of remaining there for the rest of his life, but when he heard of al-Mutawakkil's clemency, returned, dying on the way at Rabadha near Medina where he was buried.[33]

Thumāma b. Ashras (d. 213/828) was one of the leading figures of the Muʿtazilite movement. Originally from Baṣra, he first joined the staff of the Caliph Hārūn al-Rashīd who later imprisoned him for some time because of his expressed feelings for the Barmakids or for suspicion of him being a *zindīq*. Having accompanied al-Rashīd to Khurāsān, he joined al-Maʾmūn after the caliph died in 193/808. A few years before his death, he was asked to take over the function of the vizier, but as some sources will have it, he declined and recommended Aḥmad b. Abī Khālid for this post. (Ibn al-Nadīm says the letter of excuse

[33] Ibn Abī Ṭāhir Ṭayfūr, *Taʾrīkh Baghdād* 74, 124, 139; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, XIV, 191–204; al-Ṭabarī, VIII, 622, 625, 649, 652; IX, 188, 190, 197–98, 233; Wakīʿ al-Qāḍī, *Akhbār al-quḍāt*, I, 160; II, 160–67, 170; Louis Massignon, "Cadis et naqībs baghdadiens," *WZKM* 51 (1948), 107; D. Sourdel, *Le vizirat*, I, 238–39.

that Thumāma wrote was very famous still available in his time). He is considered one of the main teachers of al-Jāḥiẓ in theology, and is credited with having convinced him to acknowledge the Muʿtazilite dogma of the created nature of the Qurʾān. He wrote several treatises expounding his theological viewpoints, but none have survived. Later generations of orthodox scholars deemed Thumāma along with his contemporary colleague Bishr al-Marīsī (d. 218/833), also branded as *zindīq*, as banes of orthodoxy (*sunna*) and arch-heretics of Islam.

Having been a prominent Muʿtazilite, a reputed stylist in composing terse letters, operating in the highest governmental organs of the empire in the capital, and participating in the debate on 'love' with al-Rayḥānī mean that the two scholars knew each other rather well. Their close affiliation with al-Jāḥiẓ, another *zindīq*, enhances this estimation, though nothing closer can be deduced with regard to their personal and ideological ties. Yaḥyā b. Aktham's return to Baghdad in 210/825, which coincides with al-Ḥasan b. Sahl's withdrawal to Fam al-Ṣilḥ, forms the earliest date, and Thumāma's date of death 213/828 offers the *terminus post quem* for the 'Conference on love' at the court.[34]

Al-Jāḥiẓ

"Al-Jāḥiẓ said: ʿAlī b. ʿUbayda became ill and I rendered him a visit. I told him: O Abū al-Ḥasan, what do you have an appetite for? He said: 'The eyes of the spies, the tongues of the slanderers, and the levers of the envious'" (# 2566).

Al-Jāḥiẓ al-Baṣrī (d. 255/868) is of the same generation as al-Rayḥānī, but he lived much longer. He is without doubt one of the greatest versatile literary authors in the annals of classical Arabic literature,

[34] Al-Jāḥiẓ, *Bayān*, I, 61; F. 207–8; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, VII, 145–48; Ibn Ḥajar al-ʿAsqalānī, *Lisān al-mīzān*, II, 83; al-Dhahabī, *Mīzān al-iʿtidāl*, I, 173; idem, *Taʾrīkh Islām* (years 211–20), 92–96; al-Maqrīzī, *Khiṭaṭ*, II, 347; Mir Valiuddin, "Thumāma b. Ashras' Muʿtazilism examined," *IC* 34 (1960), 254–63 (this article has too many mistakes to be relied on); J. van Ess, *Theologie*, III, 159–70; V, 345–52; idem, *EI*², s.v. "Thumāma b. Ashras," X, 449–50.

though some critics preferred al-Rayḥānī's masterful style to his. Al-Maʾmūn invited him to Baghdad to be employed in the *Dīwān al-rasāʾil*. He worked there only three days and then resigned. The reason for his hurried departure is not known. Perhaps he became target of attacks by other secretaries who realized his unparalleled qualities and became worried for their positions; or maybe he felt that the seriousness of the official correspondences and communiqués and the limitations that they imposed did not fit his wit and humor. He might have written his suspected polemic against the secretaries, *al-Risāla fī dhamm akhlāq al-kuttāb* during this period. He became a *kātib* again for the vizier Muḥammad b. ʿAbd al-Malik al-Zayyāt, to whom he dedicated his magisterial book *al-Ḥayawān*.[35] This time he kept the post for three years. As the above encounter tells us, he had cordial relations with al-Rayḥānī, a friendship going back perhaps to their days in Baṣra. Both belonged to the entourage of the caliph, were Muʿtazilites, accused of *zandaqa*, and shared many interests in the field of literature (have several common titles). It is rather surprising that so little is to be found about al-Rayḥānī in the remaining works of al-Jāḥiẓ. The documentation of the Corpus, however, shows that the two authors have a great number of sentences in common.

Isḥāq al-Mawṣilī

"ʿAlī b. ʿUbayda said: I composed some lyric verses and went with them to Isḥāq al-Mawṣilī and said: 'These are a loan, take and sing them'" (# 2481).

Closer to al-Rayḥānī in terms of cultural background, manner of life, and intellectual interests was the Iranian musician and scholar Isḥāq b. Ibrāhīm al-Mawṣilī (150–235/767–849). They knew each other well and at least on one occasion al-Rayḥānī sent a lyric poem to him to put to notes and sing. This might have taken place in the course of an exchange of ideas related to music; al-Rayḥānī and Isḥāq each had a book on rhythm, and they share several other titles together. Isḥāq has

[35] D. Sourdel, *Le vizirat*, I, 254–70.

gone into history as the paramount musician and singer of his age, but his scholarly capabilities in the fields of poetry, linguistics and *adab* were no less worthy of fame. He is among the earliest authors to have collected and classified the songs of many singers from previous centuries. Among other things, he compiled two collections of wise sayings: *Mawārīth al-ḥukamāʾ* 'Heritage of the sages,' and *Jawāhir al-kalām* 'Jewels of speech,'[36] as well as three tracts about boon-companions and nightly entertainments, topics of great interest to al-Rayḥānī.[37]

Ibn Abī al-Thalj and al-Aṣmaʿī

"…*ḥaddathanā* Abū Bakr b. Abī al-Thalj al-Kātib, *ḥaddathanā* ʿAlī b. ʿUbayda (ʿAbda), *ḥaddathanā* al-Aṣmaʿī,…: 'Three traits are best for whoever has them: To strain oneself, but not for this world, to be generous, but not for reward, to be humble, but not out of humiliation.'"[38] This statement makes Ibn Abī al-Thalj an associate and transmitter of al-Rayḥānī on the one hand, and places al-Rayḥānī in the circle of the Baṣran philologist al-Aṣmaʿī on the other.

Abū Bakr Muḥammad b. ʿAbd Allāh b. Ismāʿīl, Ibn Abī al-Thalj (ʿAbd Allāh was the first to have been surnamed Abū al-Thalj) (d. 257/870) was an Iranian scholar originally from Rayy who resided in Baghdad. Among his teachers were ʿAbd al-Ṣamad b. ʿAbd al-Wārith, Saʿīd b. ʿĀmir, and Abū ʿĀṣim al-Nabīl. Al-Bukhārī (d. 256/869) reported traditions from him in his *Ṣaḥīḥ*.[39] One of his grand sons, who followed his example in theology, was Abū Bakr Muḥammad b. Aḥmad [al-Bustānbān] b. Muḥammad b. ʿAbd Allāh b. Ismāʿīl b. Abī al-Thalj al-Kātib (238–322/852–933),[40] a religious, virtuous and ascetic man inclined towards the Shīʿī. He became a disciple of the historian-theologian al-Ṭabarī (d. 310/923) (F. 289, 292). His other grandson, Abū al-Ḥasan ʿAbd Allāh

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[36] P. Sbath, *Choix de livres*, n. 304.

[37] F. 157–59; al-Ḥuṣrī, *Zahr* 219, 247, 336, 450, 510, 592, 593, 594, 595, 982, 1014, 1059, 1074.

[38] Al-Khaṭīb al-Baghdādī, *al-Bukhalāʾ* 57; cf. # 397.

[39] Al-Khaṭīb al-Baghdādī, *Taʾrīkh*, V, 425–26.

[40] Ibid., I, 338.

b. Aḥmad b. Muḥammad b. Abī al-Thalj was still alive in 325/936.[41] It is not possible to determine Ibn Abī al-Thalj's relation with al-Rayḥānī, though he might have studied with him at some point.

ʿAbd al-Malik b. Qurayb b. ʿAbd al-Malik al-Aṣmaʿī (ca. 123–216/741–831) was born in Baṣra the center of scholars, poets and men of letters. He studied the sciences of his day (proper reading and pronunciation of the Qurʾān, *ḥadīth*, language, poetry, *adab*, etc.) with Abū ʿAmr b. al-ʿAlāʾ, al-Khalīl b. Aḥmad, Ḥammād ʿAjrad and a host of other eminent teachers, and became so famed in philology that the Caliph Hārūn al-Rashīd summoned him to Baghdad to teach the future Caliphs al-Amīn and al-Maʾmūn. In this function he became a close affiliate of Isḥāq b. Ibrāhīm al-Mawṣilī at court. He left behind more than fifty tractates of which a handful mostly word-lists on man, horses, and various animals have survived. His impact on Arabic lexicography is immense. Al-Aṣmaʿī is one of the rare Arab speaking scholars who seems to have learned the Persian language to some extent. He is the most frequently cited authority when later lexicologists give the etymology of Persian words in Arabic. He was interested in *ḥikam* and had apparently composed a book of proverbs (*al-Amthāl*) which has not survived. The above citation makes him one of the missing links in the chain of miscellaneous data that ties al-Rayḥānī to the circle of scholars who worked on lexicography and grammar. Another hint in this direction is that al-Aṣmaʿī's famous student Abū Ḥātim al-Sijistānī had also studied with al-Rayḥānī.[42]

Abū Ḥātim al-Sijistānī

"Abū Ḥātim al-Sijistānī said: ʿAlī b. ʿUbayda related to us that Ibn ʿAyyāsh said:…" (here follows a historical anecdote related to Ibn al-Ashʿath's revolt and the Umayyad governor al-Ḥajjāj b. Yūsuf (d. 95/714. The point of the story is how to ask for pardon in a 'proper' manner).[43]

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[41] Ibid., IX, 386.
[42] Al-Marzubānī, *Nūr al-qabas* 125–70.
[43] Abū al-Ḥasan Muḥammad b. ʿUmrān al-ʿAbdī, *Kitāb al-ʿAfw wa-al-iʿtidhār*, ed. ʿAbd

Abū al-Jarrāḥ ʿAbd Allāh b. ʿAyyāsh al-Hamdānī (d. 158/775), was a genealogist from Kūfa, well-informed in matters of tribal shortcomings (*mathālib*), who joined the ʿAbbāsids and became an advisor to Caliph al-Manṣūr in the newly built Baghdad. He was one of the main sources of the historian al-Haytham b. ʿAdī (d. 207/822),[44] and apparently also of al-Rayḥānī, who could have met him only as a child if ever.[45]

Abū Ḥātim Sahl b. Muḥammad b. ʿUthmān al-Sijistānī (ca. 165–255/781–868) was born in Baṣra and lived there all his life. He lived to an advanced age of about ninety. Among his famous teachers were Abū ʿUbayda Maʿmar b. al-Muthannā (d. ca. 210/825), Abū Zayd al-Anṣārī (d. 215/830), Saʿīd b. Aws b. Thābit (122–215/739–830), al-Aṣmaʿī (d. 216/831), and Abū al-Ḥasan Saʿīd b. Masʿada al-Akhfash al-Awsaṭ (d. 221/836). We should add al-Rayḥānī to this list. Many of Abū Ḥātim's students became renowned scholars such as Ibn Qutayba (d. 276/889), al-Mubarrad (206–86/821–899), and Ibn Durayd (223–321/837–933). He was a philologist reputed in the fields of lexicography, grammar, and prosody with an aptitude for the creation of riddles, and is recorded also among the Muʿtazilites (*ahl al-ʿadl*). He belongs to the same generation and milieu as al-Jāḥiẓ and al-Rayḥānī, and like both of them, he was accused of *zandaqa*. Some say he wrote his book *al-Mukhtaṣar fī al-naḥw* ('Introduction to grammar') in response to a request by Yaʿqūb b. Layth al-Ṣaffār.[46] His book on the manner of recitation, pronunciation, and vocalization of the Qurʾān (*K. al-Qirāʾāt*) was among compilations that the people of Baṣra were very proud of.

Abū Ḥātim's *K. al-Muʿammarīn*, an anthology of wise sayings and tales in prose and verse related by those who lived to be old, contains also a collection of *ḥikam* appropriated to Aktham b. Ṣayfī. The majority of these adages, elsewhere running under the name of Luqmān,

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al-Quddūs Abū Ṣāliḥ, Oman 1993, 523–24; the same also in al-Balādhurī, *Ansāb*, IV.1, 459–60, but without the chain of relaters).

[44] See Stefan Leder, *Das Korpus al-Haitam Ibn ʿAdī <st. 207/822>. Herkunft, Überlieferung, Gestalt früher Texte der aḫbār Literatur*, Frankfurt 1991, in the index under "Ibn ʿAiyāš."

[45] On Ibn ʿAyyāsh see further al-Masʿūdī, *Murūj*, I, 12; IV, 110, 135, 161, 162, 164, 178.

[46] Al-Zubaydī, *Ṭabaqāt al-naḥwiyyīn* 94.

can be traced in R. Abū Ḥātim may also be responsible for transmitting to Ibn Durayd those sections of his *al-Mujtanā* that, as we shall see, appear to have been a product of al-Rayḥānī's pen. His books, mostly on matters of linguistic interest, reached about 50 in number, of which only a few have survived.

1) *Al-Aḍdād*, 'Words that have two contrary meanings,' ed. A. Haffner, *Drei arabische Quellenwerke über die Aḍdād*, Berlin 1913.
2) *Fuḥulat al-shuʿarāʾ* 'Chosen poets,' ed. M. ʿAbd al-Qādir Aḥmad, Cairo 1991. This was first edited and translated into English by Charles C. Torrey in *ZDMG* 65 (1911), 478–516, but he imputed it wrongly to al-Aṣmaʿī. Reprinted separately by Muḥammad ʿAbd al-Munʿim al-Khifājī, Cairo 1953, and by Ṣalāḥ al-Dīn al-Munajjid in Beirut 1971, 1980².
3) *Al-Karm* 'Vine,' ed. A. Haffner, Beirut 1908.
4) *Al-Muʿammarūn*. This was first edited and translated into German by Ignaz Goldziher, Leiden 1896. The same Arabic text was printed in Cairo in 1899. Muḥammad ʿAbd al-Munʿim edited it again along with Abū Ḥātim's *al-Waṣāyāʾ*, Cairo 1961.
5) *Al-Mudhakkar wa-al-muʾannath* 'Masculine and Feminine,' ed. Ibrāhīm al-Rāʾī, in *Majalla Risālat al-Islām*, Baghdad 1970.
6) *Al-Nakhla* 'The palm-tree'. First edited in Italy 1873; then as *al-Nakhl wa-al-karm* by A. Haffner, Beirut 1908. A new edition in *al-Mawrid* 14.3 (1985), 1207–58.
7) *Al-Waṣāyāʾ* 'Counsels,' Cairo 1961 (published together with *al-Muʿammarūn*).

In his "Muʾallafāt Abī Ḥātim al-Sijistānī," Khalīl Ibrāhīm al-ʿAṭiyya lists 48 titles.[47] To these should be added one *Kitāb al-Tasmiyya* cited by the 6th/11–12th-century author Abū Muḥammad al-Ḥasan b. Aḥmad b. ʿAbd al-Raḥmān al-Shīrāzī.[48]

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[47] In *al-Kitāb* 9.4 (Baghdad 1975), 48–55.

[48] In his *Khalq al-insān fī al-lugha*, Kuweit 1986, 221 (quotes two verses from it). For sources with information on Abū Ḥātim see also the introduction to his *Fuḥulat al-shuʿarāʾ*, and al-Marzubānī, *Nūr al-qabas* 225–28.

Ibn al-Sammāk

"ʿAlī b. ʿUbayda said: Ibn al-Sammāk wrote to a friend of his requesting something from him. The friend responded:..." (# 2508).

Abū al-ʿAbbās Muḥammad b. Ṣabīḥ [or Ṣubayḥ] b. al-Sammāk al-Kūfī (d. 183/799) was an ascetic preacher in Kūfa and enjoyed the patronage of the Caliph Hārūn al-Rashīd, who invited him to Baghdad. He studied with renowned scholars, and seems to have taught or influenced the traditionist Aḥmad b. Ḥanbal (d. 241/855).[49] Some of his austere and abstemious teachings are dispersed in the literature. Ibn al-Nadīm takes account of him in his chapter on 'Worshipers, Ascetics, and Sufis.'[50] Whether al-Rayḥānī knew him in person or simply quotes him remains undetermined.

Ibn al-Kalbī

"ʿAlī b. ʿUbayda wrote a letter to Ibn al-Kalbī..." (# 2491)

Al-Rayḥānī addressed a rare friendly letter to Abū al-Mundhir Hishām b. Muḥammad b. al-Sāʾib al-Kalbī (d. ca. 206/821) apologizing for not being able to visit him more often because of his dedication to the *amīr*, probably the Caliph al-Ma'mūn, which takes all his time.[51] The historian Hishām al-Kalbī was a productive author who wrote more than 150 pamphlets of various lengths, primarily on historical topics, but also on subjects as diverse as genealogy, poetry, battle days of the Bedouin Arabs, and *adab*.[52] Very few of these have survived and are published.[53]

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[49] Abū Nuʿaym, *Ḥilya*, VIII, 203–17; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, V, 368; Ibn al-Jawzī, al-*Quṣṣāṣ* 68–69; Ibn Khallikān, IV, 301–2.

[50] F. 235; al-Zubayr b. Bakkār, *al-Akhbār al-Muwaffaqiyyāt* 305–9; Abū Nuʿaym, *Ḥilya*, VIII, 203–17; Ibn Khallikān, IV, 301–2; Ṣ. III, 158; Ibn al-ʿImād, *Shadharāt al-dhahab*, I, 303–4; Ibn al-Jawzī, *Kitāb al-Quṣṣāṣ*, 68–69; tr. 149–50.

[51] Aḥmad b. Abī Ṭāhir Ṭayfūr, *Ikhtiyār al-Manẓūm wa-al-manthūr*, facsimile manuscript, Cairo: Dār al-Kutub, *Adab*, 581, 156–57. This is published as *al-Manthūr wa-al-manẓūm: al-qaṣāʾid al-mufradāt allatī lā mithla lahā*, by M. Ghayyād, Beirut and Paris 1977 (I have not seen this). See also Aḥmad Farīd al-Rifāʿī, *ʿAṣr al-Maʾmūn*, 3 vols., Cairo 1928, III, 140–41.

[52] F. 107–11; Y. 2779–2781.

[53] On Hishām al-Kalbī see Ḥusām al-Dīn al-Sāmarrāʾī, "Hishām b. Muḥammad al-

Al-ʿAbbās b. al-Ḥasan and al-Ḥasan b. ʿUlayl

"Al-Ḥasan b. ʿUlayl said: ʿAlī b. ʿUbayda related to me that al-ʿAbbās b. al-Ḥasan condoled a man saying…" (Abū Aḥmad al-ʿAskarī, *al-Maṣūn* 220–21; see # 2520).

Al-ʿAbbās b. al-Ḥasan b. ʿUbayd Allāh b. al-ʿAbbās al-ʿAlawī was a descendent of ʿAlī b. Abī Ṭālib. As Hārūn al-Rashīd sent all of al-ʿAbbās' family members into exile to Medina in 171/787, he was allowed to stay. He was a remarkable poet of the class of prince Ibrāhīm b. al-Mahdī, well admired for his lyricism by the Caliphs al-Rashīd and al-Maʾmūn. Ibn al-Nadīm (F. 139) makes a note of him among famous preachers. A number of his witty sentences are preserved in the classical *adab*, interestingly enough on the authority of Ibn Ṭayfūr. Abū Aḥmad al-Askarī has several of these (*al-Maṣūn* 218–24) and even attributes a famous maxim of al-Rayḥānī (# 2509) to him. The above citation implies that al-Rayḥānī had personal contact with this Shīʿī scholar.[54]

Abū ʿAlī al-Ḥasan b. ʿUlayl b. al-Ḥusayn al-ʿAnazī (d. 290/902), the relater of the above story, was an *adīb* and a reliable traditionist, one of those who lived to be old (*muʿammarūn*) and seems to have attended the classes of al-Rayḥānī as a young man.[55] He is cited in *al-Aghānī* eleven times.[56] His name appears also in the chain of authorities who transmitted Abū Fayd Muʾarrij al-Sadūsī's *Kitāb al-Amthāl*.[57]

Kalbī," *Majalla Kulliyyat al-Sharīʿa* 2 (1966), 1–48; *EI*², s.v. "Kalbī," by W. Atallah, IV, 294–96; *EAL*, s.v. "Ibn al-Kalbī," by L. I. Conrad, I, 340–41.

[54] See al-Ṭabarī, VIII, 235, 354; al-Masʿūdī, *Murūj*, VI, 332; al-Qālī, *Amālī*, II, 106; Abū Hilāl al-ʿAskarī, *al-Ṣināʿatayn* 278; al-Ḥuṣrī, *Zahr* 90–92; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, XII, 126–27.

[55] Al-Marzubānī, *Nūr al-qabas* 338; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, VII, 398–99; Y. 63, 529, 935, 1485, 1520, 2135; al-Qifṭī, I, 317–18; *GAS*, I, 374; II, 40, 88, 298, 345, 457.

[56] M. Fleischhammer, "Reste zweier Dichterbücher in *Kitāb al-Aġānī*," in *Studia Orientalia in memoriam Caroli Brockelmann*, Halle 1966, 77–83, here p. 79.

[57] Ed. Ramaḍān ʿAbd al-Tawwāb, Cairo 1970, 37, 43, 49, 53, 55, 65, 68, 69, 81, 82, 83, 85.

Abū al-Shamaqmaq, Abū al-ʿAtāhiya, al-Ḥusayn b. ʿAbd al-Raḥmān and Ibn Abī al-Dunyā

"Ibn Abī al-Dunyā said: al-Ḥusayn b. ʿAbd Rabbih said: ʿAlī b. ʿUbayda al-Rayḥānī related to me: Abū al-Shamaqmaq told me: I once saw Abū al-ʿAtāhiya wearing bisexual clothing, so I told him: Should someone as old as you, with such (a magnificent) poetry and such an import abase himself like this?! He said, 'I want to learn their tricks and observe their manner of speech'."[58]

Abū al-Shamaqmaq, Abū Muḥammad Marwān b. Muḥammad (d. ca. 190/805) was a celebrated poet who traced his ancestry to the *Bukhāriyya* soldiers from Bukhārā who had resided in Kūfa as *mawālī* in early Umayyad times. He was born in Baṣra and later moved to Baghdad; he enjoyed the company of Bashshār b. Burd, Abū Nuwās, al-Rayḥānī, and Abū al-ʿAtāhiya.[59]

Abū Isḥāq Ismāʿīl b. al-Qāsim Abū al-ʿAtāhiya (ca. 130–211/747–826) was born in Kūfa and eventually resided in Baghdad. He had a *mawlā* status. As a youth he composed panegyrics, love songs, and *khamriyyāt*, and is occasionally listed among those who were given to buffoonery and wantonness (*mujūn*), a fact that brought him the attribute 'The father of imbecility!' However, growing older he concentrated on ascetic poetry (*zuhdiyyāt*). For reasons not entirely clear, he was accused of *zandaqa* and imprisoned on that account under Hārūn al-Rashīd for some time. In the opinion of the later one-day Caliph Ibn al-Muʿtazz (d. 296/908), he was a dualist (*thanawī*).[60] This is evident in the fact that he advocated *tawḥīd* (belief in the unity of God), but maintained that God created two contradictory substances, good and evil, and based

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[58] *Al-Aghānī*, IV, 7.

[59] Al-Jāḥiẓ, *Ḥayawān*, I, 61; al-Mubarrad, *al-Kāmil*, III, 6; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, XIII, 146–47; Ibn Khallikān, I, 427; VI, 335. See G. E. von Grunebaum, "Three Arabic poets of the early ʿAbbāsid age. The collected fragments of Muṭīʿ ibn Iyās, Salm al-Ḫāsir and Abū 'š-Šamaqmaq," *Orientalia* 19 (1950), 53–80; 22 (1953), 262–67; Shawqī Ḍayf, *al-ʿAṣr al-ʿAbbāsī al-awwal*, Cairo 1966, 436–40; F. Sezgin, *GAS*, II, 512; *EAL*, s.v. "Abū al-Shamaqmaq," by P. F. Kennedy, I, 46.

[60] *Ṭabaqāt al-shuʿarāʾ* 228; consult J. D. Martin, "The religious belief of Abū l-ʿAtāhiya according to the *zuhdīyāt*," *Transactions of the Glasgow University Oriental Society* 23 (1969–70), 11–28.

the creation of the world on them. His son Muḥammad reported that he followed the path of ʿAbd Allāh b. al-Muqaffaʿ and had no respect for anything but the ancient sciences of India, Rome, and Persia. The popularity of his poems was due to their simplicity on the one hand, and to the fact that his friend Isḥāq al-Mawṣilī put many of them to music. Persons who relate from him include ʿAbd Allāh b. al-Ḍaḥḥāk, Isḥāq b. Ibrāhīm al-Mawṣilī, Isḥāq b. Aḥmad b. Nahīk, Abū al-Shamaqmaq, his son Muḥammad b. Abī al-ʿAtāhiya, and ʿAlī b. ʿUbayda al-Rayḥānī.[61]

Al-Rayḥānī was a friend and associate of Abū al-Atāhiya, so he probably knew this group of his transmitters, too. As we have seen this is certain with regard to Isḥāq al-Mawṣilī and Abū al-Shamaqmaq, but we have no testimony in connection with the other two persons named. The above anecdote in points out al-Rayḥānī's interest in rare and amazing stories. Abū al-Atāhiya had a predilection for incorporating ancient Persian proverbs and wisdom into his poems, and his surviving verses are replete with *ḥikam* and proverbial expressions of which a great many have their parallels in R. A detailed comparison between the poetry of Abū al-Atāhiya and the remaining works of al-Rayḥānī will undoubtedly reveal additional mutual points of interest.[62]

Who is al-Ḥusayn b. ʿAbd Rabbih, the relater of the above anecdote? He uses the formula *ḥaddathanī*, so he was probably a student of al-Rayḥānī or one of his friends. Could he be identical with al-Ḥusayn b. ʿAbd al-Raḥmān who had studied with al-Rayḥānī and was in turn a teacher of Ibn Abī al-Dunyā? Ibn Abī al-Dunyā (208–281/823–94) was too young to have known al-Rayḥānī personally. In his works which have survived we find very few direct quotations from al-Rayḥānī. A closer search, however, shows that he has a surprisingly large number of moralia in common with him. His authority in these sentences is al-Ḥusayn b. ʿAbd al-Raḥmān, who quotes al-Rayḥānī a few times with: *qāla lī*, *ḥaddathanī*, formulae that in scholarly circles signify a form of close affiliation and teacher-student relationship (cf. # 430, 2484, 2490,

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61 Ibn al-ʿAdīm, *Bughyat al-ṭalab*, I, 1759–60; *EI*², s.v. "Abu ʾl-ʿAtāhiya," by A. Guillaume, I, 107–8; *EAL*, s.v. "Abū al-ʿAtāhiya," by P. F. Kennedy, I, 27–28.

62 For a brief study in this direction see al-ʿĀkūb, 347–52.

2567).[63] He has been identified as ʿAlī b. al-Ḥusayn b. ʿAbd al-Raḥmān al-Jarjarāʾī (d. 253/867),[64] but this al-Jarjarāʾī is primarily an authority on *ḥadīth* whereas al-Ḥusayn b. ʿAbd al-Raḥmān is a source for poems, *akhbār*, maxims and entertaining anecdotes. Although Ibn Abī Dunyā cites him frequently, the bio-bibliographical sources do not list him among his teachers.

Ibn Abī al-Dunyā's bibliography comprises over two hundred short and long treatises, of which about fifty have survived, most of which have been published. He must have been familiar with al-Rayḥānī's works: he has at least seven titles in common with him. This prolific author and famous moralist was not a professional traditionalist, but the morality that he preached is religious and based chiefly on prophetic traditions. He wrote on various aspects of *adab*, and treats the traditions more like an *adīb*. He meticulously gives the variants of any *ḥadīth* he cites and tenaciously provides comprehensive *isnād* for them, a characteristic that makes him definitely distinct from al-Rayḥānī. The two men employed the medium of aphorisms for propagating moral and edifying virtues, but neither in methodology, nor in literary production do they have any common basis. In fact they represent two extreme pole of life: religious *sharīʿa*-based morality versus urban humanism. Ibn Abī al-Dunyā has gone into history as an ascetic author, and most of what he has written, one way or another, elaborates some aspects of a life of asceticism and piety. The points the two authors share pertain more to al-Rayḥānī's old age and his assumed repentance of pleasure and frivolity and return to a straightforward and pious life. Whereas Ibn Abī al-Dunyā became reputed among the traditionalists and adherents of a restricted Islamic moral doctrine, al-Rayḥānī was mostly ignored by these circles, his earlier fame as a *zindīq* having definitely played a role in this.

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[63] It is likely that many of the anonymous sentences that Ibn Abī al-Dunyā quotes on the authority of al-Ḥusayn b. ʿAbd al-Raḥmān from a certain *ḥakīm* or *balīgh* go back to al-Rayḥānī.

[64] Weninger, *Qanāʿa* 102–3.

Aḥmad b. al-Fatḥ

"Muḥammad b. Isḥāq [b. Ibrāhīm b. Mahrān b. ʿAbd Allāh, Abū ʿAbbās, 218–313/833–925] al-Sarrāj said: Aḥmad b. al-Fatḥ said: I heard ʿAlī b. ʿUbayda saying: Were it not for a flame of cupidity looming up in the hearts that reflection cannot quench its burning, nothing in the world would replace a day lost in which it was possible to do good deeds" (# 2528).

Among our bio-bibliographers only al-Khaṭīb al-Baghdādī knows one Aḥmad b. al-Fatḥ b. Mūsā Abū Bakr al-Azraqī al-Warrāq, and one Aḥmad b. al-Fatḥ Abū al-ʿAbbās al-Baghdādī.[65] al-Azraqī was a companion of the ascetic Bishr b. al-Ḥārith who died in 227/841, so he was a contemporary of al-Rayḥānī, and is mentioned among Ibn Abī al-Dunyā's teachers. His *nomen professionis* al-Warrāq 'The copyist' or 'Bookseller' could be priced as a sign of professional affiliation between him and al-Rayḥānī. Abū al-ʿAbbās al-Baghdādī, on the other hand, lived much later: he transmitted traditions from ʿAbbās b. Muḥammad al-Dawrī, and himself was a source for Abū al-Ḥasan ʿAlī b. ʿAbd al-ʿAzīz b. Mardak al-Bardhaʿī (d. 387/997).[66]

Sufyān b. ʿUyayna

"*…ḥaddathanā* Abū al-Qāsim b. Siyāb, *ḥaddathanā* ʿAlī b. ʿUbayda (ʿAbda) saying that he heard Ibn ʿUyayna saying: I went to visit Hārūn al-Rashīd…" (al-Rashīd was eating jelly sweet with spoon and Ibn ʿUyayna recommended the use of his fingers).[67]

Abū Muḥammad Sufyān b. ʿUyayna (d. 198/813) was a protégé (*mawlā*) of the Banū al-Hilāl and was patronized by the Barmakids. Ibn al-Nadīm places him among the scholars and jurists who were adherents of *ḥadīth* (F. 282). He could have been a teacher or more likely a friend of al-Rayḥānī.[68]

[65] *Taʾrīkh*, IV, 344, 345.
[66] Ibid., XII, 30–31.
[67] See Ḥamza b. Yūsuf b. Ibrāhīm (d. 427/861), *Tārīkh-i Jurjān* 287–88.
[68] Ibn Saʿd, *Ṭabaqāt*, V, 364–65; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, VII, 160; IX, 174; Ibn Khallikān, II, 129, n. 253; al-Ṣafadī, XV, 281–82; J. van Ess, *Theologie*, see his index.

Nothing is known about Abū al-Qāsim b. Siyāb who seems to have studied with al-Rayḥānī.

Abū Ḥarmala

In his *Amālī*, al-Jaḥẓa al-Barmakī (ca. 224–324/838–935) related an anecdote in which three students of al-Rayḥānī commented on a terse statement of his (# 2521) on the authority of one Abū Ḥarmala, who had evidently known al-Rayḥānī and had studied with him. He is perhaps identical with Abū Ḥarmala ʿAbd al-Raḥmān b. Ḥarmala who appears in the chain of authorities in several accounts in al-Dhahabī.[69]

Ibn Abī al-Dhayyāl

"Aḥmad b. Muḥammad b. Abī al-Dhayyāl said: I said to Abū al-Ḥasan ʿAlī b. ʿUbayda al-Rayḥānī: 'Visit people seldom (or: Pay people few visits), and they will love you.' He told me: 'O Abū ʿAlī,' this is a proverb for the common people, the elite avoid using it. The sage would say: 'By frequent visiting of friends hatred gains.' Ibn Abī al-Dhayyāl continued: 'I related this to Ibrāhīm b. al-Junayd and he said: Oh, by God, he said it well!' then he set it down" (# 2547).

Abū ʿAlī Aḥmad b. Muḥammad b. ʿAbd al-Wahāb b. Thābit b. Shaddād b. al-Hād, known as Ibn Abī al-Dhayyāl (his dates are unknown) was originally from Marw and, in keeping with al-Khaṭīb al-Baghdādī, had studied with scholars such as Muḥammad b. al-Ṣabbāḥ al-Jarjarāʾī, Aḥmad b. Ibrāhīm al-Dawraqī, ʿAbd Allāh b. al-Rūmī, and ʿUmar b. Shabba (173–262/789–875).[70] The nature of his relationship with Abū Isḥāq Ibrāhīm b. ʿAbd Allāh b. al-Junayd al-Khuttalī (d. ca. 260/873 or 270/883) is not clear. We do not know whether this Ibrāhīm b. al-Junayd, who preferred al-Rayḥānī's proverb to that of the laypeople, had personally known him or not. He was the author of one *al-Zuhd*

[69] *Siyar*, IV, 221, 238, 240. Muzhir al-Sūdānī, *al-Jaḥẓa al-Barmakī, al-adīb al-shāʿir*, Baghdad 1977 (he has collected and edited the surviving excerpts from the *Amālī*).

[70] Al-Khaṭīb al-Baghdādī, *Taʾrīkh*, V, 54.

wa-al-raqāʾiq,[71] perhaps the same as his *Zuhd al-mulūk* cited by Muwaffaq al-Dīn b. Quddāma al-Maqdisī (d. 620/1223).[72] He is perhaps identical with Ibn al-Junayd whose works Ibn al-Nadīm cites: *al-Maḥabba, al-Khawf, al-Waraʿ, al-Ruhbān*.[73]

Ibn Abī Ṭāhir Ṭayfūr

Al-Khaṭīb al-Baghdādī has it that Aḥmad b. Abī Ṭāhir and 'others' transmitted from al-Rayḥānī.[74]

Abū al-Faḍl Aḥmad b. Abī Ṭāhir Ṭayfūr (204–80/819–93) is the only individual to be reliably listed among al-Rayḥānī's students. This is apparent in many passages in the literature related by Ibn Ṭayfūr from al-Rayḥānī in which he uses the formulae *qāla lī*, 'He told me,' *ḥaddathanī* 'He related to me,' or *samiʿtu*, 'I heard him saying,' and the like.[75] Ibn al-Nadīm has a short biographical sketch on him with a bibliography. Just as in the case of al-Rayḥānī himself, this basic note on his student is reproduced by most later biographers without any significant additions. Based on these accounts, he was born in Baghdad to an Iranian family originally from Khurāsān. His parents were among the Khurāsānian *Abnāʾ*-forces that had assisted the ʿAbbāsids to power. He taught as a teacher, sold paper, and eventually became a successful historian, poet, literary author, and probably had also a hand in translations from Pahlavi into Arabic. He might have worked as an official secretary in Sāmarrāʾ for some time. First a Sunnī, he later adopted the creed of the Shīʿīs (F. 163–64; Y. 283). He is one of the central figures in the literary circles of the third century both in the extent

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71 Ibid., VI, 120.

72 *Kitāb al-Tawwābīn*, ed. George Makdisi, Damascus 1961, 165.

73 F. 237. On him see Abū Bakr Muḥammad b. Jaʿfar b. Sahl al-Kharāʾiṭī [d. 327/938], *Makārim al-akhlāq*, (eds.) S. S. I. Khānaqāwī et al. 2 vols., Cairo 1991 (index); Abū Ṭāhir Aḥmad b. Muḥammad al-Silafī al-Iṣbahānī [d. 576/1180], *al-Muntaqā min Makārim al-akhlāq wa-maʿālīhā*, Damascus 1986 (index); al-Dhahabī, *Siyar*, IV, 115; VII, 367; VIII, 19; IX, 246; X, 384, 597, 622; XI, 57, 88, 105, 167; XII, 631–32.

74 *Taʾrīkh*, XII, 18.

75 Ibid., XII, 18; al-Tawḥīdī, *Ṣadāqa* 180; idem, *Baṣāʾir*, IV, 162; al-Ābī, *Nathr al-durr*, IV, 59, 303.

of his scholarly contribution as well as in his impact on the coming generations of literary men. Next to his famous pioneering history of the caliphate *Kitāb Baghdād*, his corpus of more than fifty mostly lost books encompassed a huge anthology of poetry and prose in fourteen sections called *al-Manthūr wa-al-manẓūm* of which only three sections have survived, collections of poetry by *muḥdathūn* poets (e.g. Diʿbil al-Khuzāʿī, al-ʿAttābī, Bashshār b. Burd, Abū al-ʿAtāhiya), and several mirrors for princes.

1) *Balāghāt al-nisāʾ*, ed. A. al-Alfī, Cairo 1331/1908. This is one of the surviving sections of *al-Manthūr wa-al-manẓūm*.
2) *Kitāb Baghdād*, ed. with German translation by H. Keller, Leipzig 1908; and by Abū Usāma al-Sayyid ʿIzzat al-ʿAṭṭār al-Ḥusaynī, with an introduction by Muḥammad Zāhid b. al-Ḥasan al-Kawtharī, Cairo 1368/1949.
3) *Al-Manthūr wa-al-manẓūm: al-qaṣāʾid al-mufradāt allatī lā mithla lahā*, ed. M. Ghayyād. Beirut and Paris 1977.

The historian al-Ṭabarī has borrowed generously from Ibn Ṭayfūr's *Kitāb Baghdād*. The latter's huge chronology, highly admired for its accuracy and richness of documentation by his contemporaries and later generations of historians, is almost entirely lost, only one section is extant and it is published. Al-Ṭabarī cites a dirge by al-Rayḥānī mourning the death of Caliph al-Maʾmūn (# 2484), but gives no direct source for it. Did he find it in Ibn Ṭayfūr? An argument against this possibility can be that the edited section of *Kitāb Baghdād*, which covers precisely al-Maʾmūn's reign, neither has this poem, nor mentions al-Rayḥānī. Ibn Ṭayfūr quotes al-Rayḥānī in his *al-Manthūr wa-al-manẓūm* (# 2491). He might have dedicated more room to figures such as al-Rayḥānī and Sahl b. Hārūn in his lost book *Akhbār al-mutaẓarrifāt*.[76] Ibn Abī Ṭāhir's scholarly legacy was transmitted further primarily by his son ʿUbayd Allāh and Muḥammad b. Khalaf b. al-Marzubān.[77]

[76] For more on him consult: *EI*², s.v. "Ibn Abī Ṭāhir Ṭayfūr," by F. Rosenthal, III, 692–93; *EIr*, s.v. "Ebn Abī Ṭāher Ṭayfūr," by C. E. Bosworth, VII, 663–64; *EAL*, s.v. "Ibn Abī Ṭāhir Ṭayfūr," by R. A. Kimber, I, 306–7.

[77] Al-Khaṭīb al-Baghdādī, *Taʾrīkh*, IV, 211–12.

Saʿīd b. Ḥumayd

Abū ʿUthmān Saʿīd b. Ḥumayd b. Saʿīd b. Ḥumayd b. Baḥr al-Kātib (ca. 200–260/815–73) was born to a family of Iranian *dihqān*s at Nahrawān. His father was a leading Muʿtazilite. Of relevance is a greeting that he sent to the vizier Abū Ṣāliḥ ʿAbd Allāh b. Muḥammad b. Yazdād al-Majūsī al-Marwazī (d. 261/874) on the occasion of the New Year (Nawrūz).[78] Abū Hilāl al-ʿAskarī evaluated this epistle as filled with appealing rhetorical expressions, and observed that the first person to write felicitations of this kind on the occasion of the Iranian feasts of New Year and Mihrajān in the Islamic period was the 'vizier' Aḥmad b. Yūsuf al-Kātib (d. 213/828). He sent a golden basket as a present to al-Maʾmūn accompanied by a letter in verse stating that it was an ancient tradition among servants to offer gifts to their masters no matter how insignificant it might be, as a sign of adoration and respect. The meanings, similes and formulations used by Aḥmad b. Yūsuf were adopted by Saʿīd b. Ḥumayd in his letter to Ibn Yazdād in 249/863 at the end of which he wrote: "O honorable master, may you live in eternal delight bestowed with perfect health and in the highest stages of happiness, joyful days and felicitous feasts passing, you wearing them out while yourself stay fresh." He 'plagiarized this supplication from ʿAlī b. ʿUbayda al-Rayḥānī,' Abū Hilāl adds.[79] Abū Hilāl repeats the same occasion and accusation once more in his *Awāʾil* (II, 101–2) and states that it was Aḥmad b. Abī Ṭāhir Ṭayfūr who first accused Saʿīd of plagiarism. Those opposing this view, such as Jaʿfar b. Ḥamdān, reacted by accusing Ibn Ṭayfūr himself of misappropriating other people's ideas. Ibn Ṭayfūr and Saʿīd were contemporaries and close friends, though, in the best tradition of the day, they lampooned each other with witty verses. (F. 137, 163). Both were acquainted with the blind poets Abū ʿAlī al-Baṣīr al-Fārisī (died between 256–79/870–92) and Abū al-ʿAynāʾ. Saʿīd's book entitled *Intiṣāf al-ʿAjam min*

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[78] Ibn ʿAbd Rabbih, VI, 282–83; *al-Maḥāsin wa-al-aḍdād* 372; Abū Hilāl al-ʿAskarī, *Dīwān al-maʿānī*, I, 95; On Ibn Yazdād, who was vizier only for four months in 249/863, see D. Sourdel, *Le vizirat*, I, 292–93.

[79] *Dīwān al-maʿānī* (I, 95) has the fuller text of the letter. Two of Aḥmad b. Yūsuf's verses are also in al-Ḥuṣrī, *Zahr* 145; al-Ṣūlī, *al-Awrāq* 216; al-Qalqashandī, II, 410.

al-ʿArab, known as *al-Taswiyya*, can be taken as testimony to his Shuʿūbī tendencies, to which the above allegations fit well. Yūnus Aḥmad al-Sāmarrāʾī has collected the scattered poems and remaining writings from and about this author in a helpful monograph.[80]

Abū al-ʿAynāʾ

"Abū al-ʿAynāʾ said: I saw ʿAlī b. ʿUbayda reproving a man. After awhile he said: 'Strange! I am reproving you, and you are from the district of Reproof!' " (# 2501) (This is a pun on *qaṭīʿa*).

Muḥammad b. al-Qāsim b. Khallād b. Yāsir Abū al-ʿAynāʾ (ca. 191–283/806–896) was born in Ahwāz as a *mawlā*, moved to Baṣra and later to Baghdad. Among his teachers were Abū ʿUbayda, al-Aṣmaʿī, Abū Zayd al-Anṣārī, al-ʿUtbī, and al-Rayḥānī. Being a poet and *adīb*, he was renowned as an expert in offering prompt dumb-making responses in diverse situations, as well as a witty raconteur, qualities that he shares with al-Rayḥānī. He became blind at the age of about forty. Anecdotes about him abound in the classical literary sources, and already his colleague, friend and rival Ibn Abī Ṭāhir Ṭayfūr (d. 280/893) had collected them in a monograph that has not survived. Some time later the same was done by one Abū Naṣr Sahl b. al-Marzubān (4th/10th c.), an *adīb* from Iṣfahān.[81] Another such attempt at gathering together his humorous remarks was undertaken by al-Ṣāḥib b. ʿAbbād (d. 385/995) whose *Akhbār Abī al-ʿAynāʾ* is also lost. In despite of all these losses, one finds many of these amusing reports in al-Ābī (*Nathr*, III, 195–231). He had friendly relations with Muḥammad b. Khalaf b. al-Marzubān.[82]

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[80] *Rasāʾil Saʿīd b. Ḥumayd wa-ashʿāruhu*, Baghdad 1971.

[81] Al-Thaʿālibī, *Yatīma*, IV, 392; Y. 1409.

[82] F. 138–39; Ibn al-Mu'tazz, *Ṭabaqāt* 415–16; al-Marzubānī, *Nūr al-qabas* 69, 93, 94, 126, 173, 320, 322–24; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, III, 170–79; Y. 2602–14; Ibn al-Jawzī, *Ẓirāf* 69, 70; Ibn Khallikān, IV, 343–48; al-Ṣafadī, IV, 341–44; Saʿīd al-Ghānimī, "Abū al-ʿAynāʾ al-Baṣrī, ḥayātuhu wa-shiʿruh," *al-Balāgha* (Baghdad) 6.8 (1976), 25–32; 6.9 (1977), 48–55; Muḥammad b. Nāṣir al-ʿUbūdī, *Akhbār Abī al-ʿAynāʾ al-Yamāmī*, Riyāḍ 1978; Ibtisām Marhūn al-Ṣaffār, *Abū al-ʿAynāʾ*, Baghdad 1988; *EI*², s.v. "Abū 'l-ʿAynāʾ," by C. Brockelmann, I, 108; *EAL*, s.v. "Abū al-ʿAynāʾ," by G. J. H. van Gelder, I, 28.

Ibn al-Marzubān

Muḥammad b. Khalaf b. al-Marzubān b. Bassām al-Daymurtī (d. 309/921) was a historian, biographer, man of letters, and a poet. All our sources agree about the date of his death, but none gives the date of his birth. Al-Dhahabī has it that he lived more than eighty years, hence he was born around 230/844.[83] However, Yāqūt (Y. 2547) says that he studied with Muḥammad b. Saʿdān al-Ḍarīr, who died in 231/845. He must have been at least five to ten yours old at that time to have studied with this teacher. This raises his age to over eighty-five years. In any case, he could not have directly studied with al-Rayḥānī. Among his teachers, along with Ibn Abī Ṭāhir Ṭayfūr and Muḥammad b. Saʿdān are named al-Zubayr b. Bakkār (d. 256/869), Ibn Qutayba (d. 276/889) and Ibn Abī al-Dunyā (d. 281/894). According to Ḥamza al-Iṣfahānī, he lived in Baghdad and was an eloquent person well-informed in linguistic matters and wrote extensive essays in which he applied the method of *awṣāf* (descriptive genre) following the example of ʿAlī b. ʿUbayda al-Rayḥānī. He had some ten 'Descriptions'. Moreover, he was a translator from Persian into Arabic and translated more than fifty books (apparently in the same manner as al-Rayḥānī) (Ṣ. V, 15). No trace of any of these has been found in the literature yet. Ibn al-Nadīm (F. 166–67) believed that Ibn al-Marzubān followed the style of Aḥmad b. Abī Ṭāhir in preserving historical traditions, poetry and amusing stories. Both these authors were al-Rayḥānī enthusiasts in their literary activities, though the former belonged to the second generation of his followers.

Ibn al-Marzubān is one of the rare scholars specifically singled out as both productive in translations from Persian and as an admirer and imitator of al-Rayḥānī in his scholarly pursuits. It is a pity that the *Encyclopaedia of Islam* has only an extremely brief entry on this outstanding man of letters; he assuredly deserves more. One reason for this indifference towards him is perhaps the lack of sufficient accessible information about his life and works. Ibn al-Nadīm gives his agnomen once as Abū ʿAbd Allāh (F. 166), once as Abū al-ʿAbbās (F. 95; also Y. 2645); al-Khaṭīb al-Baghdādī (*Taʾrīkh*, V, 237) and Yāqūt (Y. 1637)

[83] *Siyar*, XIV, 264.

have Abū Bakr instead. Abū al-Faraj al-Iṣfahānī, who studied with him and knew him well, refers to him as Abū ʿAbd Allāh (3 times), Abū ʿAlī (once), and Abū Bakr (once) in *al-Aghānī*.[84] In the introduction to one of his remaining volumes, *Tafḍīl al-kilāb* (stories and poems on the superiority of dogs to men), he is called Abū Bakr. He settled in the district of Muḥawwal in Baghdad and so had become known as al-Muḥawwalī. Al-Ṣafadī seems to have had access to Ḥamza al-Iṣfahānī's lost *Kitāb Akhbār Iṣfahān* which provided more reliable information on scholars born in Iṣfahān and its vicinity. Ḥamza calls him al-Daymurtī (not al-Dumayrī as al-Ṣafadī's editors have it) (Daymurt was a village near Iṣfahān). This discrepancy in the names has even caused some bibliographers to think of two separate individuals, an assumption that is incorrect.

Whereas at least three of Ibn al-Marzubān's 'Descriptions' are known by name in the literature (*Waṣf al-fāris wa-al-faras, Waṣf al-sayf, Waṣf al-qalam*; Pāshā al-Baghdādī has combined the last two as: *Waṣf al-sayf wa-al-qalam*),[85] not even a single one of his over fifty translations from Persian has been recorded or can be otherwise reconstructed. His bibliography in the *Fihrist* contains 18 titles (F. 166–67). Ibn al-Nadīm mentions him once also with a partial list that adds one to the above (F. 95). Yāqūt (Y. 2645–46) has a short register, but enters three new ones, and al-Ṣafadī (Ṣ. III, 44–45) has still two others, thus raising the number of titles to 24. These cover a variety of topics: Sciences of the Qurʾān (i.e. language, *ḥadīth*, commentary, grammar, rhetoric, law and theology), Life-stories of poets, Poetry, Boon companions, Drinks, Gifts, Women, Deceit and treachery, Garden and flowers, Superiority of blacks to whites, and so forth.

When the Baghdad historian al-Khaṭīb al-Baghdādī (d. 463/1070) traveled to Damascus, he transported a luggage case of books with him. It contained about 474 volumes by some 197 authors (al-Ushsh 92–119), one of them Ibn al-Marzubān with 13 titles.[86] Only three of these are included in the above sources. This raises the number of his

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[84] See M. Fleischhammer, *Quellenuntersuchungen zum Kitāb al-Aġānī*, Halle 1965, II, 40.

[85] *Hadiyya*, I, 26.

[86] Al-ʿUshsh, *al-Khaṭīb al-Baghdādī* 104–5, 106, 112.

works to 34. Of these new ones six are *adab*-related (Beauty and splendor, Keeping secrets, *Muruwwa*, *Kalif* of the blacks, Those who keep their promises) and the rest biographies of poets.

Ibn al-Marzubān as an expert on Akhbār al-ʿushshāq

Among Ibn al-Marzubān's works in al-Khaṭīb al-Baghdādī's luggage at least nine were about poets and their love-songs. The most famous: *Akhbār Majnūn Banī ʿĀmir* (al-Ushsh 106) was nothing but *Laylā wa-Majnūn* or *Majnūn wa-Laylā* (F. 365). Al-Dhahabī (*Siyar*, IV, 5) has it that Ibn al-Marzubān compiled a book on the love-affair of Majnūn and Laylā. Ibn al-Jawzī relates this story, composed in the form of anecdotal episodes in prose and verse, on the authority of Ibn al-Marzubān.[87] Abū al-Faraj al-Iṣfahānī gives Ibn al-Marzubān as one of his informants for several sketches related to this loving couple.[88] Considering the convincing arguments put forward by I. J. Krackovskij [= Kratchkovsky] to the effect that the roman of *Laylā wa-Majnūn* first took definite shape in the second half of the 9th century, it might not be too far off to deem Ibn al-Marzubān, following the footsteps of his teacher al-Zubayr b. Bakkār (d. 256/869) who had compiled an *Akhbār al-Majnūn*, as one of its earliest composers.[89] Still another of Ibn al-Marzubān's works, not in any of the above lists, covered the amour of al-Ḥārith b. Khālid with ʿĀʾisha bint Ṭalḥa [b. ʿUbayd Allāh].[90] Moreover, his *Kitāb al-Dhuhūl wa-al-nuḥūl* was an anthology of stories on love too.[91]

Ibn al-Marzubān is the most frequently cited transmitter of love-stories in Ibn al-Jawzī's *Dhamm al-hawā*. The available edition of this book has no indices. In his exhaustive study, Stefan Leder counted 130 episodes related directly by Ibn al-Marzubān or having his name listed

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[87] *Dhamm al-hawā* 380–407.

[88] *Al-Aghānī*, II, 36, 37, 38, 39, 44, 52, 80, 81.

[89] Ignatij Julianovič Kračkovskij (author) and Helmut Ritter (translator), "Die Frühgeschichte der Erzählung von Macnūn und Lailā in der arabischen Literatur," *Oriens* 8 (1955), 1–50.

[90] Ibn al-Jawzī, *Dhamm al-hawā* 227.

[91] See Mughulṭāʾi, 165–66, 194–99.

as a transmitter.[92] This number can be raised much higher, since he is cited invariably as Ibn al-Marzubān, Muḥammad b. Khalaf, Muḥammad b. al-Marzubān, Abū Bakr b. Khalaf, or even al-Muḥawwalī. Only about a quarter of these appear in Abū Muḥammad al-Sarrāj's (d. 500/1106) *Maṣāriʿ al-ʿushshāq* (Beirut 1958) which is exploited by Ibn al-Jawzī. Al-Sarrāj in turn cites Ibn al-Marzubān 125 times, mostly with chains of *isnād* other than those in Ibn al-Jawzī. These not only attach Ibn al-Marzubān's name to most of the love-stories narrated by these authors, but also show the popularity of his writings in the 4th and 5th centuries. In this field, he was a compiler, editor, and/or relater of numerous initially oral stories current in the Muslim world.

Stefan Leder has examined Ibn al-Marzubān's sources for the anecdotes that Ibn al-Jawzī recounts from him. The main authorities are: al-ʿUtbī (d. 228/842), al-Madāʾinī (d. 225/840 or 228/843), and al-Haytham b. ʿAdī (d. 207/822). Among the transmitters of his stories in turn Leder identifies Ibn al-Anbārī (d. 328/940) [Abū Bakr Muḥammad b. al-Qāsim al-Anbārī, known as Ibn al-Anbārī], al-Zabīdī (d. 371/982) [Abū al-Ḥasan ʿAbd Allāh b. Ibrāhīm al-Zabīdī], and Ibn Ḥayyuwayh (d. 382/992) [Abū ʿUmar Muḥammad b. al-ʿAbbās b. Muḥammad b. Zakariyyāʾ al-Khazzāz, known as Ibn Ḥayyuwayh].[93]

Al-Sarrāj's quotations from Ibn al-Marzubān in *Maṣāriʿ al-ʿushshāq* connect him with a series of tales named as independent books in the *Fihrist*. Thus in a report from Ibn al-Marzubān coming from Diʿbil al-Khuzāʿī (d. 246/860) about a martyr of love we read: A man from the Banū Asad fell in love with a woman in Kūfa and their liaison became extraordinary. The man composed passionate love-poems about her. Her master sold her to a man from Baghdad, and they say when she was leaving the city he died because of his love for her. Informed of his passing away later on, she died of sorrow too. People made a book about them in the style of the books about *Jamīl wa-Buthayna, ʿAfrāʾ wa-ʿUrwa, Kuthayyir wa-ʿAzza.*[94] This unnamed book might have been

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[92] *Ibn al-Ǧauzī und seine Kompilation wider die Leidenschaft,* Beirut 1984, 119–20.

[93] S. Leder, *Ibn al-Ǧauzī* 121–33.

[94] Al-Sarrāj, II, 280; Ibn al-Jawzī, *Dhamm al-hawā* 564; Mughulṭāʾi 146–47; S. Leder, *Ibn al-Ǧauzī* 268–69.

the novel known as *al-Fatā al-Kūfī wa-ṣāḥibatuhu* (F. 365). This, at any rate, was different from the roman of *ʿAlī b. ʿAdīm wa-Munhila* which also took place in Kūfa.[95] Muḥammad b. Samāʿa (130–233/748–847), a onetime chief *qāḍī* of Baghdad, reported that the people of Kūfa composed a popular novel about the love-affair of ʿAlī b. Adīm al-Juʿafī who died over his love of a slave girl. This book contained his story and his poems. The information about the content of the three cited titles comes from Ibn al-Marzubān:

1) *Jamīl wa-Buthayna* (F. 365; al-Sarrāj, I, 51, 311; Ibn al-Jawzī, *Dhamm al-hawā* 435–44; Mughulṭāi, 129–36; Weisweiler, *Arabesken* 95–105).
2) *Kuthayyir wa-ʿAzza* (F. 365; al-Sarrāj, II, 62–64, 88–89; Ibn al-Jawzī, *Dhamm al-hawā* 444–49).
3) *ʿAfrāʾ wa-ʿUrwa* (F. 365; al-Sarrāj, I, 317–21; Ibn al-Jawzī, *Dhamm al-hawā* 407–19; Mughulṭāi, 215–19; Weisweiler, *Arabesken* 90–95). ʿUrwa b. Ḥizām, of the tribe of Banū ʿUdhra, is said to have died for the love of his cousin ʿAfrāʾ. The ʿUdhrī-genre of love-poetry and romance in old Arabic takes its name from here.

One of Ibn al-Marzubān's books in possession of al-Khaṭīb al-Baghdādī was *Akhbār Nuṣayb* (the same title also by al-Zubayr b. Bakkār, and Isḥāq b. Ibrāhīm al-Mawṣilī; F. 124, 159). This appears to have been identical with *Nuṣayb wa-Zaynab*.[96] In such stories, told mostly in verse, the lovers naturally all emerge as poets, and in this way the poetry of some poets was preserved for posterity.

Ibn al-Marzubān's *Akhbār Abī Dahbal al-Jumaḥī* recounted the adventures of Wahb b. Wahb b. Zamʿa (died after 100/718) of the Jumaḥ tribe (Quraysh), a holy warrior who left his wife and children to fight on the Byzantine frontier.[97] In an incredible turn of events he is tricked to a mysterious palace where a Syrian princess keeps him captive and forces him to marry her. After several years he convinces the princess to let him go visit his family. By then his children had divided whatever he had left behind among themselves, but his wife had remained

[95] F. 366; *al-Aghānī*, XV, 266–68; al-Sarrāj, I, 205–6; Mughulṭāʾi 222–23.

[96] *Al-Aghānī*, I, 323–77; al-Sarrāj, II, 7–8, 270–71; Ibn al-Jawzī, *Dhamm al-hawā* 226–27; S. Leder, *Ibn al-Ǧauzī* 262.

[97] Al-Ushsh, *al-Khaṭīb al-Baghdādī*, n. 302; *al-Aghānī*, VI, 114–45; al-Sarrāj, I, 135–36; M. Weisweiler, *Arabesken der Liebe* 60–61, n. 25; F. Sezgin, *GAS*, II, 419–20.

faithful and rejected all demands to remarry. Thus he deprives his children from his inheritance and rewards his wife dearly.

Abū Dahbal, the hero of the above account, is involved in two other tales: a romance with ʿAmra, a woman from Mecca, and one with ʿĀtika, a daughter of the Caliph Muʿāwiya. A volume bearing his name is appropriated to al-Zubayr b. Bakkār (F. 124), which seems to have contained a recension of his poetry. Fritz Krenkow collected and edited the remaining fragments of his poems.[98] His *Dīwān*, partially preserved, is edited by ʿAbd al-ʿAẓīm ʿAbd al-Muḥsin, Najaf 1972.

Another curious title in the list of Ibn al-Marzubān's repertoire reads: *Akhbār ʿAbd Allāh b. Jaʿfar b. Abī Ṭālib*. This was a short, refreshing love-story of a pure and innocent kind between the Shīʿī personality ʿAbd Allāh b. Jaʿfar, his beloved slave singer ʿUmāra, and the Caliph Yazīd b. Muʿāwiya.[99] ʿAbd Allāh is the leading man in at least two other stories.[100]

Among Ibn al-Marzubān's works there was also one *Ṭabaqāt al-shuʿarāʾ* (= *Akhbār al-shuʿarāʾ*, or *al-Shiʿr wa-al-shuʿarāʾ*, or *Kitāb al-Shuʿarāʾ*), the classes or generations of poets. This belongs to the genre of biographical dictionaries, which in general offer short notices on poets with examples of their poetry arranged according to the time and place they lived, or in accordance with their tribal or religious affiliations.[101] Abū al-Faraj al-Iṣfahānī copiously utilized this lost anthology in his *al-Aghānī*. The 291 direct citations from Ibn al-Marzubān on poets were probably taken from this book.[102] Yāqūt (Y. 1298) used it too.[103]

Very few of Ibn al-Marzubān's works have survived:

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[98] "The Dīwān of Abū Dahbal al-Ǧumaḥī," *JRAS* (1910), 1017–75.

[99] See al-Sarrāj, II, 125–29; Ibn al-Jawzī, *Dhamm al-hawā* 604–9; R. Paret, *Früharabische Liebesgeschichten. Ein Beitrag zur vergleichenden Literaturgeschichte*, Bern 1927, n. 159; M. Weisweiler, *Arabesken der Liebe* 111–16, n. 34; S. Leder, *Ibn al-Ǧauzī* 106–7.

[100] See M. Weisweiler, *Arabesken der Liebe*, n. 33, n. 35.

[101] Ibn al-Muʿtazzʾ *Ṭabaqāt al-shuʿarāʾ* classifies the poets who had panegyrics on caliphs, viziers, and the ʿAbbāsid priences.

[102] M. Fleischhammer, *Quellen* 42; idem, "Reste zweier Dichterbücher im *Kitāb al-Aġānī*," 81–83.

[103] On the genre of *Ṭabaqāt* see *EAL*, s.v. "Biography, medieval," by W. al-Qāḍī, I, 150–52.

1) *The book of the superiority of dogs over many of those who wear clothes*, edition and translation by G. R. Smith and M. A. S. Abdel Haleem, Warminster 1978. Reviewed by R. B. Serjeant in *BSOAS* 42 (1979), 414–15.
2) *Dhamm al-thuqalāʾ* 'Blame of disagreeable people' (*GAL* SI, 190).
3) *Muntakhab min Kitāb al-Hadāyāʾ* 'Selections from the Book of gifts' (*GAL* SI, 190).

Difficulties in determining the life-history and chronology of al-Rayḥānī's career still stand in the way of an accurate portrayal of this multifaceted individual. Although the usable information about him sifted from a broad range of sources remains meager, one realizes that the orbit of his acquaintances, teachers and students, Zindīqs or Muʿtazilites, moves primarily along the Baṣra-Baghdad axis, populated with powerful and influential men at the caliphal court, illustrious scholars in diverse fields of study, eminent poets, and theologians of renown. He was a man of great knowledge, well-versed in the sciences current during his time, as was required of aspirants to the profession of a caliphal secretary. He certainly stood in a highly visible position among the officials who ran the daily affairs of the caliph. His personal experiences ranging over a long political life should have left their impact on his writings. The above listed individuals represent only those who are specifically cited by name in the sources in connection with al-Rayḥānī, but to be sure, the milieu in which he and his associates lived and operated was broader and encompassed a much larger universe. They were familiar with one another, many were mutual friends and colleagues, and some stood in a teacher-pupil bond. To this group belonged undoubtedly al-Faḍl b. Sahl, Sahl b. Hārūn, the director of the *Bayt al-ḥikma*, Abān al-Lāḥiqī, the chief of the court ceremonies responsible also for the evaluation of the ranks of court-poets and their salaries, Muḥammad b. Jahm al-Barmakī, the scholar-governor and translator of ancient Iranian legends and scientific literature, Abū Nuwās and Maḥmūd al-Warrāq, poets of high standing and repute.

Broadly speaking during the time of al-Maʾmūn the dominant ideological orientations in the eastern lands of the Islamic world were divided along three lines. While the intellectual aristocracy leaned

towards the Muʿtazilite doctrine supported by the dynasty, the Shīʿīs dreamed of the ascendancy of the family of ʿAlī and with this goal in mind preached to the population, which in turn adhered to the principles of orthodoxy and wished the overthrow of the ʿAbbāsids. Through the support received from the Muʿtazilites, al-Maʾmūn ensured the caliphal stability and power, but the political legacy that he left behind turned out to be too wearisome to be managed peacefully and soon lead to reliance on military coercion. Consequently the caliphate was overrun by Turkish and other mercenary forces. In this period the caliph as well as the powerful and wealthy employed poets to propagate their fame with hyperbolic panegyrics. However, this form of propaganda, with its long history of development among the Arabs and its roots in the ancient Bedouin culture, was not adequate for the ʿAbbāsids. They felt the need of confronting the forces opposing them with more effective weapons. In the beginning of the third century the poetic art had still retained its importance in the eyes of the Arabs, but it was not powerful enough to sufficiently affect Muslims of non-Arab origin, who were more inclined to logical argumentation. In the literary arena poetry had started slowly making room for the rapidly flourishing prose genres, the medium exploited mainly by non-Arabs. Following the example set by ʿAbd al-Ḥamīd and Ibn al-Muqaffaʿ the new generations of Muslims introduced elements of Iranian and Greek culture into Islam, and as the translations of ancient wisdom continued to pour in, foreign ways of thinking and acting gained the upper hand, enclosed now in Arabic garb.

Al-Rayḥānī was neither a writer of political pamphlets offering his talents to the ruling family, nor a partisan fighting in defense of orthodox Islam. He wrote books of moral but not of religious instruction. He was first and foremost an *adīb*, who advocated the ethical standards of *futuwwa* and *ẓarf*. These were qualities which, as we shall see, in combination with his unique literary talent, attracted the elite and people of good taste to his humanistic and liberally oriented circle.

AL-RAYḤĀNĪ AND THE POSTERITY

The numerous citations of al-Rayḥānī's sentences in the later literature, whether he is directly credited for them or not, is a good evidence of their popularity among the *adībs*. A great may of his adages have found their way into al-Thaʿālibī's works, as well as into al-Ābī's monumental *Nathr al-durr*, al-Māwardī's *Adab al-dunyā*, and Ibn Abī al-Ḥadīd's *Sharḥ Nahj al-balāgha*, but it is not possible to determine the degree of direct reliance of these authors on al-Rayḥānī. Here I examine only those cases which seem to have relied on *Jawāhir al-kilam* directly. These are:

1. Ibn al-Muʿtazzʾ *al-Ādāb*
2. Ibn Durayd's *al-Mujtanā*, and *Risāla fī ādāb wa-ḥikam*
3. Al-Ṣaghānī's *al-Farāʾid wa-al-qalāʾid*
4. Karkhī's *al-Muntahā*
5. Al-ʿĀmirī's *al-Nask al-ʿaqlī*
6. Anonymous *Kalimāt mukhtāra*
7. Anonymous Köprülü and Ps-Ḥunayn's *Ādāb al-falāsifa*
8. Miskawayh's *Jāwīdān-khirad*
9. Al-Ṭūsī's *al-Adab al-wajīz*.

1. *Ibn al-Muʿtazzʾ al-Ādāb*

ʿAbd Allāh Ibn al-Muʿtazz (247–96/861–908), the one-day Caliph, was more of a successful poet and literary man than a serious politician. A poet by predilection, he was fond of the work of modern poets (*muḥdathūn*) above all Bashshār b. Burd and Abū Nuwās. Among other works, some bio-bibliographical dictionaries attribute a collection of maxims, *Kitāb al-Ādāb* to him.[1] This was a very popular book in the

[1] See ʿAbd Allāh b. al-Muʿtazz, "Le Kitāb al-ādāb d'Ibn al-Muʿtazz," édité par Ign. Kratchkovsky, *Le Monde Oriental* 18 (1924), 56–121 (edition used by me); *Kitāb al-Ādāb*, ed. Ṣubayḥ Radīf, Baghdad 1972 (I have not seen this). Kratchkovsky's edition is based on a unique British Museum ms. copied in the year 759/1357 (Catalogue, II, N. 1530).

succeeding centuries, and many later authors took over its content, in particular al-Thaʿālibī (d. 429/1037) in his anthologies, al-Ḥuṣrī (d. 413/1022) in his *Zahr al-adab* (see the index under Ibn al-Muʿtazz), and al-Ābī (d. 421/1030) in his *Nathr al-durr*.[2]

Ignatius Kratchkovsky, the first editor of the text, observed that the *Ādāb* is nothing but a small anthology of older aphorisms extracted from diverse literary sources. He doubted whether Ibn al-Muʿtazz himself was ever responsible for the collection, and suggested that it is perhaps a work put together by his disciples and friends (*Ādāb* 61). For Renate Jacobi (*EAL* 355) too, Ibn al-Muʿtazzʾ book of aphorisms was "possibly compiled from his works after his death."

The literary history of this text is quite complicated. Although Ibn al-Nadīm (F. 130, 378), and those dependent on him, list *al-Ādāb* among a dozen books of Ibn al-Muʿtazz,[3] those who quote adages in the name of Ibn al-Muʿtazz never mention it. Al-Thaʿālibī,[4] al-Thaʿālibī al-Marghanī,[5] and al-Ḥuṣrī[6] cite Ibn al-Muʿtazzʾ book of maxims as *al-Fuṣūl al-qiṣār* 'Short exemplary pieces.' The Būyid vizier and man of literature (*adīb*) al-Ābī (d. 421/1030), who has incorporated much of the *Ādāb* in his *Nathr al-durr* (III, 148–61), calls it: *Ādāb majmūʿa wa-mawāʿiẓ wa-ḥikam* 'A book of didactic locutions, exhortations, and wisdom sentences.' Abū Bakr al-Ṣūlī (d. 335/946), who has written a biography of Ibn al-Muʿtazz in his *Kitāb al-Awrāq*, quotes a number of sayings by him (pp. 295–96), calling them *fuṣūl qiṣār*. Ibn al-Muʿtazz himself in his *al-Badīʿ* (p. 46) refers to his *al-Fuṣūl al-ṣighār al-qiṣār* 'Analects' and quotes two sentences from it, both present also in *al-Ādāb* (93:4, 94:1). This confirms that the original title of the *Ādāb* was *al-Fuṣūl al-qiṣār*, and that its compilation was completed during the life-time of Ibn al-Muʿtazz and not by some later adherents of his. Since Ibn al-Muʿtazz

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[2] Al-Ṣafadī (XVII, 449–52) has included a large number of Ibn al-Muʿtazzʾ *ḥikam* in his biographical notes on him.

[3] For a list of his works see Ign. Kratchkovsky, "Une liste des oeuvres d'Ibn al-Muʿtazz," *Rocznik Orientalistycny* 3 (1925), 255–68 ; and Otto Loth, *Über Leben und Werke des ʿAbdalllah Ibn ul-Muʿtazz*, Leipzig 1882.

[4] *Aḥāsin Kalim* 27; idem, *Taḥsīn al-qabīḥ wa-taqbīḥ al-ḥasan, al-Kitāb* 9.2 (1975), 129; *al-Kitāb* 9.3 (1975), 133.

[5] *Ghurar* 153.

[6] *Zahr* 559, 674, 771.

finished his *Kitāb al-Badīʿ* in 274/887, he should have compiled *al-Fuṣūl al-qiṣār* before that date, hence at an early age as a youth.

Ibn al-Muʿtazz, like many *adīb*s among his contemporaries and in previous generations, might have been interested in aphorisms and proverbs primarily for exploiting them in his own poems, correspondences, and other literary productions, as he seems to have done in his *al-Badīʿ*. While discussing the diverse forms of metaphors and similes used in the Arab language, he quotes sentences from previous authors to illustrate his points. These were his raw materials. The prose examples he cites in support of his literary standpoints are generally elaborate and pointed *ḥikam*. One of the two sentences that *al-Badīʿ* and *al-Fuṣūl* have in common is found in al-Anṣārī's *Ādāb* (p. 135) which contains older material,[7] so even in this case he cannot have been the creator, rather only the transmitter. In fact al-Ḥuṣrī, who often quotes *al-Fuṣūl*, tells us that a similar *Faṣl* had been available under the name of al-Faḍl b. Sahl Dhu al-Riyāsatayn (d. 203/818), which Ibn al-Muʿtazz raided upon (made it his own).[8] It is hard to believe that the ʿAbbāsid prince simply intended to create a book of *ḥikam* and aphorisms to encourage polite behavior and good social manners.

Al-Faḍl b. Sahl b. Zādānfarrukh, the famous Iranian vizier of the Caliph al-Maʾmūn, was a man of letters, an excellent calligrapher, and famous as supporter of poets and scholars. A reference to his literary activity is made by al-Jahshiyārī (d. 331/942), who states that as a youth al-Faḍl translated a book from Pahlavi into Arabic for Yaḥyā b. Khālid al-Barmakī (d. 190/805) (*al-Wuzarāʾ* 230). No details are known about this book. Al-Faḍl is often cited as the author of short and pregnant sayings in the literature,[9] a characteristic that had won him Hārūn al-Rashīd's sympathy already at the beginning of his career.

Faṣl (pl. *fuṣūl*) or *fuṣūl qiṣār* is a technical designation for short literary passages, often tinged with a moral content, used as models for writing in schoolboy handbooks. In the introduction to his *Jawāhir*,

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[7] The other is: *Ṭalāq al-dunyā mahr al-janna* "Divorcing the world is the dowry of paradise"; see al-Bayhaqī, *al-Maḥāsin* 390; Abū Hilāl al-ʿAskarī, *Ṣināʿatayn* 311; al-Thaʿālibī, *Tamthīl* 251.

[8] *Zahr* 560.

[9] For example: al-Ḥuṣrī, *Zahr* 251–52; D. Sourdel, *Le vizirat*, I, 196–213.

al-Rayḥānī tells us that he has collected two thousand *faṣl*s in his book. In the context of proverbs and *ḥikam*, *faṣl* signifies nothing more than an aphorism.

Al-Fuṣūl al-qiṣār or *Kitāb al-Ādāb* 'The Book of Politesse' as we have it today is a short florilegium that contains, when counted, 383 aphorisms. Kratchkovsky added 43 other sentences he found in the literature under Ibn al-Muʿtazzʾ name, thus producing a total of 426 items. From the first group 130 or one-third can be traced to R, from the second only five.

Ibn al-Muʿtazzʾ *al-Fuṣūl* (= F) has much in common also with the *Ādāb al-falāsifa* (= Ḥ): The section 'Maxims of Hermes' (Ḥ 133–35; *Mb* 19–21, 255), which has some 40 saws, is almost fully (37) present in the same general order in the *Fuṣūl* (pp. 73–97). Both share most of these sayings with R, surprisingly again in the same order also here. This unanimity strongly insinuates the existence of an independent text of the 'Maxims of Hermes' before the time of al-Rayḥānī. Moreover, out of the sixty adages making up the section 'Maxims of Ptolemy' (Ḥ 124–28; *Mb* 252–57), the *Fuṣūl* has 33, and R has 19.[10] Here the ordering is different and the sentences are scattered throughout the *Fuṣūl*:

Ḥ 124:2 = F 119:1; Ḥ 124:3 = F 120:1; Ḥ 124:6 = F 73:5; Ḥ 124:8 = F 119:13; Ḥ 124:9 = F 73:10; Ḥ 124:10 = F 118:12; Ḥ 124:11 = F 73:11; Ḥ 124:12 = F 73:12; Ḥ 124:14 = F 73:13; Ḥ 124:16 = F 73:17; Ḥ 125:4 = F 74:7; Ḥ 125:8 = F 115:12; Ḥ 125:9 = F 115:13; Ḥ 125:12 = F 74:10; Ḥ 125:14 = F 75:3; Ḥ 125:15 = F 74:12; Ḥ 125:16–17 = F 74:13–14; Ḥ 125:18–19 = F 115:15–16; Ḥ 126:1–2 = F 74:15–16; Ḥ 126:3 = F 75:2; Ḥ 126:5 = F 75:8; Ḥ 126:8 = F 116:2; Ḥ 126:9 = F 86:14; Ḥ 126:12 = F 116:3; Ḥ 126:13 = F 77:6; Ḥ 126:14 = F 77:9; Ḥ 126:15 = F 77:10; Ḥ 126:19 = F 77:13; Ḥ 127:2 = F 116:5; Ḥ 127:3 = F 83:6–7; Ḥ 127:6 = F 83:13–14; Ḥ 127:9 = F 84:5–6.

There are of course many other isolated parallels between the two texts; it would be too cumbersome to list them all: a few examples should suffice:

Ḥ 62:7–9 = F 109:17–18; Ḥ 63:5 = F 87:7; Ḥ 63:6–7 = F 75:15–16; Ḥ 63:10 = F 120:3; Ḥ 75:2 = F 75:3; Ḥ 81:8 = F 85:3; Ḥ 87:10–12 = F 86:15–17;

[10] Cf. # 7, 9, 10, 20, 39, 40, 50, 708, 806, 814, 904, 1022, 1238, 1414, 1688, 1719, 1752, 1811, 1934.

Ḥ 130:13–14 = F 76:8–9; Ḥ 130:15–16 = F 87:11–12; Ḥ 130:17–18 = F. 76:15–16; Ḥ 131:13 = F 87:13; Ḥ 131:14 = F 77:3; Ḥ 132:1 = F 77:5; Ḥ 132:2 = F 77:6; Ḥ 135:9 = F 92:10; Ḥ 136:7 = F 86:8; Ḥ. 136:8 = F 86:7; Ḥ 136:9 = F 119:2; Ḥ 136:11 = F 119:3; Ḥ 139:9 = F 75:14; Ḥ 160:9 = F 92:9.

The question to be asked is: Who is copying whom? Here as well as in the cases which follow we are continually confronted with this question. In a roughly chronological order we would have al-Rayḥānī, Ibn al-Muʿtazz, and the Ps-Ḥunayn, but nothing secure is there to assure the definite reliance of one upon the other. All three could have used the same older original(s), adding, subtracting and rearranging their materials independently.

2. *Ibn Durayd's al-Mujtanā, and the anonymous Risāla fī ādāb wa-ḥikam*

Next to Ps-Ḥunayn's (or better al-Anṣārī's; see below) *Ādāb al-falāsifa*, Ibn Durayd's (223–321/837) *Kitāb al-Mujtanā* (= *Muj*) is one of the earliest surviving anthologies of gnomologia in Arabic that represents a successful synthesis of the Arab, Persian and Greek wisdom.[11] *Al-Mujtanā* is divided into four sections:

1. Sayings of the prophet Muḥammad (pp. 12–27: some sixty maxims and proverbial expressions, almost fully taken over by al-Masʿūdī);[12] sayings of the Rightly Guided Caliphs: Abū Bakr (pp. 27–28), ʿUmar (pp. 28–29), ʿUthmān (p. 29), ʿAlī b. Abī Ṭālib (pp. 29–36); as well as of al-Ḥasan b. ʿAlī (p. 36), and Muʿāwiya (pp. 36–44).
2. *Bāb min kalām al-ḥukamāʾ* 'Sayings of the learned' (pp. 44–68): this is a haphazardly created segment that combines aphorisms from diverse sources, some anonymous, some assigned to individuals such as the Arab *ḥakīm* al-Aḥnaf b. Qays and the Iranian sage Buzurjmihr.

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[11] *Al-Mujtanā* has been published three times: al-Sayyid Hāshim al-Nadwā, Hyderabad 1342/1923 (the edition I used); Fritz Krenkow, Hyderabad 1362/1943; and Hyderabad 1980. Bodlein ms Marsh 195, not used by anyone until now, is reputed as being a better one.

[12] *Murūj*, see Ch. Pellat's index, VI, 11–14. Al-Masʿūdī (*Murūj*, III, 38) gives *al-Mujtanā* as one of his sources.

This consists of roughly 250 short adages of which some 100 appear in R. I return to this below.

3. *Bāb min Nawādir kalām al-falāsifa* 'Rare sayings of the philosophers' (pp. 68–75). F. Rosenthal translated and commented upon these apophthegmata of Greek philosophers, and traced their Greek originals wherever possible.[13]
4. Chosen Arab poems containing aphorisms and axioms (pp. 75–90).

Throughout *al-Mujtanā*, we find adages that have their parallels in R. As explained above, the isolated and sporadic items shared by both authors could have reached Ibn Durayd through a variety of channels, hence they are of little heuristic help in determining his direct sources. It is the second section (pp. 44–68), the gnomes of the *ḥukamāʾ*, that is of particular use here. This falls into several distinct text units:

Muj (44:12–18) has 4 sayings (one by al-Aḥnaf), of which 3 are in R.[14] This is followed immediately by a cluster of saws by Buzurjmihr (44:19–45:14), totaling 21, of which 12 are accounted for in R.[15] It is possible that this was a text written or translated by al-Rayḥānī.
Muj (45:15–47:10): This unit, following that of Buzurjmihr, is introduced by *qāla* ʿAlī b. Abī Ṭālib. However, Ibn Durayd had already cited ʿAlī's exhortations appropriately along with those of the Rightly Guided Caliphs in the previous section. Under the rubric *bāb min kalām al-ḥukamāʾ*, we expect authorities not specifically religious. Something is wrong here. Since out of a total of 72 concise aphorisms that make up this unit, 24, or one-third, some with slight variations, are in R,[16] it is very likely that ʿAlī b. Abī Ṭālib's name is a substitute for someone else's, perhaps that of ʿAlī b. ʿUbayda. This authorship is corroborated further by other evidence (see below).
Muj (47:12–49:5): This *bāb* contains 14, slightly longer anonymous adages of which 6 appear in R.[17]

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[13] See his, "Sayings of the ancients from Ibn Durayd's *Kitāb al-Mujtanā*," *Orientalia* 27 (1958), 29–54, 150–83.

[14] Cf. # 333, 979, 1563, 1905.

[15] Cf. # 246, 257, 421, 526, 566, 656, 797, 1207, 1521, 1613, 1617, 1765, 2124, 2560.

[16] Cf. # 165, 224, 306, 464, 552, 581, 835, 936, 959, 1025, 1265, 1303, 1306, 1370, 1590, 1763, 1765, 2021, 2187, 2188, 2189, 2190, 2210, 2441, 2575, 2578.

[17] Cf. # 75, 125, 1055, 2125, 2126, 2127.

Muj (49:7–56:6): Out of the 54 sentences of this unit, 18 are in R.[18] At least 4 or 5 more have their counterparts in an anonymous piece in Miskawayh's *Jāwīdān* (J. 181–82), a text that secondary evidence suggests to belong to al-Rayḥānī too. If that were true, then about half of the sayings in this unit would go back to R. It is of course possible that both authors have used a common source, though this common source itself could well have been an earlier work by al-Rayḥānī.
Muj (56:8– 60:11) is somewhat different in that here the sentences are wrapped up in form of little anecdotes mostly appropriated to Muslim individuals of renown. Out of the 28 sayings only 6 are found in R.[19]
Muj (60:12– 61:16) offers 15 anonymous invocations; none in R.
Muj (61:18– 68:3): This unit is again called *bāb min kalām al-ḥukamāʾ*. 50 sayings, some assigned to known names, others anonym, form the contents; 20 of them turn up in R.[20]

Some of the sections of *al-Mujtanā* we just outlined correspond closely with the sample texts of al-Rayḥānī as abridged by al-Wazīr al-Maghribī (Mg). The ordering of the parallel sentences is the same in both, but each has material that the other does not:

1. Mg # 2193–2216 (*Muj* 49–56 has # 2199–2202, 2205–6, 2208–2210).
2. Mg # 2217–2319 (*Muj* 49–56 has # 2312–2315) [in this order: # 2315, 2312, 2313, 2314].

The correspondence between *Muj* 49–56 and two apparently distinct texts in al-Maghribī hints at the possibility that both these texts are indeed parts of a larger unit and the division inserted between them in the ms. is not original. Since we know that Mg is an abridgment, but nonetheless it still has material not to be found in the *Muj*, it becomes obvious that *Muj* is also an abridgement, though it too contains material not found in the Mg. In other words, the two pieces of al-Maghribī (# 2193–2216 and # 2217–2319) and the one by Ibn Durayd (*Muj* 49–56) both represent shorter versions of a longer work by al-Rayḥānī.

[18] Cf. # 47, 254, 983, 2188, 2199, 2200, 2201, 2202, 2205, 2206, 2208, 2209, 2210, 2312, 2315, 2500, 2502, 2503, 2510, 2524.
[19] Cf. # 295, 580, 1044, 2481, 2509, 2563.
[20] Cf. # 5, 27, 165, 319, 333, 389, 397, 461, 636, 642, 769, 929, 1330, 1398, 2197, 2032, 2049, 2430.

Moreover, *Muj* 49–56 shares also a few maxims with an anonymous text in Miskawayh's *Jāwīdān* (J. 181–82:10) called *Waṣiyya li-ḥakīm* 'Testament of a sage'. Some other adages from this text in turn have their equivalents in other text units shortened by al-Maghribī,[21] that is, in almost each one of the books abridged by him. The compiler of this 'Testament' may have extracted its content from some of al-Rayḥānī's originals to create the piece that Miskawayh has preserved for us. This person could well have been al-Rayḥānī himself.

Another text to be considered in this connection is the anonymous *Risālatun tataḍammanu ādāban wa-ḥikmatan* (= RA) poorly edited by ʿAbd al-Fattāḥ Aḥmad al-Fāwī.[22] Although the ms. is written in readable *naskhī*, the editor has left out several passages. Neither has he looked up the sentences in the literature. With reference to R and *al-Mujtanā*, many of its textual problems can be removed. The colophon of the text reads 'A treatise containing maxims and wisdom,' which cannot have been the original title. At the end of the text (p. 74) the unknown author says: *tammat al-Mulaḥ al-adabiyya* 'Here end the Chosen literary pieces,' again too general to be a title, though it offers a better choice.

RA is composed of roughly 120 terse sayings, of which about half are present in R. Twenty five, not necessarily the same items as in R, are also found in *al-Mujtanā* (45:15– 47:10), a piece which, as we just saw, is a work by al-Rayḥānī too. Towards the end of RA appear two gnomic poems, each of two lines, the first anonymous, the second by one Muḥammad b. al-Ḥasan. Other persons named in the text are al-Aṣmaʿī (d. 216/831) (with one unreadable saying), a comment on Sahl b. Hārūn's (d. 215/830) literary works including a dictum by him, and a brief letter by al-Faḍl b. al-Rabīʿ (d. ca. 209/824) to al-Ḥasan b. Sahl (d. 237/851). Next to these datable names, we may have another remote support for its *terminus ad quem*. On page 74 appears the proverb:

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[21] Cf. # 2109, 2120, 2147, 2148, 2210, 2213, 2317, 2376, 2377.

[22] Published together with Sinān b. Thābit b. Qurra al-Ḥarrānī's (d. 331/942) *Siyāsat al-nufūs*, Cairo 1992, 69–74. The editor has done no editorial work and the edition is at times not usable. Both texts are contained in Ms Br. Museum, CCCCXXVI, which is a Unicom. The *Risāla* covers four folios.

Manʿ al-jamīʿ arḍā li-al-jamīʿ, "Rejecting all is preferable to all,"[23] that is to say, if you give presents to some people and ignore others, those ignored will condemn you, and this is not good; but if you refuse to give it to all, it can work as an excuse for you. This recalls "Injustice evenly distributed is justice," or "General injustice is just,"[24] and "Evil is good when shared by all;"[25] or further, "An evil shared is half as bad," for which English proverbs "Company in distress makes sorrow less," or "Company in misery makes it light" may be considered as parallels, but not equivalents.[26] This proverb is almost unanimously cited in the literature as an expression by Muḥammad b. Jahm al-Barmakī (d. ca. 230/844).[27] Other proverbial phrases and gnomic maxims are ascribed to this 'philosopher' too.[28] This governor, author and man of letters with interest in philosophy, astrology, and history was a contemporary of the above mentioned persons. Could he have been the author or compiler of the RA? Nothing in the text speaks against that authorship, but also nothing for it. Both *Muj* 45–47 and RA share mottoes with R, but they are not directly dependent on it. The exact relationship between the three texts is not clear. I tend to believe that RA is older than *al-Mujtanā*, though I have no proof for this. At any rate, we are dealing probably with later versions of some originals written or translated by al-Rayḥānī.

Abū Bakr Muḥammad b. al-Ḥasan Ibn Durayd (223–321/837–933) was one of the *muʿammarūn*, those who lived to become old.[29] Primarily a linguist, he had taken lessons, among other teachers, from Abū Ḥātim Sahl b. Muḥammad al-Sijistānī (d. 255/868), a student of al-Rayḥānī. In his *Kitāb al-Muʿammarīn*,[30] a semi-biographical anthology that is more

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[23] *EI*², s.v. "Muhammad b. al-Jahm," by G. Locomte, VII, 401, translates: "A collective prohibition satisfies everyone."

[24] Haïm 294.

[25] Al-Maydānī, II, 169.

[26] This proverb belongs to a series that Karen E. Richman, among others, has studied its international distribution in "With many hands, the burden isn't heavy," *Folklore Forum* 23 (1990), 115–23.

[27] *ʿUyūn*, II, 4, 33; al-Thaʿālibī, *Tamthīl* 443; Abū Hilāl al-ʿAskarī, *Amthāl*, II, 195.

[28] See *EI*², s.v. "Muḥammad b. al-Djahm al-Barmakī," by G. Locomte, VII, 401.

[29] See ʿAbd al-Ḥusayn al-Mubārak, "Min Akhbār Abī Bakr b. Durayd," *al-Mawrid* 7.1 (1978), 153–70.

[30] Ed. Ignaz Goldziher, Leiden 1899.

a collection of precepts of the aged and experienced, Abū Ḥātim lists numerous adages under the name of the individuals he cites, including Aktham b. Ṣayfī. Al-Balādhurī (d. 279/892) gives the content of an unnamed book of aphorisms Aktham b. Ṣayfī.[31] These terse dicta (about five hundred total) are largely present in al-Abū Ḥātim's *Kitāb al-Muʿammarīn*. Since a large number of these are incorporated already in Abū ʿUbayd's (d. 224/838) *Kitāb al-Amthāl* in the same general order as in al-Balādhurī, it is possible that even prior to Abū 'Ubayd or in his period a collection of axioms had been brought into circulation that bore the name of Aktham as its purported originator. Ibn al-Nadīm (F. 185) lists a *Kitāb Aktham b. Ṣayfī* among the works of the prolific Muʿtazilī scholar Bishr b. al-Muʿtamir (d. ca. 218/833) who was a contemporary, and probably also an acquaintance, of al-Rayḥānī.[32] The engagement of these individuals in the field of proverbs can be taken as a sign for the Muʿtazilite interest in aphoristic wisdom. The sayings running under the name of Aktham have been taken over by Abū al-Shaykh al-Iṣbahānī (d. 369/979) in his *Kitāb al-Amthāl fī al-ḥadīth al-Nabawī* (pp. 271–82). Abū al-Shaykh seems to have extracted these directly from Abū Ḥātim's *Kitāb al-Muʿammarīn*.[33] Most of Aktham's *ḥikam* are also dispersed in al-Mufaḍḍal's *al-Fākhir* (see its index under Aktham). These wise sayings had become so popular and vitiated that Ibn ʿAbd Rabbih (*ʿIqd*, III, 76–80) simply listed them as 'The proverbs of Aktham b. Ṣayfī and Buzurjmihr al-Fārisī,' without making any distinction between the two individuals. Furthermore, 24 of these are also found in a collection of 110 adages which King Solomon had allegedly heard from the Jinnī (genie) philosophers and composed in his *Book of Wisdom*.[34]

Another of Ibn Durayd's famous teachers was Ibn Qutayba (213–76/828–89), who had studied with Abū Ḥātim too. Both Ibn Durayd and Ibn Qutayba (who in his *ʿUyūn* quotes Aktham b. Ṣayfī ten times with

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[31] *Ansāb al-ashrāf*, VII.1, 354–77.

[32] See Muḥammad Badrī ʿAbd al-Jalīl, *Akhtam b. Ṣayfī al-balīgh al-balāghī*, Beirut 1986.

[33] For partial lists of Aktham's dicta see Ibn Ḥajar al-ʿAsqalānī, *al-Iṣāba*, I, 113; and Maḥmūd Shukrī al-Ālūsī, *Bulūgh al-arab fī maʿrafat aḥwāl al-ʿArab*, 3 vols. Cairo 1342, I, 151–53.

[34] Al-Anṣārī, *Ādāb al-falāsifa* 157–63.

only twenty catchphrases) could have received part of the maxims which they have in common with al-Rayḥānī directly from Abū Ḥātim, or mined them from his *Kitāb al-Muʿammarīn*. However, al-Rayḥānī's student and chief propagator, Ibn Abī Ṭāhir Ṭayfūr (204–280/819–93), whose literary work Ibn Durayd admired, could also have played a role as a transmitter here. Once a group of people conversed about the best recreation areas in the world, as Ibn Durayd was present. One opted for the district of Ghūṭah oasis near Damascus, others for Nahr al-Ubulla, Ṣughd in Samarqand, Nahrawān, or Nawbahār of Balkh. Then Ibn Durayd said: These are all recreation areas for the eyes, what do you think is the most pleasant to the heart? They said, 'You tell us.' He said: *ʿUyūn al-Akhbār* by Ibn Qutayba, *al-Zahra* by Ibn Dāwūd, and *Qalaq al-mushtāq* by Ibn Abī Ṭāhir.[35] It should be added that Ibn Dāwūd al-Iṣfahānī's (d. 297/910) *al-Zahra* itself has some maxims in common with R.

3. *Al-Ṣaghānī's al-Farāʾid wa-al-qalāʾid*

The spurious *Kitāb al-Amthāl al-musammā bi-al-Farāʾid wa-al-qalāʾidy usammā ayḍan bi-al-ʿIqd al-nafīs wa-nuzhat al-jalīs*,[36] is, like a handful of other similar works, wrongly attributed to Abū Manṣūr al-Thaʿālibī (d. 429/1037). Oscar Rescher briefly introduced several manuscripts of this text found in different libraries and pointed out that the same text has been printed on the margin of al-Thaʿālibī's *Kitāb Nathr al-naẓm wa-ḥall al-ʿaqd*.[37] Brockelmann listed some other mss.[38] Rescher returned to this once again and presented still more mss. signaling the slight divergences among them.[39] To call it *Kitāb al-Amthāl* and or *al-ʿIqd al-nafīs* is arbitrary and obviously wrong, for the author himself (p. 4:7) calls it *al-Farāʾid wa-al-qalāʾid* 'Book of pearls and necklaces'. Ḥājjī Khalīfa has it as *al-Qalāʾid wa-al-fawāʾid* and assigns it to al-Shaykh

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35 Ibn Durayd, *Dīwān shiʿr*, Cairo 1946, 41; Y. 2498.

36 Cairo 1327/1909 (the edition I used).

37 Cairo 1317/1899. See Rescher, "Notizen über die «K. el-amthāl» genannte und eṯ-Ṯaʿālibī zugeschribene Sentenzensammlung," *MSOS* 21 (1918), 134–35.

38 *GAL* SI, 153, 501.

39 *Zeitschrift für Semitistik und verwandte Gebiete* 3 (1924), 78–79.

al-Raʾīs Abū al-Ḥasan al-Ahwāzī.[40] Moreover, the book that Ḥājjī Khalīfa calls *Manthūr al-ḥikam* (II, 1858) and gives its chapter headings is identical with the title under review here.

The text on the margin of al-Thaʿālibī's *Nathr al-naẓm* is called *al-Fawāʾid wa-al-qalāʾid* (Cairo 1317/1899). This has, in comparison to the independent Cairo edition, some additional dicta inserted in the middle part of its introduction (pp. 4–11) in this order: sayings by Aristotle, Alexander, *ʾadrywḥāns*, Alexander, Buzurjmihr, Anūshirwān, Ardashīr, Plato, Aristotle, Pythagoras, Socrates, al-Aḥnaf b. Qays, Ibn al-Muqaffaʿ, al-ʿAttābī, Anūshirwān, Ardashīr, Bahrām Jūr, Abarvīz, Buzurjmihr, al-Aḥnaf b. Qays, Anūshirwān, Abarvīz, Muʿāwiya, ʿAmr b. al-ʿĀṣ, al-Aḥnaf b. Qays, and Qays b. ʿĀṣim. The text of the *Fawāʾid* on the margin ends on page 119, but the copyist himself, writing in 1152/1739, has added a total of 282 short sayings alphabetically arranged, from another source he calls *Amthāl li-al-Imām ʿAlī* (pp. 120–35), as well as a series of chosen rhymed sentences and expressions related to eloquence and refined speech (pp. 135–68). A comparison between *Amthāl li-al-Imām ʿAlī* and another text known as *Nathr al-laʾāliʾ* 'Scattered pearls' reveals that they are identical. Heinrich L. Fleischer edited and translated *Nathr al-laʾāliʾ* into German along with some other texts in his *Ali's hundert Sprüche arabisch und persisch paraphrasirt* von Reschideddin Watwat.[41] Another recension of *Amthāl li-al-Imām ʿAlī* is included in *al-Tuḥfa al-bahiyya*.[42] It is also to notice that Warāwīnī (*Marzbān-nāma* 3) had used a book by Rashīd al-Dīn Waṭwāṭ he calls *Farāʾid [al-]qalāʾid*. This was perhaps the same as Waṭwāṭ's *Jawāhir al-qalāʾid wa-zawāhir al-farāʾid*.[43]

Al-Farāʾid is published also once as *Aḥāsin al-maḥāsin*, appropriated this time to one al-Imām Abū al-Ḥasan b. al-Ḥusayn [b. al-Ḥasan] al-Rukhkhajī in a *majmūʿa* called *Khams rasāʾil*.[44] This corresponds to the version published on the margin of al-Thaʿālibī's *Nathr al-naẓm*, but without the text added by the copyist at the end. Al-Rukhkhajī, whose

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[40] Istanbul ed., II, 240:12. The edition I used does not have this.
[41] Leipzig 1837, 65–87.
[42] Al-Jawāʾib 1302/1884; reprint Beirut 1401/1981, 107–14.
[43] Paris, Bibliothèque nationale 4803.
[44] Istanbul 1301/1882, 143–71; Brockelmann, *GAL* SI, 594.

name appears in the introduction, had dedicated his book to Abū al-Makārim Muslim b. Quraysh, the governor of Aleppo (d. 478/1085). He might have been responsible for adding the sayings of the ancients, as listed above, to the introduction.

Another related booklet popularized under al-Thaʿālibī's name is *Kitāb Makārim al-akhlāq*.[45] Merkle (p. 28) noticed that this is nothing but a selection from the *Farāʾid*, mostly from its chapter five which is titled *Makārim al-akhlāq*.

The Köprülü library in Istanbul keeps two manuscripts of the *Farāʾid*. The one in the *majmūʿa* no. 1622 (folios 28v–60v) is called *al-Qalāʾid wa-al-farāʾid* by Abū Manṣūr al-Thaʿālibī. The other in the *majmūʿa* no. 1623 (folios 153v–166r) is called *al-Fawāʾid wa-al-qalāʾid* by Ibn al-Muqaffaʿ.[46] Except for their attributions, the two texts agree fully with our *al-Farāʾid*. The ascription to Ibn al-Muqaffaʿ is interesting, but remains unique.

That the original compiler or author of the *Farāʾid* is one al-Ṣaghānī al-Ahwāzī can be taken as assured, though the further details of his name remain uncertain. The older mss. give the author as Abū al-Ḥasan ʿAlī b. Muḥammad al-Ṣaghānī al-Ahwāzī. Al-Thaʿālibī himself in his *Siḥr al-balāgha* (p. 200) refers to *al-Farāʾid wa-al-qalāʾid* by Abū al-Ḥusayn Muḥammad b. al-Ḥasan al-Ahwāzī and quotes a dozen maxims from it. He does the same in his *Yatīma*.[47] Usāma b. Munqidh (d. 584/1188) quotes a sentence from *al-Farāʾid wa-al-qalāʾid* by Abū al-Ḥasan ʿAlī b. Muḥammad al-Ṣaghānī al-Ahwāzī (cf. # 1063),[48] which we find also in *Aḥāsin al-maḥāsin*,[49] and in *al-Farāʾid wa-al-qalāʾid*.[50] Berlin ms. 8708 (Ahlwardt, VII, 617) has Abū al-Ḥasan Aḥmad b. al-Ḥasan al-Ahwāzī (ms. 8709 is another copy but has no author). Based on mss. Leiden 451 and Paris 2419, Merkle decided the name of the author was Abū al-Ḥasan Muḥammad b. al-Ḥusayn al-Ahwāzī. Brockelmann (*GAL*

[45] Published by L. Cheikho in *al-Mašriq* 3 (1900), 28–31; and by Maḥmūd Ziyān, Cairo 1946.

[46] See R. Şeşen, *Köprülü*, II, 380

[47] III, 419; here he has *al-Qalāʾid wa-al-farāʾid*, and adds that the author resided in Ṣaghānīyān, thence his attribute al-Ṣaghānī.

[48] *Lubāb* 67–68.

[49] Istanbul 1301/1882, 163.

[50] Cairo 1327/1909, 49.

SI, 153) records Abū al-Ḥusayn Muḥammad b. al-Ḥusayn al-Ahwāzī and gives his death as circa 330/941. Although born and raised in Ṣaghāniyān in Eastern Khurāsān, at some point he and his family had settled in Ahwāz.[51]

Safīna-yi Tabrīz, compiled by Abū al-Majd Muḥammad b. Masʿūd Tabrīzī between 721/1321 and 723/1323, has preserved one *Muntakhab min Kitāb al-Shawāhid wa-al-shawārid* (fascicule ed. Tehran 2003, 227–32) by al-Shaykh Abū al-Ḥasan Muḥammad b. al-Ḥusayn al-Ahwāzī. This could have been an extraction of the book Ḥājjī Khalīfa (II, 1065) calls *Shawārid al-shawāhid* by Aḥmad b. al-Ḥusayn al-Ahwāzī. This small text consists of wisdom arranged in four distinct sections: 1- *al-Shawāhid min kalām al-Anbiyāʾ wa-al-Awliyāʾ*. 2- *al-Shawāhid min kalām wulāt al-ʿArab wa-ḥukamāʾihā wa-shuʿarāʾihā*. 3- *al-Shawāhid min kalām mulūk al-Furs wa-ḥukamāʾihā*. 4- *al-Shawāhid min kalām mulūk Yūnān wa-ḥukamāʾihā*. Although a great many of the aphorisms in this *Muntakhab* are found also in our *al-Farāʾid*, both seem to have been independent works by al-Ṣaghānī al-Ahwāzī. The difference between the two is that in the *Muntakhab* the maxims are assigned to known individuals whereas in the *Farāʾid* they remain anonymous.

The *Farāʾid* (Cairo 1327) is divided into eight chapters (the same in all other recensions): 1- On the merit of knowledge and intelligence (*fī faḍīlat al-ʿilm wa-al-ʿaql* 4–8). 2- On abstinence (*fī al-zuhd* 8–18). 3- On controlling the tongue (*adab al-lisān* 19–26). 4- On teaching the soul (*adab al-nafs* 26–30). 5- On good characteristics (*makārim al-akhlāq* 30–38). 6- On good manners (*ḥusn al-sīra* 38–49). 7- On good politics (*ḥusn al-siyāsa* 49–72). 8- On eloquence (*ḥusn al-balāgha* 72–87). The aphorisms are mostly concise, an average of ten to fifteen on each printed page, roughly a total of one thousand (the version on the margin of al-Thaʿālibī's *Nathr al-naẓm*, p. 11, claims to have *alf faṣl wa-mathal* 'thousand and one proverbs').[52] Of these at least one-third turn up in R. Next to al-Māwardī, al-Ṣaghānī is the earliest and the only other

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[51] The linguist Abū al-Faḍāʾil al-Ḥasan b. Muḥammad b. al-Ḥasan al-Ṣaghānī (d. 650/1252), the author of *Kitāb Shawārid al-lugha* (ms. Şehit Ali 2719/3, folios 24r–32v) should not be confused with our al-Ṣaghānī. See further F. Sezgin, *GAS*, I, 130; II, 337; VIII, 5, 20, 57, 219.

[52] Notice the use of *faṣl* 'a piece, a chosen statement' as a synonym for *mathal*.

author who has surely extracted his exemplary sayings directly from al-Rayḥānī's *Jawāhir al-kilam*.

4. *Al-Karkhī's al-Muntahā*

Another book to be considered here is *al-Muntahā*. The author, Abū Manṣūr Muḥammad b. Sahl b. al-Marzubān al-Karkhī, known as al-Bāḥith ʿan muʿtāṣ al-ʿilm, 'Seeker of difficult knowledge' was a Persian *adīb* who lived between 260/873 and 345/956 mostly in Baghdad. The original *al-Muntahā* consisted of 12 sections. Just like Ibn Qutayba (d. 276/889) in his *ʿUyūn al-akhbār*, Ibn ʿAbd Rabbih (d. 328/939) in his *ʿIqd al-farīd*, and many other encyclopedists, al-Karkhī calls each section of his work a *kitāb*, 'book'. The bibliographer Ibn al-Nadīm (F. 152), followed by Yāqūt (Y. 2524) and Pāshā al-Baghdādī (in his *Hadiyyat al-ʿārifīn* and *Īḍāḥ al-maknūn*), list these 'books' as separate entries: 1- *Madḥ al-adab*. 2- *Ṣifat al-balāgha*. 3- *al-Duʿā wa-al-taḥāmīd*. 4- *al-Shawq wa-al-firāq*. 5- *al-Ḥanīn ilā al-awṭān*. 6- *al-Tahānī wa-al-taʿāzī*. 7- *al-Āmil wa-al-maʾmūl*. 8- *al-Tashbīhāt* (variants: *al-Tanbīhāt*, *al-Tashbībāt*) *wa-al-ṭalab*. 9- *al-Ḥamd wa-al-dhamm*. 10- *al-Iʿtidhārāt*. 11- *al-Alfāẓ*. 12- *Nafāʾis al-ḥikam*.

Books 1, 2, 3, and 12 seem to have been lost for ever. Books 6 and 8 are published in a doctoral Dissertation by Rafik Bostan.[53] Salem Hadrusi has edited books 4, 5, 9, 10 in another Dissertation (both supervised by Ewald Wagner).[54] R. Şeşen edited book 7, as *Amal al-Āmil*,[55] but wrongly thought it to be a work by al-Jāḥiẓ. Book 5, *al-Ḥanīn ilā al-awṭān*,[56] is also published separately by Jalīl ʿAṭiyya in *al-Mawrid* 16.1 (1987), 129–74. The book of the same title imputed to al-Jāḥiẓ in his *Rasāʾil* is in fact

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[53] *Al-Muntahā fi-l-kamāl von Muḥammad Ibn Sahl Ibn al-Marzubān al-Karḫī. Kommentierte Edition von Bdn. 6; 8 (4./10. Jhdt)*, Inaugural-Dissertation von Rafik Bostan. Gießen 1987.

[54] Muḥammad b. Sahl b. al-Marzubān al-Karkhī, *al-Muntahā fī l-kamāl des Muḥammad Ibn Sahl Ibn al-Marzubān al-Karḫī (gest. ca. 345/956). Untersuchung und kritische Edition von Bd 4–5 und 9–10*, ed. Salem M. H. Hadrusi, Berlin 1988. Reviewed by Reinhard Weipert, "Anmerkungen zu einem alten Adabwerk," *Der Islam* 68 (1991), 288–303.

[55] *Amal al-āmil* [= *al-Āmil wa-al-maʾmūl*], ed. R. Şeşen, Istanbul 1968.

[56] On this topic see A. Arazi, "al-Ḥanīn ilā al-awṭān," 287–327; K. Müller, "al-Ḥanīn ilā l-auṭān in early adab-literature," 33–58.

by Mūsā b. ʿĪsā al-Kasrawī, a source used by al-Karkhī. The eleventh book, *al-Alfāẓ* has been published too.[57] This is a unique book of syntax and semantics, and is conceived as a dictionary of synonyms and figures of speech, not just of words, but also of similar phrases and vigorous expressions. It offers syntactic structures and conventional solid combinations of words to empower the speaker or scribe in his rhetorical performance. This is in many ways comparable with the contemporary work *Jawāhir al-alfāẓ* (Gems of Locution) by Qudāma b. Jaʿfar (d. ca. 337/948) (Cairo 1932). Although eight 'books' have come to us, since some are in fragments, we can estimate that only about half of the original *al-Muntahā* has survived.

Al-Muntahā is an *adab*-anthology of thematically arranged material in verse and prose. The antithetical subjects (*ḥamd # dhamm, shawq # firāq, tahānī # taʿāzī, āmil # maʾmūl*, etc.) remind one of the genre of *al-maḥāsin wa-al-masāwī* in the Arabic literature, which Gériès fathers its origin on the early Muʿtazilites. However, *Kitāb al-Ḥamd wa-al-dhamm*, contrary to what one expects, contains material on *shukr* and *niʿma*, proper manner of showing thankfulness for bounty, and not on the positive and negative aspects of things.

Like other similar *adab*-works, *al-Muntahā* is filled with sayings from Iranian kings and sages: (ed. Hadrusi): Ardashīr (pp. 253, 269, 296), Bahrām Jūr (p. 216), Anūshirwān (pp. 212, 263, 294), Hurmuz (pp. 209, 263), Buzurjmihr (p. 222), *baʿḍ al-ʿajam* (pp. 269, 294), *rajulun min al-Furs* (p. 165). There are also rare quotations from the lost *Kitāb al-Āyīn* (p. 222), *Kitāb Ardashīr* (p. 279), and *Risāla li-Hurmuz* (p. 209); (ed. Bostan): Anūshirwān (pp. 107, 156), Buzurjmihr (p. 159) and Fīrūzān (p. 157). *Amal al-Āmil*: Anūshirwān (p. 59), and Buzurjmihr (pp. 17, 21, 24, 40, 41, 59, 63, 65). Another interesting feature of *al-Muntahā* is that it encompasses a handful of early Persian proverbs in their originals.[58]

Al-Karkhī has at least 40 quotations from al-Rayḥānī, dispersed throughout his remaining books:

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[57] Ḥāmid Ṣādiq Qunaybī, Amman 1991.

[58] See M. Zakeri, "Some early Persian apophthegmata (*tawqīʿāt*) in Arabic transmission," *Jerusalem Studies in Arabic and Islam* [= Festschrift for Professor Shaul Shaked] 27 (2002), 283–304.

Amal, p. 13 (# 2527), 14 (# 2569), 15 (# 2570), 16 (# 2571), 19, 26 (# 215, 719), 21 (# 1983), 29 (# 736), 31 (# 8, 649, 1693), 36 (# 2527), 38 (# 734), 40 (# 1570), 41 (# 58), 47 (# 257), 66 (# 125, 2065).
Al-Muntahā (ed. Bostan), p. 93 (# 450), 159 (# 765), 167 (# 1080), 176 (# 1086).
Al-Muntahā (ed. Hadrusi), p. 13 (# 2554), 130 (# 2392), 131 (# 501), 132 (# 2536, 2538), 133 (# 2537, 2539, 2540, 2541, 2542), 136 (# 2548), 137 (# 2543), 138 (# 2545), 138 (# 2316), 168 (# 2582), 209 (# 403), 211 (# 45, 2560), 212 (# 319), 222 (# 957, 1182, 2559).

He cites al-Rayḥānī by name several times (*al-Muntahā*, ed. Hadrusi, 132, 133, 137, 168, 211, 222; *Amal*, 13, 15, 16, 36), but we also find al-Rayḥānī's maxims reproduced anonymously with a simple *qāla ākhar*, *qāla al-kātib*. He does the same with several other authors and poets. A case at hand is where he first quotes some poems from al-Buḥturī then continues: *wa-ākhar*. This can mean either 'someone else,' or 'another,' but the verses which follow are also by al-Buḥturī (p. 122). In his introduction to *al-Muntahā*, Hadrusi has studied this peculiar method used by al-Karkhī (see pp. 30–45).

The puzzling problem remains to determine how the material from al-Rayḥānī reached al-Karkhī. Since the citations here are in general longer and occasionally unique, it is likely that al-Karkhī had directly used one or the other of al-Rayḥānī's books now lost to us.

5. *Al-ʿĀmirī's al-Nask al-ʿaqlī*

Among the literary works of the celebrated Iranian philosopher Abū al-Ḥasan Muḥammad b. Yūsuf al-ʿĀmirī (d. 381/991),[59] there is one called *al-Nask al-ʿaqlī wa-al-taṣawwuf al-mallī* that has not survived, but vestiges from it are found in the literature. Saḥbān Khalīfāt has collected these remains and published them along with other texts in his *Rasāʾil Abī al-Ḥasan al-ʿĀmirī wa-shadharātihi al-falsafiyya* 'The

[59] Consult Everett L. Rowson, *A Muslim Philosopher on the Soul and its Fate: Al-ʿĀmirī's Kitāb al-Amad ʿalā l-abad*, New Haven 1988; and a review of this by M. Zakeri in *ZDMG* 150 (2000), 642–44 (in German).

philosophical treatises and fragments of Abū al-Ḥasan al-ʿĀmirī.'[60] A short piece (pp. 495–502), apparently only a part of the concluding chapter of *al-Nask al-ʿaqlī*, is extracted from a manuscript copy of ʿUmar b. Sahlān al-Sāwī's *Mukhtaṣar Ṣiwān al-ḥikma* (ms Istanbul, Fātiḥ, *majmūʿa* 3222, 51r–56r). Not the original author of the *Ṣiwān al-ḥikma*,[61] but al-Sāwī who abridged it seems to have inserted this sample in the *Mukhtaṣar Ṣiwān* in the section that covers the biography and works of al-ʿĀmirī.[62] Al-ʿĀmirī himself offers something like a title for this piece: *Hādhihi ḥikam wa-waṣāyā intakhabtuhā min kutub al-Furs* 'These are aphorisms and precepts I have chosen from the books of the Persians.' Nothing closer is said about these unnamed sources. It is not even clear whether these Persian books were in New Persian, Pahlavi, or in Arabic translations. Al-ʿĀmirī was well versed in Persian literature and had composed books in that language himself.[63]

The remaining piece of al-ʿĀmirī's *al-Nask al-ʿaqlī* consists of a total of 100 *ḥikam*, of which 30 have their equivalents or parallels in R. It shares also some 30 aphorisms with Miskawayh's *Jāwīdān-khirad*, at least eleven in its first section, that is, Hūshang's Testament, which is the older and main source that has given its name to Miskawayh's entire book. Al-ʿĀmirī had certainly known a version of the original *Jāwīdān-khirad*, and has quoted a handful of political precepts from it by name also in his *al-Saʿāda wa-al-isʿād*.[64] Hence it can be that one of the 'Books of Persians' from which he obtained his *ḥikam* was this renowned text. He successfully uses the wisdom of the ancients to elaborate and enhance his social and political philosophy.[65]

The maxims in joint use in *al-Nask al-ʿaqlī* (= N) and *Jāwīdān-khirad* (= J) are:

[60] Amman 1988, 474–502.

[61] See H. Daiber, "Der Ṣiwān al-ḥikma und Abū Sulaimān al-Manṭiqī as-Siǧistānī in der Forschung," *Arabica* 31 (1984), 34–68.

[62] See Wadād al-Qāḍī, "*Kitāb Ṣiwān al-ḥikma*: Structure, Composition Authorship and Sources," *Der Islam* 58 (1981), 87–124, 91.

[63] See M. Minovi's introduction to *al-Saʿāda wa-al-isʿād.*

[64] Ed. M. Minovi 296, 320, 321, 422.

[65] See Aḥmad ʿAbd al-Ḥalīm ʿAṭiyya, *al-Fikr al-siyāsī wa-al-akhlāqī ʿind al-ʿĀmirī*, Cairo 1991 (includes a new edition of *al-Saʿāda wa-al-isʿād*).

The first part of J:
N 495:22 = J 17:15; N 496:8 = J 17:9; N 496:13–14 = J 14:13–14; N 496:14 = J 14:9; N 496:15–16 = J 17:5–6; N 496:17 = J 15:4; N 496:18 = J 15:9; N 496:19 = J 12:16; N 496:20 = J 12:15; N 496:21 = J 9:7; N 499:12–13 = J 14:8–10).

The rest of J:
N 495:2 = J 349:1; N 495:3 = J 265:16; N 495:4 = J 265:16; N 495:7–8 = J 188:21–22; N 495:9 = J 38:20–21; N 495:21 = J 198:2–3; N 496:4 = J 188:17; N 496:22 = J 269:3; 49:17–18; N 497:5–6 = J 270:3–4; 12:15–16; N 497:23 = J 50:6; N 500:18 = J 163:9; N 502:9–10 = J 222:6; N 502:10 = J 222:15–16; N 502:11 = J 223:2; N 502:14–15 = J 223:19–20; N 502:16–17 = J 223:21–22).

The maxims in joint use in R and N:
32 = N 497; # 52 = N 497; # 225 = N 497; # 291 = N 496 (= J 9, 67); # 391 = N 495; # 535 = N 499; # 606 = N 497; # 640 = N 499; # 684 = N 496; # 765 = N 498; # 823 = N 498; # 835 = N 497; # 1029 = N 502; # 1063 = N 499; # 1076 = N 502; # 1115 = N 495; # 1146 = N 502; # 1283 = N 496; # 1330 = N 498; # 1678 = N 496 (= J 188); # 1700 = N 497; # 1723 = N 497; # 1727 = 496; # 1739 = N 497; # 1819 = N 495, 499; # 1983 = N 497; # 2039 = N 497; # 2097 = N 497; # 2188 = N 496; # 2305 = N 497 (= J 50).

Common sentences in al-ʿĀmirī's *al-Saʿāda* (= S) and R:
1 = S 345; # 130 = S 380; # 131 = S 432; # 157 = S 381; # 172 = S 149; # 255 S 383; # 291 = S 321; # 316 = S 422; # 350 = S 250–51; # 458 = S 380; # 464 = S 335; # 535 = S 345; # 533 = S 105; # 581 = S 296, 320, 422; # 713 = S 160–61; # 765 = S 251; # 883 = S 301; # 891 = S 125; # 1062 = S 371; # 1146 = S 134; # 1181 = S 93; # 1216 = S 301; # 1306 = S 424; # 1444 = S 160; # 1535 = S 86; # 1560 = S 430; # 1651 = S 160; # 1733 = S 134; # 1925 = S 172; # 1955 = S 160; # 1966 = S 380; # 2035 = S 105; # 2199 = S 422.

Although it is evident that al-ʿĀmirī was familiar with al-Rayḥānī's work or some of the sources used by him, the mutual parallels are too scarce to allow firm conclusions with regard to the degree of his dependence on him. At the very least the above examples enhance the idea that the Pahlavi *Jāwīdān-khirad* was among the many books used by al-Rayḥānī and al-ʿĀmirī.

6. *Anonymous Kalimāt mukhtāra*

The anonymous booklet *Fī kalimāt mukhtāra min durar al-kalim* forms part of a *majmūʿa* published as *al-Tuḥfa al-bahiyya*.[66] The texts in this codex include Abū ʿUbayd's *Amthāl*, al-Suyūṭī's *ʿIlm al-ʿArabiyya*, and Ibn al-ʿArabī's *al-Amr al-muḥkam*. These are not related to one another.

Kalimāt mukhtāra is a collection of aphorisms in prose and verse not tightly knotted together, rather often a cluster in prose (i.e. 21–22, 24–25, 39–40) is followed by a bunch of verse (i.e. 23–24, 26–29, 41–48). Among the authors and poets cited in the text by name, several lived as late as the beginning of the 5th/11th century: Shams al-Maʿālī [Qābūs b. Wushmgīr] (d. 403/1012) and Ibn Hindū (d. 420/1028), so that the compilation could have been accomplished at the earliest in the first half of the fifth century, probably some time later. In some ways it imparts a resonance of al-Thaʿālibī's (d. 429/1037) works, though the probable later dating excludes him as the author.

The sentences in the two main prose portions (pp. 21–22, 24–25) correspond closely and for the most part in the same order with two text units in al-Tawḥīdī's *al-Imtāʿ wa-al-muʾānasa* (II, 61–62, 147–53). A comparison between them shows clearly that the anonymous author has copied most of his maxims and even several verses directly from al-Tawḥīdī, adding other sporadic poems in between. Another short prose piece (pp. 39–40), not found in al-Tawḥīdī, has several sayings in common with Ibn Durayd's *al-Mujtanā* (pp. 45–47), a cluster that, as we have seen, could well have been a work of al-Rayḥānī. Combined together, the three prose pieces in the *Kalimāt* make up 230 concise dicta, some 90 of which we find also in al-Rayḥānī. Whether all these sayings belonged at some point to a single text or are derived from different sources remains undecided. As it stands we can only name al-Tawḥīdī and Ibn Durayd as two direct suppliers of our anonymous author.

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[66] Al-Jawāʾib 1302/1884; reprint Beirut 1401/1981, 21–48.

7. *Anonymous Köprülü and Ps-Ḥunayn's Ādāb al-falāsifa*

A survey of the list of al-Rayḥānī's works uncovered one of particular interest, namely *Ādāb Mahādharjīs*, the content of which has survived in the *Ādāb al-falāsifa* (*ĀF* 150–56) appropriated to Ḥunayn b. Isḥāq (d. 260/873). I have identified this as a collection of aphorisms originally compiled in MP by the Zoroastrian priest Mihr Ādharjushnasp who lived at the time of the Sasanian king Anūshirwān; this was later translated by al-Rayḥānī into Arabic.[67] Encouraged by the unearthing of al-Rayḥānī's work in *ĀF*, I studied the old debates concerning the authorship and sources of this book, and published the results of my readings.[68] While tracing the further diffusion of *Jawāhir al-kilam* in the literature, I noticed that many of its *ḥikam* have their parallels in *ĀF* too. What follows is an extended reiteration of some of the points I have briefly dealt with in that article.

Ḥunayn's alleged work has not survived. What remains of it is said to be an abridgement made by one Muḥammad b. ʿAlī b. Ibrāhīm b. Aḥmad b. Muḥammad al-Anṣārī, whose dates are not known. Al-Anṣārī's *ĀF* was translated into Hebrew in the 13th century, and from there into European languages. Much of the content of *ĀF* is found also in the ms. Istanbul Köprülü 1608 (16th–17th c.).[69] The Arabic original of *ĀF* was published only recently.[70] Badawī's edition is highly problematic. He claims to have used the mss. Escorial, Munich, Tehran, and Köprülü, but there is nowhere a trace of the last three to be seen in his edition. The manuscripts of *ĀF* have three fragments on the aphorisms of philosophers on music: Munich, Arab 651 (folios 25v–39v), K (folios 52r–65r), British Museum, Or. 8681.[71] The Hebrew rendering has them too (Loewenthal, tr. 76–86). If Badawī had used any of these, as he claims, he would have at least explained why he

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[67] M. Zakeri "ʿAlī b. ʿUbaida ar-Raiḥānī," 96–100.

[68] M. Zakeri, "Ādāb al-falāsifa: The Persian Content of an Arabic Collection of Aphorisms," *Mélanges de l'Université Saint Joseph* 57 (2004), 173–90.

[69] For details see D. Gutas, *Greek Wisdom* 43–47.

[70] Ḥunayn b. Isḥāq, *Ādāb al-falāsifa. Ikhtaṣarahu Muḥammad b. Ibrāhīm b. Aḥmad b. Muḥammad al-Anṣārī*, ed. ʿAbd al-Raḥmān Badawī, Kuwait 1985.

[71] Some of these sayings are also to be found in *Rasāʾil Ikhwān al-ṣafāʾ*, Cairo 1928, I, 175–80.

ignored these fragments.[72] Another drawback in Badawī's edition is that he rarely checks the sayings in related sources! For example, in the section 'Ptolemy's Aphorisms' (*ĀF* 124–28) he does not even look at his own edition of al-Mubashshir's *Mukhtār al-ḥikam* once, although almost the whole section is present there (*Mb* 252–57).

A long discussion has been unfolded with regard to authorship, sources, content and composition of the *ĀF*. Since it embraces, among other things, a series of wise sayings supposedly penned by ancient philosophers of renown, some researchers have tended to conjecture a Greek original for it, and to assume that Ḥunayn, whose name appears at the beginning of some sections, is its translator. Did Ḥunayn really translate these from Greek, Syriac, or Persian? There is much in *ĀF* itself that contradicts any such claim.

No Greek source comprising the dicta of philosophers as arranged in *ĀF*, complete or fragmented, has yet been identified. Badawī (*ĀF* 19–20) suggested Ioannes Stobaios (ca. 5th c. A.D.), as a possible source for the first five pages of *ĀF*, which discuss the classes of philosophers. For August Müller, the assumption that the Christian Ḥunayn had adopted his material from a Greek original faced the difficult task of explaining the numerous axioms that were obviously not Greek. Moreover, how could it explain the book as a whole, with its Oriental coloring, in addition to the fact that the admonitions of the Arab sage Luqmān, and the scholarly sessions of the Sasanian king Anūshirwān with philosophers are scattered throughout the book tightly knotted with references to Islamic doctrines and beliefs? Alexander the Great is turned into an Oriental holy man much like the prophet Muḥammad, a feature that Greek sources do not know.[73] At the least one can construe that the initial compiler exercised great influence upon the text by reshaping its contents, adding pieces from sundry sources, and dressing the adages he ascribes to ancient philosophers in Islamic garb. For Loewenthal, Ḥunayn's goal was simply to create a book of morals

[72] These are translated into English from Hebrew by Eric Werner and Isaiah Sonne in "The philosophy and theory of music in Judaeo-Arabic literature," *Hebrew Union College Annual* 16 (1941), 251–319; 17 (1942–43), 511–73.

[73] A. Müller, "Über einige arabische Sentenzensammlungen," *ZDMG* 31 (1877), 506–28, 525.

and admonitions, so he incorporated into his work anything he found fitting this purpose. He extracted Alexander's sayings and correspondences with Aristotle as well as much of his personal characteristics from Arab sources. Cornill, who studied the Ethiopic line of transmission of *ĀF*, showed that a number of maxims with parallels in the Bible are accredited to Greek philosophers. He also identified mottoes from Buzurjmihr, Kisrā and Akhīqar.[74]

ĀF is a composite work. Most of the scholars who have studied it have emphasized this composite character. Gutas (*Greek wisdom* 272 n. 1) finds it difficult to determine whether Ḥunayn's compilation ever had a fixed form or was a book with definite contents. He thinks it possible that it consisted of a disjointed collection of gnomic substance, to which some later scholars of Ḥunayn's school added new ones. Many distinct texts have found their way into *ĀF*. A very obvious case is the section: *Ādāb al-faylasūf (Ma)hādharjīs al-Muʿallim* 'the Teacher' (*ĀF* 150–56). This begins with a standard introduction in which the author expresses his gratitude towards his patron, the Great King, for the privileges and the high rank that he has granted him, and goes on to explain his reasons for preparing his book. His remarks sound very much like those in the introduction of *al-Adab al-ṣaghīr*, as well as that of *Jawāhir al-kilam*.

The above-mentioned section 'Philosopher's sayings on music' had been in circulation on its own prior to being integrated into a larger codex, and was used by al-Kindī (d. ca. 252/865) in his *Risāla fī ajzāʾ al-khabariyya fī al-mūsīqī*. Franz Rosenthal studied an isolated copy of it kept in Turkey, Manisa Library, ms. 1705. The author, whose identity cannot be further determined, is called Paul, and the translator Isḥāq b. Ḥunayn. Since the Munich ms. and K (folio 52r) have Ḥunayn instead, Rosenthal suggested that Isḥāq had made a new recension of his father's earlier translation.[75]

The relationship of Ḥunayn and his son Isḥāq to *ĀF* is a case for itself. Ibn Abī Uṣaybiʿa, a later historian who quotes Ḥunayn many

[74] Carl Heinrich Cornill, *Das Buch der weisen Philosophen*, Leipzig 1875, 15.

[75] F. Rosenthal, "Two Graeco-Arabic works on music," *Proceedings of the American Philosophical Society* 110 (1966), 261–68.

times,[76] calls the latter's florilegium: *Nawādir al-falāsifa wa-al-ḥukamāʾ wa-ādāb al-muʿallimīn al-qudamāʾ* (*IAU* 130). The same author refers to Isḥāq b. Ḥunayn's *Ādāb al-falāsifa wa-nawādiruhum* 'Teachings of the philosophers and their apophthegms' (*IAU* 275). The K (folios 5r–10v) contains Isḥāq's booklet, but calls it *Nawādir falsafiyya* 'Anecdotes of the philosophers.' Gutas (*Greek wisdom* 48–49), who studied the Köprülü manuscript, rightly saw no reason for interpreting Isḥāq's name here as confused with Ḥunayn as some earlier scholars had done. Father and son each had composed an anthology of gnomologia set apart by different titles, but in the course of time they were confused with one another and their contents were interpolated. Since Isḥāq's work has recently come to light, we are in a better position to settle some of these issues.[77]

Not long ago ʿAbd Allāh published *Nawādir falsafiyya, ms. 388 (Falsafa), Maʿhad al-Makhṭūṭāt al-tābiʿ li-jāmiʿat al-duwal al-ʿArabiyya*, an independent text that bears Isḥāq's name as the author. This short tract is made up of two distinct parts: the first has the title *Nawādir falsafiyya* (pp. 72–106) and contains utterances by Iswirīs, Basīlīyūs (Basilios), Mālīsīs (Melissos), Ṭīmāus (Timaios) and several other philosophers who are not cited in *ĀF*, but are mostly present in al-Mubashshir and Ibn Hindū, who seem to have used Isḥāq directly. The second part (pp. 106–8) is called *Nuqūsh fuṣūṣ khawātīm al-falāsifa* 'Carvings on the gems of the signet rings of philosophers'; this is present in *ĀF* (pp. 45–47). Here in *ĀF* we find 26 concise adages said to have embellished the rings of ancient philosophers, some known (Plato, Ptolemy, Aristotle, Galen), some obscure (Aflāṭus, Fīlāṭūs, Silaqus) as well as the little known Mahwārīs (better Mahrārīs?), the semi-legendary Luqmān, Hermes and Alexander among others. Socrates and Diogenes each has also an additional motto on his belt; moreover, the second adage, which is anonymous in *ĀF*, appears again as one carved on the wall of Socrates' house whose name is already given; this reduces the cited names to 25, but raises the total number of the sayings to 28. Isḥāq

[76] *IAU* 49, 81, 273 [*ĀF* 46], 90 [*ĀF* 46], 95–98 [*ĀF* 51–55], 130–31 [*ĀF* 122–23]).

[77] Ṣalāḥ al-Dīn ʿAbd Allāh, "Nawādir falsafiyya tarjamahā Isḥāq b. Ḥunayn," *Majalla Maʿhad al-Makhṭūṭāt al-ʿArabiyya* 42.2 (1998), 65–108.

has 16 of these, and they differ in arrangement and attribution. Although al-Mubashshir has the first part of Isḥāq's *Nawādir* in full, he does not have the separate section on the signet rings. Needless to say, the use of rings, belts, necklaces or other objects for grouping proverbial phrases and saws does not change their nature; this is only a matter of form and emphasis. That is why we find many such saws more frequently as simple straightforward maxims in the literature. Al-Mubashshir, whose intention was to be as comprehensive as possible, not only gives three different carvings on three rings of Hermes, but also three others on his various belts (*Mb* 10); from these *ĀF* has only one. Moreover, at the end of his biographical comments on Pythagoras, al-Mubashshir gives two maxims, one on his signet ring (= *ĀF*), the other on his belt (*Mb* 61).

At least ten of the above engravings are found as regular asides in R (see below). Whether a collection of such dicta had been in circulation prior to al-Rayḥānī is not known. The classical *adab*-literature records many adages purportedly carved on the rings, signet rings, belts or sticks of Iranian kings and famous men.[78] In Baumstark's opinion, these wise words, and in fact the whole tradition itself, are of Persian origin.[79] We do not know for sure whether or not Ḥunayn's treatise had included them. Isḥāq might have put together a sample attributing them to his chosen philosophers. The section on *Nuqūsh* in the *ĀF* is most likely an extended version based on the pamphlet by Isḥāq.

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[78] Philippe Gignoux, "Les formules des sceaux sasanides et la signification de *rāst* et *rāstī*," *Farhang-i Īrānzamīn* 21 (1976), 41–56; idem, *Noms propres sassanides en moyen-perse épigraphique, Iranisches Personennamenbuch*, Band II, Faszikel 2, Wien 1986 (Introduction); K. Yamauchi, *The vocabulary of Sasanian seals*, Tokyo 1993; al-Masʿūdī, *Murūj*, I, 303 (for the signet ring of Bahrām); al-Māwardī, *Naṣīḥa* 242, and al-Ṭarṭūsī, *Sirāj al-mulūk* 163 (for that of Rustam).

[79] *Syrisch-Arabische Biographien des Aristote*, Leipzig 1898, 7 n. 1. From Overwien (p. 107) we learn that Greek does not have a term for such a rubric. Since the unknown philosopher with the motto: "Contention and quarrel remove the shield of respect and cause breakdown of friendships" is called أفلاطس in ĀF 46 and أفراطيس in Isḥāq b. Ḥunayn (*Nawādir* 107), the original name might have been MP, where the letters (r) and (l) are represented by the same character. Behind the name Aflāṭis/Afrāṭīs, Frātes itself might be hidden the popular New Persian Ferhād (Av. *Frahāta, Ph. Frahāt; Aphrāt, etc. in Greek Ἀφραάτης, Φραάτης: Phrahates, Phraates, was the name of several Parthian and Sasanian kings, governors or bishops).

When Ibn Abī Uṣaybiʿa (*IAU* 49, 51, 76, 81, 90, 95, 130, 131) cites the carvings on philosophers' rings from Ḥunayn b. Isḥāq's *Nawādir al-falāsifa*, he is using al-Anṣārī's *ĀF*. Ibn Abī Uṣaybiʿa himself does not have the list, but he finishes some chapters of his book on philosophers' biographies appropriately with their seals! In any case, the existence of these maxims in earlier literature, such as al-Rayḥānī, disqualifies the assumption that Ḥunayn or Isḥāq had translated them.

In the first volume of his *Kitāb al-Zahra*, Ibn Dāwūd al-Iṣfahānī (d. 297/910) uses fifty short rhymed sayings as chapter headings, a handful of which are common aphorisms. García Gómez noticed that eight chapter headings have their parallels among the mottoes on the rings of the refined and elegant people (*ẓurafāʾ*) as outlined by al-Washshā (d. 325/936).[80] Al-Washshāʾ, who has used Ibn Dāwūd's work, has arranged his chosen dicta on signet-rings in four groups based on form and content: 1. Sayings in verse: 15 (*Muwashshā* 213–14); 2. Sayings on the rings of prudent people: 8 (p. 214); 3. Unspecified: 21 (pp. 214–15, 216); 4. Sayings on the rings of lovers: 10 (p. 215). Eight of the latter ten correspond with the chapter headings in *al-Zahra* (Chapters 1, 2, 3, 5, 22, 36, 37, 46). Wim Raven observed that none of these chapter headings can be found in the section on *Nuqūsh* in *ĀF*.[81]

Another piece of apparent Persian extraction passed on now by Ḥunayn and placed immediately after the *Nuqūsh* is the unit that covers some of the so-called 'Gatherings of philosophers' (*ijtimāʿāt al-falāsifa*). This falls into two parts: 'Gathering of philosophers in the houses of wisdom' (*ĀF* 48–51), and 'Origin of the gatherings of philosophers' (*ĀF* 51–55). The first part gives the statements of four philosophers assembled in a golden temple on a feast day to indulge in stimulating discourse. Their reflections were then written with gold and hung in the temple for the people to read and learn. Pronouncements of another group of philosophers on the workings of wisdom and intelligence follow. The second part has an introduction of its own that includes the story of Aristotle's alleged apprenticeship under Plato and his first

[80] "Un precedente y una consecuencia del <Collar de la paloma>," *al-Andalus* 16 (1951), 309–30, 322–23.

[81] *Ibn Dāwūd al-Iṣbahānī and his Kitāb al-Zahra*, Amsterdam 1989, 89–91.

ever public speech.[82] Here Aristotle delivers to the public a declaration claiming to have inherited its substance from Plato. No trace of this is found in the ostensible Plato's Testament to Aristotle in the *Jāwīdān-khirad* (J. 217–19). Judged by the countless quotations from this in the literature, this cluster is one of the extremely popular specimens of wisdom in Arabic. The presence of 20 (out of a total of about 70) of these succinct maxims in R indicates that the text had been in circulation in Arabic or Persian prior to al-Rayḥānī (see below).

The original treatises of Ḥunayn and Isḥāq were exploited by al-Anṣārī and by the author of the Köprülü codex. Isḥāq's contribution is apparently fully retained in K, and only partially in *ĀF*. In view of the fact that we have no independent specimen of Ḥunayn's work, it is difficult to outline its contour. Since Ḥunayn's name appears at the beginning of some parts of the Köprülü (K 11b–28b), Gutas considered this piece as corresponding with Ḥunayn's *Nawādir*. Let's take a closer look (cf. Gutas, *Greek Wisdom* 42–45):

K 1r–4v: Introduction, plus utterances from Diogenes, Alexander's (shorter)-letter of consolation to his mother (the longer version is given later on in K 167v–168r; also in *ĀF* 93–95), and the philosophers' mourning on his deathbed (*ĀF* 97:18, 98:15–17; 99:3, 11).

K 5r–10v: Isḥāq b. Ḥunayn's *Nawādir Falsafiyya* (includes the *Nuqūsh khawātīm*).

K 11v–28v: contains most, but not all of Ḥunayn's *Nawādir al-falāsifa wa-al-ḥukamāʾ*, without its title. In detail:

[K 11r–12v: Alexander in a meeting with *ḥukamāʾ*, Aristotle and Diogenes. Other individuals quoted: Socrates, Bilawhar, Zoroaster, Plato, Ptolemy (*Ṣāḥib Sirr al-sirr*), Hermes (*Ṣāḥib Sifr al-asfār*); this is neither related by Ḥunayn, nor in *ĀF*.

K 12v: *Buyūt al-falāsifa* (*hayākil*); by Ḥunayn, different from *ĀF* 37–38.

K 13r–13v: the gathering of four philosophers on a new year's feast; by Ḥunayn (*ĀF* 48–49).

K 13v–14r: the origin of the gatherings of philosophers; by Ḥunayn (*ĀF* 51).

[82] Al-Anṣārī, *Ādāb* 51–53; *IAU* 95–96; K 13v–15v.

K 14r–15v: the story of Plato with Aristotle; by Ḥunayn (*ĀF* 51–55).
K 15v: the school program; by Ḥunayn (*ĀF* 55).
K 15v–16r: seven philosophers in a golden temple; by Ḥunayn (*ĀF* 56–57).
K 16r: a gathering of ten philosophers; not by Ḥunayn (*ĀF* 57–58).
K 16v–17v: qāla Suqrāṭ [Socrates]; not by Ḥunayn (*ĀF* 62–73).
K 17v–19r: *Waṣiyyat Aflāṭūn li-Arisṭāṭālīs* (40 sayings); not by Ḥunayn, not in *ĀF*, but in J. 217–19; *Mb.* 140–43; *ṢḤ* 216; al-Ṭūsī, *Akhlāq* 341–42; al-Māwardī, *Naṣīḥa* 224; Badawī, *Aflāṭūn fī al-Islām* 244; Arberry, *BSOAS* 34 (1971), 475–90.
K 19r–20r: *mimmā naqala Ḥunayn min Ādāb Aflāṭūn*. (This is shorter than the *Ādāb Aflāṭūn* in *ĀF* 74–79, but shares many sentences with it, and has some extras).
K 20r–20v: *qāla Arisṭāṭālīs*; not by Ḥunayn; is very short, but shares a few maxims with *ĀF* 80–82).
K 20v-21r: Homer's sayings; not by Ḥunayn. This is longer than Homer's section in *ĀF* 136 and shares only one verse with it.
K 21r–21r: Ptolemy; not by Ḥunayn; very short, but shares some maxims with *ĀF* 124–28.
K 21r–21v: an anecdote related by al-Kindī; not in *ĀF*.
K 22r: Plato and Aristotle define *saʿāda*; not by Ḥunayn.
K 22r–23v: *Nawādir Suqrāṭ mimmā tarjamahū Ḥunayn b. Isḥāq*. (Shares some sentences with *ĀF* 62–73, but is shorter and differs from it both in number and arrangement).
K 23v–25r: *Min Waṣāyā Aflāṭūn*; not by Ḥunayn. Includes some other *ḥikam*, as well as a verse by Abū al-ʿAtāhiya on Alexander's death.
K 25r–26r: Aristotle's letter to a student of his; not by Ḥunayn.
K 26r–26v: an anecdote related by al-Kindī, plus an anonymous *ḥakīm*.
K 27r–28r: Fālīyūs فاليوس, Fīdārūs فيداروس;[83] Anfusāghūrus أنفساغورس, Maslūs مسلوس.
K 28r–28v: Homer.]

[83] The name فيداروس, transcribed Fyd'rs by Gutas, فيدروس in al-Mubashshir (p. 398), and بنداريوس (فيدروس، فندروس) in Ibn Hindū (p. 428), is Pindarus who died after 442 B.C.

The tendency of K to put Ḥunayn's name expressly at the heading of some subsections is a good indication that it does not consider the unspecified pieces as penned by him. K cites more than 30 verses from Homer on two occasions (K 20v, 28r), of which only one is given in al-Anṣārī (the list in *ĀF* 136 has 9). It is also to be noticed that Ḥunayn is nowhere mentioned in connection with Alexander's correspondences with his mother and his teacher. This cluster, including *Waṣiyyat Aflāṭūn li-Arisṭāṭālīs* (K 17v–19r), have definitely a source other than Ḥunayn. On the other hand, the section K 33r19–38r18 called *wa-mimmā jumiʿa ayḍan min nawādir al-falāsifa mimmā tarjamahū* Ḥunayn, is most likely a part of Ḥunayn's *Nawādir* which al-Anṣārī has left out. The above details reveal that Ḥunayn's *Nawādir* had included next to the report of philosophical gatherings, also dicta by a number of famous philosophers as in *ĀF*. His lost tract may be reconstructed using K and *ĀF*.

Badawī asserts that the *Ādāb al-falāsifa* is an abridgement of Ḥunayn's work done by al-Anṣārī. How do we know that *ĀF* as it stands is an abridgement? The available manuscripts have al-Anṣārī as the author. The title page of the Munich ms. reads: *Kitābun fīhi naqsh khawātīm al-ḥukamāʾ wa-ādābuhum, wa-fīhi Risālat al-Iskandar ilā ummihī, li-Muḥammad… al-Anṣārī*; and that of Escorial: *Kitāb Ādāb al-falāsifa li-Muḥammad… al-Anṣārī*. Whence did Badawī get the word *ikhtaṣarahu*? This same *ĀF* was the version that Ḥarīzī used for his Hebrew translation, but he never makes any allusion to it as being abridged. Hartwig Derenbourg accepted al-Anṣārī as the author without further ado.[84] G. Bergsträsser held it for possible that al-Anṣārī modified his original and added to it.[85] Jörg Kraemer remarked that, compared with the old Spanish archetype, al-Anṣārī's text is a shortened one.[86] A comparison between the Spanish version and *ĀF*, however, shows that in fact the Spanish text is shorter (it does not have sections of Galen, Mihr Ādhar, Solon, etc.), though the existing textual differences are minimal, most likely due to different recensions of the same text.[87]

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[84] *Manuscrits arabes de l'Escurial*, Paris 1884–1941, II. n. 760; idem, "Les traducteurs arabes d'auteurs grecs et l'auteur musulman des *Aphorismes des Philosophes*," in *Mélanges Henri Weil*, Paris 1898, 117–24.

[85] *Orientalische Literaturzeitung* 26 (1923), 27.

[86] "Arabische Homerverse," *ZDMG* 106 (1956), 259–316; here p. 294.

[87] See M. Zakeri, "Ādāb al-falāsifa," 186.

Based on the comparison between *ĀF*, K 1608, and other related sources, we may conclude that only some parts of *Min Nawādir wa-ādāb al-ḥukamāʾ* (K 11v–28v) and a few other pieces can be regarded as Ḥunayn's contribution to *ĀF*; and this by Isḥāq b. Ḥunayn: *Nawādir falsafiyya* (only the *Nuqūsh khawātīm*). Both father and son share the authorship of 'Aphorisms of philosophers on music' (K 52r–65r; the Munich ms. of *ĀF* has these, but Badawī has overlooked them!) In short, next to al-Rayḥānī, these father and son can be reckoned only among several contributors to *ĀF*.

Considering that *ĀF* is a *majmūʿa* or anthology, al-Anṣārī should be fully credited for having chosen scattered texts from named and unnamed authors, adding to and omitting from them in accordance with his preference and purpose, and publishing the final product in his own conceit. In accordance with the standards of authorship in medieval Arabic literature, al-Anṣārī is the true compiler of *ĀF*, no matter how limited his own personal input to it might have been. It was his misfortune to begin the book with texts in which Ḥunayn speaks. A falling away of the title page would have been sufficient to convince everyone that the author was Ḥunayn. Ḥunayn's fame delivered the decisive blow to a not very well known al-Anṣārī, who was simply ignored. This unfortunate error occurred already in the Middle Ages, but continues to be harbored in our days.[88]

When did al-Anṣārī compile his *ĀF*? The Escorial ms. is dated 594/1197, and the Munich ms. 506/1112 (or perhaps 556/1160).[89] These dates place al-Anṣārī at the latest in the twelfth, but more likely in the eleventh century or even earlier.[90] Since most of the content of *ĀF* is adopted by al-Mubashshir who wrote in 440/1048, this may form a convenient *terminus post quem* for al-Anṣārī. An examination of the internal evidence in the Köprülü codex, on the other hand, allowed to put its compilation date at the beginning of the 4th/10th century, and propose that K was perhaps the main source of al-Anṣārī.[91]

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[88] Cf. Merkle 7–8; Overwien 95, 97.

[89] For this dating see Spitaler, "Trostbriefs Alexanders," 499–501.

[90] J. Kraemer, "Arabische Homerverse," *ZDMG* (1956), 293; D. M. Dunlop, al-Sijistānī's *Ṣiwān al-ḥikma*, p. XV.

[91] M. Zakeri, "Ādāb al-falāsifa," 189–90.

Here follows a breakdown of the content of *Ādāb al-falāsifa* (*ĀF*) with reference to Köprülü 1608 (K) and their parallels or variants in R:

ĀF (37–45): Schools of Philosophy (K 74r–75r).
ĀF (45–47): Carvings on the signet-rings of philosophers (K 10r8–10v5; 64v12–14, 16 'Hippocrates', 17–21). The signet rings are part of Isḥāq's *Nawādir falsafiyya.*
(*ĀF* 45:11 # 1601; *ĀF* 45:12 cf. # 1279; *ĀF* 45:17 cf. # 1340; *ĀF* 46:3–4 cf. # 1913; *ĀF* 46:5 cf. # 634; *ĀF* 46:8 cf. # 1428; *ĀF* 46:9 # 1605; *ĀF* 47:1 # 2503; *ĀF* 47:4 # 698; *ĀF* 47:7 # 1590; *ĀF* 47:8 # 197; *ĀF* 47:13 # 842; *ĀF* 47:14 # 2006).
ĀF (48–49): Gathering of four philosophers in the House of Wisdom (K 12v–13r).
ĀF (49–50): Gathering of five philosophers.
ĀF (51–53): Origin of philosophers' gatherings (K 13v–14r). This forms the frame story for the following piece.
ĀF (53–55): Aristotle's alleged first public lecture (K 14v–15v; *Mb* 199–200).
(*ĀF* 53:7 # 2032; *ĀF* 53:14 cf. # 291; *ĀF* 53:16 # 2187; *ĀF* 53:17 # 2210; *ĀF* 53:17 # 421; *ĀF* 53:18 # 2188; *ĀF* 54:1 # 552; *ĀF* 54:1 cf. # 473; *ĀF* 54:4 # 1456; *ĀF* 54:5 cf. # 80; *ĀF* 54:8 # 1086; *ĀF* 54:9 cf. # 2065; *ĀF* 54:10 # 28; *ĀF* 54:10–11 # 1072; *ĀF* 54:14–15 cf. # 517; *ĀF* 54:17 cf. # 93; *ĀF* 54:18 cf. # 177; *ĀF* 54:18 # 1087; *ĀF* 55:6 # 450; *ĀF* 55:7 # 1521; *ĀF* 55:7–8 # 1091; *ĀF* 53:12 cf. # 1207).
ĀF (55): The ten sciences on school program (K 15v).
ĀF (56): Gathering of Greek, Indian, Byzantine, and Iranian philosophers to discuss eloquence.[92]
ĀF (56–57): Gathering of seven Greek philosophers in a golden palace to discuss *ḥikma* (K 15v–16r).
ĀF (57–58): Gathering of ten philosophers in a temple on a feast day (K 16r).
(*ĀF* 57:11 # 1378; 57:13 # 365; 57:15 # 1428; 57:18 # 448; 57:19 # 662; 57:1–2 # 563; 57:3 # 902).
ĀF (58–59): Gathering of thirteen philosophers (K 16r).

[92] Al-Jāḥiẓ, *Bayān*, I, 88; al-Bayhaqī, *al-Maḥāsin* 426–27; Ibn ʿAbd Rabbih, II, 260; Abū Hilāl al-ʿAskarī, *Ṣināʿatayn* 16; al-Taʿālibī, *Farāʾid* 145; al-Māwardī, *Adab al-dunyā* 254.

(*ĀF* 58:15 cf. # 1220; 58:16 cf. # 2561; 58:17 # 1018; 59:1 cf. # 509; 59:2 cf. # 33; 59:3 cf. # 492).

ĀF (59): Gathering of four philosophers at the court of Anūshirwān (K 16r:18–20).

The Sasanian king Anūshirwān invites four wise men to utter a phrase of wisdom each. The source for this is *Kalīla wa-Dimna*,[93] where we find details of two gathering of kings, one lacks ascription, the other of the kings of China, India, Persia and Byzantium. These announcements were very fashionable and were retold sometimes joint together with minor variations, sometimes with replacement of one or the other element, and always as single dictum.[94] A comparison of the examples we find reveals the constant modification in wording and attribution which these popular maxims were exposed to. In some adaptations the participants are given names, and in al-Rāghib's *Muḥāḍarāt* they become even five: Mobed, Mahnūd (or Mahbūd), Mahādhar (i.e. Mihr Ādhar), Mūsā and Buzurjmihr. In addition, king Anūshirwān himself offers a closing remark, making this version more rounded and less a variant of what we have in *ĀF* (cf. # 820, 495).

ĀF (60–61): Gathering of six philosophers. This is a selection from the missing section on music. Munich ms. has the full text (K 52r–65r, related by Ḥunayn).

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[93] Cairo (1937), 25–26; Beirut (1998), 44–45.

[94] Al-Jāḥiẓ, *Bayān*, III, 203 (partial); Ibn Abī al-Dunyā, *Ṣamt* 71; al-Bayhaqī, *al-Maḥāsin* 434–35 (on the authority of al-Haytham b. ʿAdī, who died in 207/822); anonymous *al-Maḥāsin wa-al-aḍdād* 17; al-Washshāʾ, *al-Muwashshā* 10; al-Marzubānī, *Nūr al-qabas* 61–62; al-Rāghib, *Muḥāḍarāt*, I-II, 308; III-IV, 702; al-Ḥuṣrī, *Zahr* 984; al-Thaʿālibī, *Tamthīl* 426; al-Thaʿālibī and al-Maqdisī 42; Abū Nuʿaym, *Ḥilya*, VIII, 170; al-Mubashshir 299 (only a Greek, an Indian, and a Persian *ḥakīm*); al-Āmidī, *Ghurar al-ḥikam* 126; al-Māwardī, *Tashīl* 144; idem, *Naṣīhat al-mulūk* 552 (here speak the kings of Persia, Rūm, China and India); Ibn ʿAbd al-Barr, *Bahja*, I, 80; al-Zamakhsharī, *Rabīʿ*, I, 781; Ibn Ḥamdūn, *Tadhkira*, I, 364–65; Usāma, *Lubāb* 18; al-Waṭwāṭ, *Ghurar al-khaṣāʾiṣ*, ed. Cairo, 117; Ibn Shams al-Khilāfa, *al-Ādāb* 49, 132; *al-Asad wa-al-Qawwāṣ*, ed. Riḍwān al-Sayyid, 50, 132; Pseudo-Ibn ʿArabī, *Muḥāḍarāt al-abrār*, II, 308; Ibn al-Ḥaddād, *al-Jawhar al-nafīs* 38; *IAU*, II, 179 "*min kutub al-ʿajam*"; al-Ibshīhī, *al-Mustaṭraf*, I, 82; Ibn Riḍwān, *al-Shuhub al-lāmiʿa* 61; Ibn Ṭalḥa, *al-ʿIqd al-farīd li-al-malik al-saʿīd*, Cairo 1310, 139; Ibn ʿAsākir, *Taʾrīkh Dimashq* (1977), 225 (only one saying from the second gathering, attributed to al-Shaʿabī); this last already in Ibn Durayd, *Mujtanā* 60; and in R (# 294).

ĀF (62–73): Socrates' Sayings (K 16v–17v10; 48v10, 11, 13, 15; 49r19; 49v8; this is related by al-Kindī and offers a different version; *Mb* 94, 100–1; mostly also in Halkin, *Ibn ʿAknīn* 115–37).

(*ĀF* 62:4 # 1496; 62:12 # 1658; 62:13 # 1652; 62:14 cf. # 724; 62:15 # 218; 63:1 # 218; 63:2 cf. # 50; 63:5 # 669; 63:9 cf. # 312; 63:10 cf. # 2065; 63:11 # 918; 63:12 # 1408; 63:13 cf. # 629; 64:4–5 # 1949; 64:6 # 127; 64:10 # 1657; 65:7 # 1768; 65:18 cf. # 50; 65:19 # 634; 66:1 # 634; 66:12 cf. # 725; 69:4–9 # 1603, 2042; 69:11 # 1972; 70:1 # 2283; 70:16–18 # 1492, 1789).

ĀF (74–79): Plato's Sayings (K 17v11–20r7. 19r–20r = 'Plato's testament to Aristotle'; 37v12; 50r13; 54r17–54v14; *Mb* 131, 138–39).

(*ĀF* 74:3 # 838; 74:14 cf. # 169; 75:17 # 571; 76:4–5 # 1543; 76:6–7 # 749).

ĀF (80–82): Aristotle's Sayings (K 20r-20v; 39v4; 41v6; 64r18 'Plato'; 64v4–10; *Mb* 190, 198, 202, 204).

(*ĀF* 80:2–4 # 1958; 80:5–6 cf. # 2378; 80:7 cf. # 552; 80:10 # 127; 80:12 # 83; 81:3–4 # 550; 81:9 # 2572; 81:14 # 854; 82:7 cf. # 541; 82:8 cf. # 1087).

ĀF (83–86): Aristotle's letters to Alexander.

ĀF (87–91): Alexander's Declarations.

ĀF (91–95): Alexander's letter of consolation to his mother (two versions) (K 166v10–166v2. K 2v has still a different version). On these see A. Spitaler, 'Die arabische Fassung des Trostbriefs Alexanders an seine Mutter,' *Festschrift Levi della Vida*, II, 493–508.

ĀF (96–97): Response of Alexander's mother to his letter.

ĀF (97–98): Arrival of Alexander's coffin to Alexandria and the words of his wives on the occasion.

ĀF (98–110): Laments of philosophers around Alexander's coffin (K 2r–4r).

ĀF (110): Aristotle's letter of consolation to Alexander's mother.

ĀF (111): Response of Alexander's mother to Aristotle.

ĀF (112–15): Diogenes' Sayings. (*Mb* 74–82; Isḥāq, *Nawādir* 92–93).

(*ĀF* 113:13–14 # 132; 113:15–17 # 2486; 113:18 # 444; 114:3 # 49).

ĀF (116–19): Pythagoras' Golden Verses (K 29v–31r; J. 225–28); tr. by F. Rosenthal, *Fortleben* 165–68; Ullmann, 24–27; Daiber 1995.

ĀF (120–21): Hippocrates' Sayings (*Mb* 49–52).

(*ĀF* 120:3–5 cf. # 50; 120:15 # 1352, 2415).

ĀF (122–23): Galen's Sayings (*Mb* 293–94).

(*ĀF* 122:2–4 cf. # 50; 122:17 # 1778; 122:18 # 1131).

ĀF (124–28): Sayings of Ptolemy (K 21r–21v; *Mb* 252–57). This section is almost fully present in Ibn al-Muʿtazzʾ *Ādāb*.

(*ĀF* 124:7 # 9; 124:9 # 10; 124:11 # 1811; 124:12 # 1752; 124:16 # 29; 125:4 #39, 1841; 125:12 # 1719; 125:16 # 7; 125:18 # 1934; 126:1 # 40; 126:3 # 50; 126:5 # 904; 126:10 # 1022; 126:13 # 1238; 126:15 # 708; 127:1 # 806; 127:4 # 1414; 127:9 # 1688; 127:12 cf. # 814).

ĀF (129–32): Luqmān's Sayings (*Mb* 273–77).

(ĀF 129:2–3 # 469; 129:4–5 cf. # 2004; 129:6–7 cf. # 925; 129:11–12 # 650; 129:14 cf. # 1739; 129:18 # 1420; 129:19 # 1814; 130:4 # 376; 130:5 # 488; 130:8 cf. # 525; 130:10–12 # 1994; 130:13–14 # 930; 130:17 cf. # 1482; 131:13 # 130; 132:1 # 133; 132:3 cf. # 50; 132:4–5 # 642; 132:7 cf. # 2530; 132:8 # 895; 132:9–10 # 1102).

ĀF (133–35): Hermes' Sayings (K 64v7). This has 40 paragraphs all of which can be found in the same order in Ibn al-Muʿtazz (*Ādāb* 73, 76, 77, 83–88, 90–97) and al-Mubashshir (*Mb* 19–21, 255).

(*ĀF* 133:2 # 1260, 2582; 133:7 # 12; 133:8 # 19; 133:9 cf. # 1087; 132:10 # 1811; 133:11 # 258; 133:12 # 1764; 133:15 # 31; 134:2 # 1977; 134:3 # 1690; 134:6 cf. # 448; 134:7 cf. # 1765; 134:8 cf. # 877; 134:9 # 1689; 134:10 cf. # 1712; 134:12 # 757; 134:13–14 # 972; 134:15 cf. # 169; 135:5 cf. # 1059; 135:11 cf. # 1167).

ĀF (136): Homer's Sayings (K 20b, 28a; cites more than 30 verses, but only one of them is given in *ĀF*, which contains only 9).

(*ĀF* 136:7 cf. # 110; 136:14 cf. # 1218).

ĀF (137–38): Anūshūs' Sayings (K 54v15, 16; *Mb* 277–79). In Badawī's edition of al-Mubashshir's *Mukhtār al-ḥikam*, Anūshūs' name is dropped and his dicta are joined with those of Luqmān, but all the earlier and better manuscripts of *Mukhtā*r have the same division as in *ĀF*. These sayings were known to al-Jāḥiẓ who cites six maxims from them (*Bayān*, IV, 93–94). More than half of this section appears in R:

(*ĀF* 137:11 # 509; 137:12 cf. # 1086; 137:13 # 209; 137:14 cf. # 93; 137:15 # 1335; 137:17 cf. # 135, 1419; 138:1 # 2503; 138:2 cf. # 469; 138:3 cf. # 452; 138:5 # 1902; 138:6 # 980; 138:7 # 261; 138:8 # 836; 138:10 # 1615; 138:11 # 1461; 138:13 # 1166; 138:16 # 1627; 138:19 # 89; 138:21 # 747).

ĀF (139–40): Solon's Sayings. (As in the case of Anūshūs, al-Mubashshir has reduced this short section and combined it with the sayings of Luqmān (*Mb* 38, 39, 139–40, 279). (*ĀF* 139:9 # 437; 140:4 # 362).

ĀF (141–42): Apollonius' Sayings.
ĀF (143): Euclid's Sayings.
ĀF (144–47): Philosophers' questions and answers (K 40v1 'Pythagoras'; dispersed in *Mb* 296, 297, 298, 304, 302, 303, 315, 322). (ĀF 147:9 # 52).
ĀF (148–49): Letter exchange among philosophers. (*ĀF* 149:4 # 1250).
ĀF (150–56): Hādharjīs' (Mahādharjīs) Sayings.
ĀF (157–63): Sayings of Jinni philosophers. This consists of 110 sentences which the Jinni expressed in the presence of Sulaymān b. Dāwūd (Solomon) who recorded them in his *Book of Wisdom*. Twenty-five of these are indiscriminately credited to Buzurjmihr and Aktham b. Ṣayfī in Ibn ʿAbd Rabbih (*ʿIqd*, III, 77–80). Al-Mubashshir has 9 anonymously (*Mb* 331), and al-Rayḥānī has about 20: (*ĀF* 157:14 # 487; 157:16 # 1511; 158:3 cf. # 146; 158:5 # 2450; 158:11 # 1204; 158:19 cf. # 990; 159:3 cf. # 733; 159:11 cf. # 257; 159:15 cf. # 1278; 159:16 # 1922; 159:17 # 1922; 159:18 cf. # 1146; 160:2 cf. # 333; 160:9 # 794; 160:10 # 506; 160:17 # 1213; 160:18 cf. # 1086; 161:1 cf. # 442; 161:5 # 58; 161:11 # 1712; 161:13 cf. # 1323; 161:15 cf. # 1603; 161:18 # 1620; 162:8 cf. # 925; 162:17 cf. # 603; 162:19 cf. # 1952).

Next to Mahādharjīs or Mihr Ādharjushnasp's Sayings which is a work by al-Rayḥānī, thence fully taken over in our collection (# 2424–2478), we cannot say for sure which other piece in *ĀF* has been penned by him. The examples provided above are sufficient to suggest that he was familiar with most of them. However, the fragments related to Alexander (*ĀF* 83–111), though they were available to Persian and Arabic readers from much earlier times, have left no trace in R.

8. *Miskawayh's Jāwīdān-khirad*

Abū ʿAlī Aḥmad b. Muḥammad Miskawayh's (ca. 320–421/932–1030) *Jāwīdān-khirad* is an extensive anthology of gnomes (*ḥikma*) consisting of the practical wisdom of the Persians, Indians, Greeks and Arabs. It has been published under the arbitrary title of *al-Ḥikma al-khālida*.[95]

[95] Ed. ʿAbd al-Raḥmān Badawī, Cairo 1952. This includes a study of the sources and contents of the *Jāwīdān*. A selection of Miskawayh's *Jāwīdān-khirad*, made by Abū al-Najīb ʿAbd al-Raḥmān b. Muḥammad b. ʿAbd al-Karīm al-Karkhī in 528/1133, has been edited and incorporated in Ḥasan al-Amīn's *Aʿyān al-Shīʿa*, Beirut 1986, III, 160–70.

The first part (5–88) is assigned to Persian wise sayings, testaments of Iranian kings and ancient sages. They offer moral doctrine with shrewd practical wisdom. These share a substantial number of sentences with the works of al-Rayḥānī, though he is never mentioned by name. On several occasions the frequency of equivalents is such that one cannot avoid thinking that both Miskawayh and al-Rayḥānī have exacted the same originals. Miskawayh presents his sententious samples as continuous texts, often under specific titles, for example, ʿĀdāb Buzurjmihr,' and 'Bahman's Wise sayings,' effecting the impression that they had existed independently prior to his time. Whether he was the first to combine these the way we have them today is not improbable. It may be that while using the same sources, one disposed them alphabetically, and the other gave the whole as he found them. In general Miskawayh is longer and more extensive, to the extent that sometimes al-Rayḥānī seems to be summarizing. Since al-Rayḥānī belongs to the first generation of translators from Pahlavi and is reckoned among the authors of didactic books, another possibility is that in Miskawayh we are having samples of works originally prepared by al-Rayḥānī.

In the colophon of Miskawayh's compilation (J. 3) we read, "This contains the gnomic wisdom of the Persians, Indians, Arabs and the Greeks, which the King Awshahanj [Hūshang] left to his successors in the form of a testament. It was translated from the Old Persian (*al-lisān al-qadīm*) into Middle Persian (*al-Fārisī*) by Kanjūr (or Kanjwar) b. Isfandyār, the minister of the king of Iran. It was then rendered into Arabic by al-Ḥasan b. Sahl, the brother of al-Faḍl b. Sahl Dhu al-Riyāsatayn, and Aḥmad b. Muḥammad Miskawayh finished it." The beginning sentence cannot be correct and is highly misleading. Hūshang, the ancient mythical king of Persia, could not have included in his testament recommendations from the sages of ancient nations for his posterity. However, Miskawayh might have found a copy that had already expanded Hūshang's Testament to include the wisdom of other nations, which he in turn extended and gave it the form we have it today (as the Vatican ms. has it). Nothing is known about Kanjwar son of Isfandyār, the alleged translator from the Old Persian. This name which means 'Treasurer' is perhaps only a *nom de plume*. Miskawayh explains that as a youth he had read a book by al-Jāḥiẓ called *Istiṭālat*

al-fahm,[96] in which he had talked about *Jāwīdān-khirad* and recorded a few sentences from it, going to extremes in its praise; so the young reader became very eager to find it, until finally he located it in Fārs in possession of a Mawbadhān Mawbadh (recalls al-Masʿūdī's search for Persian originals). Miskawayh continues (J. 5–6): "When I read it, I found that the likes of its contents are abundant in the wise sayings of the Persians, Indians, Arabs and Greeks, though this book was the oldest and earliest in time, for it is the testament of Awshahanj to his children and to the kings after him. This king lived shortly after the Deluge, hence he could not find and use the history and literature of the people who had lived before him. Hence I decided to copy this text as I found it and to add to it all that I had collected from the testaments and teachings of the four nations…, in order that the youth may be educated by them, and the learned be reminded of all that which had existed before them of gnomic wisdom and knowledge."

As to the first discovery and translation of the text, Miskawayh relates the following from Abū ʿUthmān al-Jāḥiẓ' *Istiṭālat al-fahm*. Al-Jāḥiẓ had heard the story from the historian al-Wāqidī (d. 207/822), and he had it from al-Faḍl b. Sahl who had said: As al-Maʾmūn was proclaimed caliph in Khurāsān (in 196/812), presents started arriving from all corners. The king of Kābulistān sent Dhūbān, a wise old man, expert in political affairs, as his gift. Dhūbān predicted al-Maʾmūn's victory over his brother, and so won the favor of the caliph and accompanied him into Baghdad. For his reward he requested access to a great Persian book kept hidden in the treasury of the Sasanian king's residence at Ctesiphon. There, where he gave the address, they found a small locked-box made of black glass which contained some hundred leafs covered in silk brocade. This was the *Jāwīdān-khirad*. Al-Ḥasan b. Sahl solicited Dhūbān's agreement to give him some pages to read, and then with the help of al-Khiḍr b. ʿAlī, who acted as translator, he managed to render some thirty leafs into Arabic. After reproducing the text of the *Jāwīdān*, Miskawayh continues: "Abū ʿUthmān al-Jāḥiẓ said: al-Ḥasan b. Sahl, the brother of al-Faḍl b. Sahl Dhu al-Riyāsatayn said: This is what its translation was prepared for us (or what we managed

[96] Ch. Pellat, "Nouvel inventaire," n. 144.

to translate) from the leafs that we acquired from the *Jāwīdān-khirad*, while we dropped out most of it because of the lack of connection between its parts, for Dhūbān was not generous enough towards us with handing over to us the pages in succession, proper order and composition, so we left the rest, given that we were not eager for all of it, for 'He who does not learn from little, does not benefit from much.' What we have presented is sufficient and adequate, and a hint for whoever intends to benefit from it" (J. 18).

If we believe the fantastic story about the unearthing of the book on the advice of a mysterious all-knowing foreign sage from Kābulistān, then this old literary jewel was discovered in the basement of the ruined Sasanian palace and consisted of some one hundred folios of unspecified size. In the course of time, we are told, only about one-third of the folios were translated, while the rest proved to be too difficult to translate, or perhaps contained material considered not proper for the Muslim public. Al-Ḥasan b. Sahl could of course read the original and appreciate it, but for its translation he called in an otherwise unknown al-Khiḍr b. ʿAlī, who read and translated while al-Ḥasan acted as an amanuensis. This is the only reference we have to this early translator from MP into Arabic. In an addendum to the story, al-Maʾmūn once asks al-Ḥasan b. Sahl about the most eminent book of the Persians. Al-Ḥasan says, "I named a long list of them until I mentioned *Jāwīdān-khirad*. Then the caliph requested the register (*fihrist*) of his books and looked for it, but it was not recorded there" (J. 21). This point is new and comes perhaps from another tradition, because it indicates that al-Maʾmūn, so eager for the wisdom of ancient nations, had not taken notice of the episode related to Dhūbān.

No matter what the true circumstances of the surfacing of *Jāwīdān-khirad* might have been, the narrative about its unearthing, which is constructed perhaps as a dramatic counterpart to the discovery and translation of *Kalīla wa-Dimna*, is told by al-Jāḥiẓ, who had heard it from al-Wāqidī, who in turn had heard it partly from al-Faḍl b. Sahl (d. 203/818), partly from al-Ḥasan b. Sahl, the setting being the caliphal court at the time of al-Maʾmūn. If an event of such a magnitude had taken place at this particular moment in time, al-Rayḥānī who belongs to the same milieu would have been among the first companions of the caliph to be informed about it. Not only was he fond of this kind of

literary work, but he was also familiar to al-Ḥasan b. Sahl and worked for al-Maʾmūn, most likely at the *Bayt al-ḥikma*.

Although Miskawayh does not specify the language of the copy of *Jāwīdān-khirad* he found in Fārs, his testimony indicates that the version he incorporated into his book was perhaps identical with the one narrated by al-Jāḥiẓ. The text had remained in circulation independently, and slightly different versions of it have survived in the literature.[97] The composition of the first part is as follows:

1) *Jāwīdān-khirad* 'Perennial Wisdom' (J. 6–18:7), which gives its name to the entire collection, is the original title of a lost Middle Persian text said to have been discovered and partially translated into Arabic at the time of al-Maʾmūn. What remains is a relatively short text comprising twelve pages in print of some 85 succinct proverbial declarations. A few of these appear in R, sufficient enough to show his familiarity with it:
   J. 11:14–15 # 177; 11:16 # 395; J. 12:1–4 # 650; 12:14 # 381; 12:15 # 2188; J. 14:7–10 # 535; 14:13–14 # 1727; 14:15 # 389; J. 15:8 # 430; 15:9 # 884; 15:16 # 1521; J. 17:11–12 # 500; 17:24 # 193; J. 18:7 # 552.
2) *Mawāʿiẓ Ādharbād* ʿĀdharbād's Admonitions' (J. 26–28) contains cautionary words addressed by the Zoroastrian priest Ādharbād to his son. This can be compared with its Pahlavi original. The two differ both in the ordering of the admonitions and in length. Only a handful of sentences match in both. These are nonetheless valuable

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97 A copy of Hūshang's sayings, that is, the original *Jāwīdān*, kept in a Cairo manuscript called *Yatīmat al-sulṭān* and ascribed to Ibn al-Muqaffaʿ, was published by Kurd ʿAlī in his *Rasāʾil al-balāgha* (3rd ed. Cairo 1946, 145–72). Also ʿAbd al-ʿAzīz al-Maymanī, "Aqdam kitāb fī al-ʿālam ʿalā raʾy, aw: Jāwīdhān khirad," *Majalla Majmaʿ ʿIlmī al-ʿArabī* 9 (1929), 129–39, 193–200. A. J. Arberry ("Javidhan khiradh," *JSS* 8, 1963, 145–58) edited an independent text of the *Jāwīdān* based on a Chester Beatty manuscript and on Oxford codex Marsh 662. For studies of the text consult M. Arkoun, "Introduction à la lecture du Kitāb « Jāvīdān Khirad »," as a preface to the edition of Taqī al-Dīn Muḥammad b. Shaykh Muḥammad al-Arrajānī Shūshtarī's Persian rendering of *Jāwīdān-khirad*, ed. Bihrūz Tharwatīyān, Tehran 1976, 1–24. Shūshtarī translated the *Jāwīdān* for the Indian king Jahāngīr (r. 1014–37/1605–27). It is only partially preserved. W. B. Henning, "Eine arabische Version mittelpersischer Weisheitsschriften," 73–77; Charles Pellat, *EI*², s.v. "Djāwīdhān khirad," Supplement 1982, 263–64; Muḥammad ʿAlī Imām Shushtarī, "Taʾthīr shigarf-i adab-i rūzgār-i Sāsānī dar adab-i rūzgār-i 'Abbāsī: Kitāb Jāwīdān-khirad," *Hunar u Mardum* 107–108 (1350 š./1971), 27–34.

specimens for extracting a list of early Pahlavi/Arabic ethical lexis. Neither the translator nor the time of translation is known. Some parallels but no equivalents of these are found in R.[98]

J. 26:3–4, cf. # 1080; 26:4, cf. # 1096, 1483; 26:5 # 2075; 26:5 # 143; 26:6–7, cf. # 421; 26:6, cf. # 45, 925; 26:9–10, cf. # 2432; 26:11 # 425; 26:11–12, cf. # 1870; J. 27:10, cf. # 2551; 27:15, cf. # 1904; J. 28:1–2, cf. # 551.

3) Two pieces are accredited to the Sasanian sage and minister Buzurjmihr: *Ādāb Buzurjmihr* (J. 29–37); the second is titled simply as: *Qāla Buzurjmihr* (J. 37–41). The first is incorporated fully into the *Bilawhar wa-Būdhāsf* (pp. 70–71, 77–88).

Ādāb Buzurjmihr consists of an introductory remark on the unreliability of the world and the enslavement of its residents by the vicissitudes of time. Then follow a series of questions posed and answered by the sage himself, in the form: 'If someone would ask me about such and such, I would answer as follows…' The same form is kept in the *Bilawhar wa-Būdhāsf*, except that here the prince Būdhāsf asks and the sage Bilawhar responds. The gist of the matter is in harmony with the rest of the material presented in this section of the book. The older Zoroastrian principle of 'Good thoughts, good words, and good deeds,' as well as the typical enumeration of the ten virtuous qualities created by Ahūrā Mazdā in opposition to the ten vicious traits created by Ahrīman or Devil are still visible here.[99] A handful of sentences have their equivalents in R:

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[98] For a detailed study of the life and works of Ādharbād consult Rāham Asha, *Ādarbād son of Mahrspend. New lights [sic!] of his life and on some of his work*. [In Persian]. Tehran 1381.

[99] Louis Cheikho, "Ḥikam Buzurjmihr," *al-Maʾriq* 6 (1903), 205–7, 250–54; A. Christensen, "La sagesse religieuse et morale de la Perse sous Khusrau Anoshervan," *Actes du Ve Congrès, Lund, 27–29, août 1929*. Lund 1930, 250–53; idem, "La légende du sage Buzurjmihr," *Acta Orientalia* 8 (1930), 81–128; Georg Leszczynski, "Die Fragen des Buzurgschmihr, aus dem Persischen (*Ẓafarnāma*)," *Der Neue Orient* 7 (1920), 89–90; Muḥammad Jaʿfar Maḥjūb, "Buzurgmihr, dānā-yi Īrān dar afsānahā-yi fārsī," *Īrān-i Ābād* 1.7 (1339 š./1960), 33–38; Henri Massé, "Buzurjmihr," *EI*[2], I, 1358–59 ; Jalāl Matīnī, "Tarjama-yi manẓūm-i dīgarī az Yādgār-i Buzurgmihr," *Īrānnāma* 5.1 (1365 š./1986), 115–42; M. Ṭāhirī Shihāb, "Khazāʾin-i ḥikmat dar āthār u-aḥwāl-i Buzurgmihr," in *Sālnāma-yi kishwar-i Īrān* 11 (1335 š./1956), 1–46; J. C. Tarapore, *Pahlavi Andarz-namak*, Bombay 1933. This contains a translation of the *andarz* by Anūshirwān, Buzurjmihr (38–57), Ādharbād, and three others.

J. 30:4, cf. # 772; J. 32:8–10, cf. # 139; 32:11–15 # 1066, 1714; 32:21, cf. # 81; J. 33:1–7 # 351; 33:15 # 953; 33:18 # 953; J. 34:9 # 201; 34:10, cf. # 96; 34:11 # 201; 34:17–18 # 52; 34:20 # 201; J. 35:1–3 # 202; J. 36:20, cf. # 869; 36:1–3 # 587, 1330.

The second unit consists of typical gnomic sentences, many of them numerical. The first quarter of it can be reconstructed from the sentences scattered in R.

J. 37:9–11, cf. # 1889, 2551; 37:12–15 # 650; 37:16–17 # 587; J. 38:8–9 # 379; J. 39:1–2 # 925.

4) *Ḥikam Kisrā Qubād* (J. 41–45) gives a series of responses provided by the Sasanian king Qubād (Kavād I) to an unnamed Byzantine Kaiser. No trace of these in R.
5) Buzurjmihr's letter to Kisrā (J. 45–48) giving him advice as to the proper treatment of the subjects and the value of learning.
   J. 45:11, cf. # 5; 45:16, cf. # 2441; J. 46:4–5 # 534; 46:9 # 937; 12–14 # 919; 15–17 # 1540; J. 47:11–13 # 800, 862.
6) Anūshirwān's *Ḥikam* (J. 49–61). This text was known also independently as *Kitāb al-Masāʾil* (J. 61). More than half of its content, which is in question and answer form, can be identified in R. This leaves no doubt that R had a copy of it at his disposal:
   J. 49:2–3 # 1388; 49:6–11 # 1261; 49:12–16 # 1467; 49:17–18 # 1282; 49:21 # 2427; J. 50:1–2 # 2438; 50:5–6 # 32; 50:19–20 # 421; J. 51:1–5 # 1246; 51:6–7 # 1111; 51:19–21 # 469; J. 52:6–8 # 1405; 52:12 # 1022; 52:15–17 # 1112; 52:21–22 # 1079; J. 53:1–2 # 58; 53:4–5 # 1288; 53:17–20 # 1325; 53:21–54:1–3 # 536; J. 54:7–9 # 866; 54:12–13 # 1247; 54:19 # 772; 54:21–24 # 1249; J. 55:1–3 # 1854; 55:11–5 # 1540; 55:16–56:13 # 425; J. 56:14–16 # 535; J. 57:16–19 # 1271; 57:22–58:2 # 634; J. 58:10–11 # 279; 58:12–14 # 466; 58:15 # 1312; 58:21–22 # 640; J. 59:3–5 # 206; 59:6–8 # 2529; 59:9–17 # 1907; J. 60:1–3 # 365; 60:16 # 393; 60:20–21 # 1851; J. 61:3–4 # 14, 633; 61:5, cf. # 826.

Interestingly enough, in the *Kitāb al-Masāʾil*, or Anūshirwān's Wisdom, one longer portion on the fruits of intelligence (J. 55:15 -56:13) can be broken into 19 concise sentences, many of which have their parallels in the so-called Plato's Testament. Naṣīr al-Dīn Ṭūsī finished his famed *Akhlāq-i Nāṣirī* with a string of aphorisms purporting to be "a chapter from the utterances of Plato of profit to the generality of mankind:

namely the testament that he gave to his pupil Aristotle."[100] Arberry noticed that this Persian text is in fact a close translation of an Arabic text in Miskawayh's *Jāwīdān-khirad* (J. 217–19). Another version of the same text is preserved by al-Mubashshir b. Fātik (*Mb* 140–43). Arberry has reproduced all three together, and this provides a convenient example to see how a single text slowly changes in the hands of writers in the course of time, subject to the misreading or misunderstanding of the original. With regard to its attribution, Arberry says, "It is reasonably certain that these aphorisms owe nothing to Plato. If they depend ultimately upon any Greek source, such a text has been extensively 'islamized' in the course of transmission."[101]

In Arberry's numbering, Miskawayh's text consists of 43 entries. Al-Mubashshir misses 9 of these, but has 5 others not in the *Jāwīdān*. The ordering of sentences has also been slightly changed, and their wording is not always the same; each author seems to have exercised his own understanding, taste and interest on modifying or replacing words and phrases.[102] The related Anūshirwān's Wisdom lacks some remarks and has a few extras. Although occasionally the wording in both is the same, there are enough textual divergences between this and the others to exclude the possibility of being a direct copy. In this we have still another edition of an original, translated perhaps from Pahlavi by some unnamed authority. As we have just seen, more than half of Anūshirwān's Wisdom, including the piece on benefits of intelligence, appear already in R.[103] Al-Rayḥānī could have translated, or as always, had at least had access to a recension of this text of wisdom fathered on Anūshirwān.

7) *Ḥikam li-Bahman al-Malik* 'Bahman's Wisdom' (J. 61–63:9) covers an academic session over intelligence and knowledge by king Bahman and his philosophers (cf. # 246, 598, 1170, 2439). The king's session comes to an end on page 63:9, but the text continues with

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[100] Arberry, *BSOAS* 34 (1971), 475.

[101] Ibid. See further al-Sijistānī, *Ṣiwān* 216; al-Māwardī, *Naṣīḥa* 224; Badawī, *Aflāṭūn fī al-Islām* 244.

[102] Yet another version is K 17v-19r: *Waṣiyyat Aflāṭūn li-Arisṭāṭālīs*, with 40 sayings.

[103] # 425; also cf. # 342, 346, 1006, 1166, 1256, 1323, 1635, 1816, 1889, 1904, 1937, 2083, 2443.

several utterances expressed by 'others' down to page 64:5. This unit (J. 63:10–64:5), which apparently continues on page 80:12–86, corresponds with the first book of al-Rayḥānī as summarized by al-Maghribī (cf. # 2091–2152). Then follow several general observations about the customs of Persians and their kings (J. 64:7 # 452; 64:14–19 # 1925), a public address by king Jamshīd (J. 65–66), one by king Hurmuz (J. 66–67), and a famous saying by Ādharbād (J. 67:4–12). Ādharbād's Pahlavi saying is kept in *Dīnkard* VI (ed. Sanjana, 1911, 87) and it is found also in *al-Tibr al-masbūk*.[104]

8) *Faṣl min kalām ḥakīm ākhar Fārisī* (J. 67:17–68:9) is a short and distinct text of 33 terse aphorisms all beginning with *sabab* 'the cause of,' as "The cause of dissipation of wealth is vanity," "The cause of goodness, all of it, is the Reason," etc. A few of these are found in R:
   J. 67:18, cf. # 420; 67:19 # 416, 2560; 67:19–20 # 1426; J. 68:1–2 # 304; 68:2 # 2503; 68:3, cf. # 1913; 68:5 # 836, 1561.
9) The untilled text that begins at the bottom of page 68 is an independent edition of the famous *al-Adab al-ṣaghīr*, which seems to be a work by al-Rayḥānī. This continues to page 74 (cf. *AṢ* 1–26). Here a new unit begins: *Waṣiyya ukhrā li-al-Furs* (J. 74:12–78:12), which is again nothing but other chapters of *al-Adab al-ṣaghīr* (cf. *AṢ* 39–48, 50–52, 58–59). What follows on pages 78:13–80:11 can be found mostly in R:
   (J. 78:13–15 # 2094; 78:16–18 # 527; 78:19–79:2 # 160; J. 79:6–7 # 2399; 79:8–10 # 2418; 79:13 # 2420).
   On page 80:12 follows the rest of al-Rayḥānī's *al-Maṣūn* till the end on page 86 (cf. # 2098–2126). The rest of *al-Adab al-ṣaghīr*, that is, some sporadic sentences as well as pages 27–38, we find later in J. 188–92.

I do not know whether anybody has noticed the incorporation of a copy of *al-Adab al-ṣaghīr* in the *Jāwīdān* until now. There is no mention of the title anywhere, and the text is presented in the form of discrete testaments by unnamed Persian sages. Needless to say, *al-Adab al-kabīr* by Ibn al-Muqaffaʿ is fully integrated by name in the *Jāwīdān*

[104] Bagley 136–37.

in the section covering the *ḥikam* of the moderns, or the Muslims (J. 293–327). It is difficult to conceive how so many distinct pieces of al-Rayḥānī's works have come to contribute to the amalgamation that we find here by Miskawayh.

10) *Faṣl min kalām ḥakīm ākhar* (J. 87–88); no trace of it in R. With this piece the Persian section comes to an end.
11) *Ḥikam al-Hind* (J. 91–100) consists mainly of extracted apologues from *Kalīla wa-Dimna*, a book which in some early sources such as Ibn Qutayba's *ʿUyūn al-akhbār* is referred to as *Kitāb al-Hind*.
12) *Ḥikam al-ʿArab* (J. 103–208). This begins with a handful of utterances from the prophet Muḥammad, anonymous and attributed sentences, as well as half-verses of proverbial value. Beside the fact that pages 188–92 belong to *al-Adab al-ṣaghīr*, almost in every single page we find parallels with R. These belong probably to that common repertoire of gnomic resources that anybody could extract from, just like proverbs of unknown authorship found in all literatures. Of particular interest is a section of doubtful provenance called *Waṣiyya li-ḥakīm* (J. 181–82:10) which has too many items matching with R not to suggest itself as a product of al-Rayḥānī's pen. About half of its content can be found dispersed in our collection.[105]
13) *Ḥikam al-Rūm* (J. 211–282).
14) *Ḥikam al-Islāmiyyīn* (J. 285–375).

9. *Naṣīr al-Dīn al-Ṭūsī's al-Adab al-wajīz*

Al-Adab al-wajīz li-al-walad al-ṣaghīr is the title of a treatise by an anonymous author.[106] In the introduction we read that this is a work by Ibn al-Muqaffaʿ now translated from Arabic into Persian. Studies based on

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[105] Cf. # 304, 792, 828, 931, 1265, 2109, 2120, 2147, 2148, 2210, 2213, 2317, 2376, 2377, 2515.

[106] *Al-Adab al-wajīz* has been edited three times: ʿAbd al-Raḥīm Khalkhālī, Tehran 1312 š. (with a useful introduction by ʿAbbās Iqbāl); Muḥammad Taqī Dānishpazhūh, Tehran 1339 š./1960 (with Naṣīr al-Dīn al-Ṭūsī's *Akhlāq-i Muḥtashimī*); Ghulām Ḥusayn Āhanī, Iṣfahān 1340 š./1961 (the edition I used).

internal evidence, the style of writing, and a comparison of the contents with some parts of Naṣīr al-Dīn al-Ṭūsī's (d. 672/1273) *Akhlāq al-Nāṣirī* has prompted some scholars to suggest al-Ṭūsī as the translator. However, this title is nowhere else listed under the works of Ibn al-Muqaffaʿ. As it was popular in Iran in the 12th–13th centuries, many older Iranian works existing only in Arabic were translated back into Persian. The most renowned among such translations is Abū al-Maʿālī's *Kalīla wa-Dimna* which has achieved the status of a Persian classic from the 12th century. As in the case of Abū al-Maʿālī and Ibn Isfandyār (who has preserved a Persian version of the Sasanian *Nāma-yi Tansar* in his *Tārīkh-i Ṭabaristān*), Naṣīr al-Dīn al-Ṭūsī does not restrict himself to a word-for-word translation of his alleged Arabic original, rather he 'adorns' it using tautology and over-elaborates his text with poems in Persian and Arabic. His writing style here is pretentious and his message is often overshadowed by verbosity and prolixity.

As it was a practice in works of wisdom, in *al-Adab al-wajīz* the anonymous author addresses his son with practical admonitions intended to enrich his good life in this world and secure a lofty place for him in the hereafter. The tenor of the didactic teachings is Islamic and wide-ranging: the speaker and the addressee are undoubtedly Muslims; God is above all creation and observes everything His subjects think and do. He is the ultimate source for success or failure. When reaching out for high goals the believer must take risks, consider all his efforts as little, his mistakes as grave, befriend the wise, avoid the ignoble, and so forth. Next to the introduction, in which Ibn al-Muqaffaʿ's authorship is claimed (p. 3), the booklet is divided into fifty-one short sections, each starting with 'O my son' followed by a worldly-wise cautionary advice that is then elaborated with a lavish use of highly-colored synonyms, verses from the Qurʾān, *ḥadīth*, as well as Persian and Arabic verses by various poets expounding the same original idea. By reducing the sections to their basic contents, there remain no more than fifty-one dicta the majority of which we find in R. The abundant use of Arab terminology in the Persian text allows us to determine their Arabic *Vorlage*.

The rudimentary maxims in *al-Adab al-wajīz* and their parallels in R may be summarized as follows (more parallels from R can be given in some cases):

1) Success is granted only by God, so show Him gratitude (6–7; # 1191).
2) Fear of God and bearing the hardships of the present life lead to comfort in the hereafter (7–9; # 560).
3) Wealth is only a temporary loan (9–10; # 1356).
4) Learn as a child, enjoy its fruit as an adult (11–12; # 383).
5) Neither quarrel with the learned nor with the quarrelsome (13–14; # 1296).
6) Your livelihood is predetermined, nobody can increase or decrease it for you (14–16; # 464).
7) Put aside some hours for the affairs of the hereafter and the accumulation of provisions therefore (16–17; # 1099).
8) Do not treat an insignificant affair lightly, for it can grow (17–18; # 1115).
9) Tell the truth even when it is against your interests (18–20; # 1866).
10) Keep silence, for keeping silence is better than saying something wrong (20–21; # 2561).
11) Adorn yourself with good qualities, and you will be loved by the good and the bad alike. Good association prolongs love (21–22; # 2042).
12) Avoid impatience and bad qualities, for they expel affiliates (22–24; # 895).
13) Befriend the wise, avoid the ignoble (24–28; # 461).
14) Count not on what you have achieved, strive for more, so that if you lose something, you would have alternatives (28–29).
15) Keep hidden some of the qualities that have made you famous, so that you can always take recourse to them in time of need (29–30).
16) When you need something from the king do not rush it, but wait for the right time and place (30–34), and when you promise to do something rush it (# 1693).
17) Fear your friends more than you fear your enemies (34–37; # 1130).
18) Keep your secrets, beware of your enemies (37–42; # 329).
19) Consider as insignificant any hardship in search of high goals, and as great any small crime you commit; leave the unattainable aside, but never give up hope (42–44; # 1985, 1003).

20) Avoid envy, for it is a disease; accustom yourself to good, for good becomes a habit, and evil is persevered in (44–46; # 1821, 383).
21) By becoming presumptuous to friends, no one will remain with you (46–50; # 314, 353).
22) Follow the example of the chosen and eminent people (51; # 118, 874).
23) Do not think that following the path of evildoers is easier and more profitable, for when you follow the benevolent, you will find it much better (52).
24) Seek the advice of the wise in whatever you do (52–54; # 955).
25) If the world changes for worse, be content and wait, better times shall come (55; # 312, 1204).
26) When you are asked, think first then answer; when you ask, first contemplate on the answer you will receive (56–61; # 370).
27) Accept the reprimand of advisers, so you prevent things you want to avoid (61; # 1331, 1382).
28) When those whom you respect for their merits over you do something against you, be patient, for you shall not find anybody perfect (62; # 2009).
29) Neither try to convince everybody to do the things you want, nor abandon them when they do not comply; for by so doing you make them your enemy (63; # 2487).
30) Do not compete with the king and those whom you cannot defeat, for you endanger yourself (63–64).
31) Associate with the learned sincerely, so everybody will praise you (64–65; # 350, 461).
32) Be not arrogant, for the people debase you and expose your shortcomings (65; # 1678).
33) Observe three things in your dealings: chose the learned and the good people, be patient in whatever you do or say; avoid association of the evil people (65–67; # 48, 606).
34) As long as a word is unsaid, you can always say it, but once said, it cannot be recalled. Recognize your rank, do not answer without being asked (67–75; # 635, 684, 342).
35) Be not gluttonous, be content (75–77; # 509, 533, 954).
36) Do not ask for anything someone who either does not fulfill it, or when he does, he puts you under obligation (77–78; # 1981).

37) Let acquiring of wealth not change your behavior; know that wealth may not last for ever, be content and do not humiliate the needy (78–81; # 252).
38) Enquire about the companion before you set off; keep silence (81–82; # 849).
39) When in a foreign land, seek the company of those who are respected by local people (83; # 521).
40) Do not bring your problem to him who would not be interested to eliminate it (83–84; # 1981).
41) Gratitude should reach the benefactor; do not put obligations on others when doing favors (84–85; # 365, 2197, 80).
42) When angry, your mind does not function properly; so do not punish when angry (85–87; # 165, 1284).
43) Dismiss bad language, and do not swear constantly (87; # 1214).
44) Be not sorry for what you lose, and be not overjoyed when you gain something (87–88; # 2551).
45) When you intend to do good, rush it; do not consider little evil insignificant, for it can grow; be trustworthy; when people rely on you, materialize their expectations (89–90; # 122, 279, 2049, 2098).
46) Do not listen to slander (91–93; # 282, 877, 1433).
47) Be patient, do not listen to gossip (93–95; # 204).
48) Keep company with trustworthy people, and when you want to do a favor, rush it; know that the worst poverty is the poverty of intelligence (95–98; # 1283).
49) Be content with what you have, and do not covet what others have (98; # 769).
50) Do not praise anybody before testing him (98–100; # 1986).
51) Any trait that is praiseworthy for the rich is blameworthy for the poor: When he is liberal, he is called reckless, when prudent, he is called weak, when sedate, he is called stupid, when silent, he is called dumb, when eloquent, he is called loquacious. (100–102; *AṢ* 56; the original is from *KD*, Beirut 1975, 140). At least a part of this can be traced to the *Ahiqar Roman* where the sage says to his pupil Nadan: When a rich man eats a snake, they say: He is using it as a medicament. When a poor man eats it, they say: He is eating it out of hunger!

Despite this extensive correspondence between *al-Adab al-wajīz* and R we have no clear clue for their exact relationship. It is likely that some unknown person by borrowing the above maxims from the *Jawāhir al-kilam* had created a small florilegium which later on was translated into Persian and expanded by al-Ṭūsī.

PART II

AL-RAYḤĀNĪ'S WORKS

PRELIMINARY REMARKS

Our single most important source for al-Rayḥānī's literary output is the celebrated *Kitāb al-Fihrist* by the Baghdadian bibliophile and book seller Abū al-Faraj Muḥammad b. Abī Yaʿqūb Isḥāq al-Nadīm, famous as Ibn al-Nadīm, who finished his magisterial work in 377/987, three years before he died. The *Fihrist* is generally recognized as a work of quite unusual quality, with no parallel among the literary biographies of its kind. This precious production was designed at first as a reference catalogue of all publications obtainable in the libraries and bookstores of Baghdad at the time of the author, but it slowly evolved into a virtual history of Arabic literature up to that date. The author has organized his material into ten distinct sections divided into a series of subsections.[1] Each section begins with a brief introduction to the field it covers, followed by the names of authors and their works in a rough chronological order including a short biographical note with sporadic points of significance about them. Manuscripts of the *Fihrist* became available in Europe at the beginning of the 19th century, but a scholarly publication of it had to wait until 1871–72, in an impressive endeavor by Gustav Flügel, which was published posthumously by J. Roediger and A. Müller in Leipzig. A more complete edition based on better manuscripts by Riḍā Tajaddud appeared in Tehran in 1971.

Despite its invaluable contribution, all the existing copies of the *Fihrist* are defective and the book as a whole has suffered a great deal in the process of its transmission. There are numerous lacunae, profuse corruptions of names and attributions, especially in chapters that embrace titles of foreign books translated into Arabic and the works of less known authors. These shortcomings become evident even more vividly in the following pages.

Since the time of Flügel's edition of the *Fihrist* in the 19th century, scholars have been aware of al-Rayḥānī and have referred to him in

[1] *EIr*, s.v. "Fehrest," IX, 475–78 by M. Zakeri (R. Sellheim's name added as coauthor is a mistake).

their works without, however, adding anything substantial to Ibn al-Nadīm's fleeting comments about him. The present study is undertaken with the purpose to bring to the fore the life-work of this great classical littérateur who, despite having been known to the interested public for so long, has received no attention as to who he really was or on what kind of subjects he spent his time writing.

Al-Rayḥānī's output was vast. In order to make the inventory of his works as complete and reliable as possible, it is necessary to give a survey of the titles provided by the classical bio-bibliographers. Four seemingly inclusive lists are available: Flügel's edition of Ibn al-Nadīm's *Fihrist* (I, 119) gives 55, that of Tajaddud (F. 133) 56; Yāqūt (Y. 1815–16) and al-Ṣafadī (Ṣ. XXI, 296–97), who simply replicate Ibn al-Nadīm, each has 52; and Pāshā al-Baghdādī (*Hadiyya*, I, 668–69) has 53. Although all these are duplicates of Ibn al-Nadīm, they differ both in the number of titles and in their readings. The lack of unity among these authors is due perhaps to the neglect of the scribes or to their reliance on versions of the *Fihrist* other than the ones used by modern editors. We have also several partial lists: al-Wazīr al-Maghribī (d. 418/1027), the final redactor of the *Fihrist*, to whom we owe an extraction of some of al-Rayḥānī's writings, provides a semi-independent list of 19, which unmistakably adds a few new titles to those already mentioned. Khwānsārī (*Rawḍāt* 472) enumerates 18. Although Ḥājjī Khalīfa's (d. 1067/1657) *Kashf al-ẓunūn* surprisingly records only one (II, 1468), Pāshā's al-Baghdādī's *Dhayl Kashf al-ẓunūn* or Supplement to the latter's catalogue itemizes 10.[2] A few single titles are cited sporadically in the literature.[3] These are welcome additions and of great importance in ascertaining the authorship of and attribution to al-Rayḥānī.

The titles are naked and mostly corrupt. Many are obscure and make no sense at all, others are only shortened forms of originally longer ones. To be sure, some are technical enough and of a limited

[2] *Īḍāḥ al-maknūn fī -Dhayl Kashf al-ẓunūn*, 2 vols., Istanbul 1945-47, I, 379; II, 262, 264, 268, 275, 276, 277.

[3] Among others, al-Thaʿālibī (*Thimār al-qulūb*, 478-79) cites al-Rayḥānī's *al-Ṭāwūs*; al-Tawḥīdī (*Baṣāʾir*, IV, 162-63) has a few words to say about his *al-Maṣūn*.

range to signal their general orientation, but the uncertain cases are more abundant. As a result, any work of emendation is necessarily attended with countless pitfalls. To fill the gap, one must extrapolate beyond what can be definitely proved. To speculate further than this might be interesting, but it would be unprofitable. Experience shows again and again that relying on such an approach is extremely hazardous. Thus my discussion has been reduced to the minimum consistent with intelligibility. The ultimate judgment remains speculative at best, and pure fantasy at worst. It would be highly desirable to have direct access to all the manuscripts of the published bibliographical works so as to by-pass the many attempts at 'amending', 'adjusting', and 'improving' made by editors to make sense of unintelligible names.

First I try to establish a comprehensive inventory. The main source is obviously Ibn al-Nadīm's *Fihrist*, which the others follow. Because of the great divergence in the readings, arranging an alphabetical register taking into account the variants would be misleading, raising the sixty or so titles to over a hundred. By juxtaposing the items of different sources, it becomes evident that many are nothing but unfortunate misreadings or corruptions. To reproduce a simple list of the titles and their variants, known in the West for some two centuries, would be too rambling to be illuminating and will do no good to anyone. So my priority is to resolve the correct readings as far as possible by checking all possibilities. Considering the fact that the older manuscripts are usually not punctuated, and when they are, the punctuation is not always accurate, only the totality of an author's life-work and general scholarly interests can help us to secure better choices.

The data on the person of al-Rayḥānī derived from scattered sources, his social status, his literary taste and style will be used as a guideline in verifying the contour of his production. To know for sure that he was no physician, alchemist, mathematician, engineer, factionalist, traditionist, or a *faqīh*, excludes quite a few possible interpretations of the naked titles. In general authors who wrote on marriage, for example, could be expected to have done so also on divorce, inheritance, children, and the issues pertaining to woman and family from a juristic and legal standpoint. Since our information indicates that al-Rayḥānī was not in a position to say anything about topics of this kind, we then ask, what was his *al-Nikāḥ* 'On Marriage' all about? I go

ahead to postulate that it had probably to do with *Khuṭab al-nikāḥ* 'Sermons of marriage' of which the early literature knows quite a number. Sermons and orations, uttered usually in a polished and ornate style, were collected as exemplary text-books, the compiler occasionally expressing an evaluation on them, or explaining complex words and passages.

I shall check all books of a similar title in our list in the classical bio-bibliographical literature, the *Fihrist* and its satellites, looking for published and accessible examples, with the hope to win a glimpse into the range of subjects covered by a given title and see if something noteworthy can be said about the possible content of our lost works. Thence since al-Rayḥānī has one *al-Maʿānī*, I examine all known early *al-Maʿānī* in order to find out about their subject matters. In this particular example, many appear as collections of poems, of which only a few have survived. These handle exotic poetry, both ancient and 'modern,' not readily understood by ordinary readers, and so were considered to be in need of elucidation.

Any attempt to reconstruct and procure a sense from mostly distorted and incomprehensible titles is a dangerous one. Not having sufficient independent data to substantiate deductions based on the titles alone, one may be easily deluded. As a case at hand we may cite the translation of the *Fihrist* by Bayard Dodge where he translates hundreds of titles into English without having known what they were really all about, sometimes creating fantastic and hilarious results. Thus for example one bearing the simple personal name Mihr Āzarjushnasp has become 'Cleverness of the Maiden (Muhr Azād) of Gustasb!' I am well aware of the risk in undertaking any such rash readings. However, here we are concerned with the works of a single author whose literary and scholarly taste we have come to learn and appreciate and so are in a position to better judge what he could or could not have written. Moreover, the discovery of *Jawāhir al-kilam* and the remains of several of his other works and sporadic references to them in the literature enable us to move definitely beyond Ibn al-Nadīm. Consequently, this is not only an effort to throw light on the heritage of al-Rayḥānī, but I hope also a contribution to the study of several hundred other little-known and equally obscure titles in the *Fihrist*.

Collating the above sources, the total number of al-Rayḥānī's books amounts to at least 60 (see the list of books on pages 96–99). They fall into three groups of roughly equal size: 1. Those we can surely verify their subject matters. 2. Those with assured titles that allow us to speculate upon them using what we know about the author and the information gained from similar titles in the literature. Here the reader will be placed in a position to decide for himself to what extent the proposed speculations are justified. 3. Those about which we cannot say anything whatsoever, because of the uncertainty of the readings and the lack of secondary means to delineate their true contents. At a glance one discerns the characteristics of a polymath intellectual whose interest enclosed a broad range of academic pursuit. Generally of *adab*-content, they encompass several branches of literary and scientific effort popular in the 'Golden Age' of Islam. Among these are tracts on philology, theory of music, literary criticism, legends, and other miscellaneous subjects. The arrangement of certain titles under specified headings is provisory.

To demonstrate the complexities involved in verifying the older corrupt titles let us start by a classic example, the famous *Sindbādnāma*.

LIST OF AL-RAYḤĀNĪ’S WORKS

PD	PH: 668	Kh: 472	Ṣ 21: 296	Y	M	FS: 526-27	FT: 133	FF: 119	
-	=	=	=	=	=	=	=	المصون	1
-	البرزخ	التدرج	التدرج	التدرج	-	التدرج	التدرج	البرزخ	2
-	=	=	زائد الرد	رائد الود	رائد الود (الورد)	رائد الود	رايد الود	رايد الرد	3
-	=	=	=	=	-	=	=	المخاطب	4
-	=	الطارف	الطارف	الطارف	الطارف	الطارف	الطارف	الطارق	5
-	=	=	=	=	=	=	=	الهاشمي	6
-	=	-	-	-	-	=	=	المعاني	7
-	=	-	-	-	-	=	=	الخصال	8
-	=	=	=	الناشيء	-	الناشيء	=	الناشي	9
-	=	=	=	=	-	=	=	الموشح	10
-	الشمل والألفة	شمل الألفة	شمل الألفة	شمل الألفة	=	=	=	شمل وألفة	11
-	الحك	=	=	الجد	الجد	الجد	الجد	الحد	12
-	=	=	=	=	=	=	=	الزمام	13
-	=	=	المتجلي	=	-	=	المتخلي	المتحلي	14
-	=	=	=	=	=	=	=	الصبر	15
-	السباء والهباء	-	ستار بها	سباربها (سنا وبها)	-	سناء وبهاء	سناء وبهاء	سباء وبهاء	16
-	=	-	مهر ازد حشيش	مهر زادخشيش	-	مهرازاد جشنش	مهر ازاد جشنش	نهر ارد حسبس	17

PD	PH: 668	Kh: 472	Ṣ 21: 296	Y	M	FS: 526-27	FT: 133	FF: 119	
-	=	-	-	-	-	=	=	كيلهراسف الملك	18
-	صفة الرماء	صفة الدنيا	صفة الدنيا	صفة الدنيا	ذم الدنيا	صفة الدنيا	صفة الدنيا	صفة الرما	19
=	=	-	-	-	=	=	=	الإخوان	20
-	روستاندل	-	روشناندل	روشنائدل	روشنادل	روشنايدك	روشنايدل	روسنايدل	21
-	=	سفر الجنة	سفر الجنة	سفر الجنة	-	=	=	صفة الجنة	22
-	=	=	=	=	-	=	=	الأنواع	23
-	=	-	الوشيج	الوشيج	الوشيج (الوسيح)	الوشيج	=	الوشيج	24
-	العقل والحبال	-	العقل والحبال	العقل والحبال	-	العقل والحبال	العقل والحبال	العقل و الحبال	25
-	=	-	=	=	-	=	=	أدب جوانشير (حواسير)	26
-	=	-	شرح الهوى	شرح الهوى	-	=	=	شرح الهوى ووصف الإخاء	27
-	=	-	الطارس	الطارس (الطاووس)	-	=	=	الطاووس	28
-	الشجي	-	المسيحي	المسجى	-	المشجي	المشجي	الشبجي	29
-	= + الرشيد	-	=	=	-	=	=	أخلاق هارون	30
= + في اللغة	=	-	الأسنان	الأسنان	-	=	=	الأصناف	31
-	=	-	=	=	-	الخطيب	الخطيب	الخطب	32
-	=	-	الناجم	الناجم	الناجم	الناجم	الناجم	الناحم	33
-	=	-	=	=	-	=	=	صفة الفرس	34
-	=	-	البينة (النبيه)	النبيه	التنبيه (النسه)	النبيه	الغبيه	التنبيه	35

PD	PH: 668	Kh: 472	Ṣ 21: 296	Y	M	FS: 526-27	FT: 133	FF: 119	
-	=	-	=	=	-	=	=	المشا كل	36
-	=	-	=	فضائل إسحق	-	فضائل إسحق	=	فضائل إسحق	37
-	=	-	=	=	ذكر الموت	=	=	صفة الموت	38
-	=	-	=	=	-	=	=	السمع والبصر	39
=	=	-	الرجاءوالحوف	=	-	=	=	اليأس والرجاء	40
-	=	-	=	=	-	=	=	صفة العلماء	41
=	=	-	أنيس الملك	أنيس الملك (ايين الملك)	=	=	=	ابن الملك	42
-	المو كل والمهيب	-	=	=	-	=	=	المؤمل والمهيب	43
-	=	-	المكلبين	المكلبين (الملكتين)	ودود وندود	المكلبين	ورود وودود المكلين	ورود وودود الماكنين	44
-	=	-	النملة والعوضة	النملة والبعوضة	-	=	=	صفة النمل والبعوض	45
-	المعاتبات	-	=	=	-	=	=	المعاقبات	46
-	=	-	=	=	-	مدح النبيذ	مدح النبيذ	مد ح الند يم	47
-	=	-	=	=	-	=	=	الجمل	48
-	خطبة المنابر	-	=	=	-	=	=	خطب المنابر	49
-	=	=	=	=	-	=	=	النكاح	50
=	-	الإيقاع	الإيقاع	الإيقاع	-	=	=	الأنواع	51
=	=	-	=	=	-	=	=	الأوصاف	52
=	=	-	=	=	-	=	=	امتحان الدهر	53
=	=	-	=	=	-	=	=	الأجواد	54

PD	PH: 668	Kh: 472	Ṣ 21: 296	Y	M	FS: 526-27	FT: 133	FF: 119	
-	-	-	=	=	-	=	=	المج السات	55
-	-	-	-	-	النبيه	-	النبيه	-	56
-	-	-	المنادمات	المنادمات	-	المنادمات	-	-	57
-	-	-	-	-	الموعظة	-	-	-	58
جواهر الكلم و فرائدالحكم	-	-	-	-	-	-	-	-	59
الأوفياء	-	-	-	-	-	-	-	-	60

In this table nine lists (three from different versions of Ibn al-Nadīm's *al-Fihrist*) have been put together in parallel columns. The items are to be compared with one another from right to left.

FF Ibn al-Nadīm, *al-Fihrist*, ed. Flügel, I, 119
FT Ibn al-Nadīm, *al-Fihrist*, ed. Tajaddud, 133
FS Ibn al-Nadīm, *al-Fihrist*, ed. al-Suwaymī,
Kh Khwānsārī, *Rawḍāt*, 472
M al-Maghribī, *Ikhtiyār*, ed. ʿAbbās, 8
PD Pāshā al-Baghdādī, *Dhayl Kashf al-ẓunūn*, I, 379; II, 262, 264, 268, 275, 276, 277
PH Pāshā al-Baghdadi, *Hadiyya*, I, 668–69
Ṣ al-Ṣafadī, *al-Wāfī bi-al-Wafayāt*, XXI, 296–97
Y Yāqūt al-Ḥamawī, *Muʿjam al-udabāʾ*, 1815–16
\- Means the item is missing in FF
= Means the item is identical with FF
\+ Means the item or element is additional to FF

1. Sanā bahā (Sindbādnāma?)
سباء وبهاء، سناء وبهاء، سباريها، ستاربها، سنا وبها، السباء والهباء (n. 16)

Lack of consensus in our sources from Ibn al-Nadīm onwards shows that this is either corrupt or conceals a foreign name behind it. The orthography lacks diacritical points, so it allows various readings. Only the letters (س) (with various punctuation possibilities), (ا) and (ه) appear in all forms. The *hamza* at the end of both elements of the name could have been (d), (r) or (h). As it stands, none of the forms gives a tangible sense. Dodge adopted Tajaddud's reading *Sanāʾ wa-bahāʾ* and translated 'Brightness and Splendor.' This is one of the several possibilities, *sanāʾ* being 'shining, brightness,' and *bahāʾ* 'beauty, splendor;' but what would such a title mean or suggest? Could we accept this in exclusion of all others?[1]

The classical Arab literature knows of many cases in which a given title is recorded in diverse forms, in particular in the field of translations from foreign languages. Often the ignorance or carelessness of scribes has lead to the near impossibility to determine the correct reading of some illegible names. Given the fact that in the absence of originals the problem of deciphering names is burdensome, and also perhaps because of the lack of a plausible hope for ascertaining the initial forms, scholars working in the field eventually come to conform to a particular reading of specific cases for easy reference. A splendid example is the famed *Sindbādnāma*. Today the broader public is content with this form, and one can conveniently follow its history under this title in literature. However, with regard to the true title of the book, this is only a compromise, an agreed upon from among a dozen others, none apparently offering a final and better solution.

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[1] Elsewhere among anonymous books containing love stories, Ibn al-Nadīm (F. 366) has one *Aḥmad wa-Sanāʾ* or *Sināʾ* أحمد وسناء. Here Sanāʾ is a personal feminine name and apparently one of the characters in the novel.

Upon re-examining the numerous variants of the *Sindbādnāma* in the older literature we find forms that come close to the title under review. Next to Ibn al-Muqaffaʿ, Abān al-Lāḥiqī (d. ca. 200/815), Sahl b. Hārūn (d. 215/829) and a host of other authors who were engaged in the translation movement from MP and their names appear in connection with the *Kalīla wa-Dimna* (= *KD*) and *Sindbādnāma* (= *SN*), we can presage the same kind of interest for al-Rayḥānī. Under the Barmakids several people worked on *KD*, and some such as Sahl b. Hārūn wrote works which were to compete with it.[2] Abān versified *SN* and *KD* (F. 132, 186). Although we do not know whether al-Rayḥānī prepared any books on fable, he certainly played a central role in popularizing *KD* among Muslims by extracting and publishing its wisdom. He seems to have had a propensity for *SN* too, as the present obscure title would indicate. An appraisal of the issues related to the name Sindbād in connection with the present title shall open up a new vista to the shadowy history of early translations.

More than eighty years ago, Paul Casanova undertook a thorough survey of the arguments in support of one or the other forms of ‘Le nom de Sindbad’.[3] He started his study in these terms: ‘Ce nom a exercée la sagacité des érudits’; so this interest has put to test the sagacity of the learned. This is how he summarized the result of the massive amount of work done on deciphering the proper form of the name in the two centuries before him. Sindbād appears three times in the *Thousand and one Nights*, or even four times, because in certain copies, it is applied once also to a porter called Hindbād. The first is an allusion to *Sindbādnāma* (A king tells the story of the King Sindhind and the falcon). The second is in the voyages of Sindbād the Sailor and his porter. Finally in the story of the sage Sindbād, the king and his son. No relationship exists between Sindbād the Sage and Sindbād the Sailor other than the similarity of their names and the fact that in later times both story cycles have been incorporated into the *Thousand and one Nights*.

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[2] *EI*², s.v. “Sahl b. Hārūn,” by M. Zakeri, VIII, 538–40.

[3] In his *Notes sur les voyages de Sindbad le marin*, Paris 1921, 60–63.

A. *Sindbād = Sunbād*

For Casanova, Sindbād represents only a deformation, under Indian influence, of an Iranian name historically attested as Sunbād سنباد. This is the name of an anti-Arab rebel who rose to revenge the death of Abū Muslim, victim of the ʿAbbāsids' brutal assertion of power. M. Blochet vocalized this Sinbād, and clearly under the weight of the famous Sindbād, suggested the reading Sindabad for it.[4] Hence, Sindbād the Sailor must be also Sunbād, but since this fictive figure was renowned for his sea adventures in India, called Hind or Sind (Av. *hindu*, Skt. *sindhu*) by the Arabs, his name was deformed into Sindbād or Hindbād, the last applied also to his porter. The same process has worked also on the name of the sage in *Sindbādnāma*, Casanova asserts.[5]

B. *Sindbād = Bīdbāi*

Burton (*Arabian Nights*, VI. 1, n. 1) related that some people saw in Sindbād a simple corruption of Bīdbāi, the name of the sage in *KD*. Why not the other way around, asks Casanova and argues: Sindbād has undergone changes, in Western languages, only in the final letter: Sindban, Sindabar, Syntipas. Since an isolated (ن), (ر), or (د) can be confused more easily with (ى) than other letters in the name, and since (س) often takes the form of an elongated flourish, one may conclude that سندباد written ـسدباد should have become, under the hand of a distracted or ignorant copyist, corrupted to ـسدباى and then to بيدباى. That such a transformation has taken place is supported by other external factors. In fact, if, as it is generally granted, the *Kalīla wa-Dimna* and the Indian *Pañcatantra* had the same origin, albeit with differing frameworks, then one can also argue for a logical parenthood for Bīdbāi and Sindbād. The framework story of *Pañcatantra* and that of *Sindbād* constitute parts of a single whole. A king confides his son to a sage to be educated (*Pañcatantra*); the sage provides the king with the evidence that his instructions have brought the desired fruit

[4] Casanova 60 n. 4; I. Friedländer, "Heterodoxies," 26; al-Ṭabarī, III, 119.
[5] Casanova 60–61.

(*Sindbād*). One without the other is incomplete. The first indicates the means employed by the sage for imparting knowledge to his pupil, without offering proof of his success. The second demonstrates that the pupil had profited well from the lessons without, however, showing how the sage achieved his goal. The two complement one another.[6] Vichnou-Sarma, the Indian name of the sage in the *Pañcatantra*, stands for Sindbād, thence Bīdbāi, the Arab equivalent of Vichnou-Sarma, is none other than Sindbād. In the Hebrew version of rabbi Joel (12th century?), as well as its Latin translation *Directorium humanae vitae* prepared by John of Capua circa 1270, the sage of *KD* is called Sendebar.[7] Raimund's Sendebat is merely a corruption of this.[8] With an eye on these, Silvestre de Sacy, the first editor of *KD*, stated that one could indifferently read the name of the sage as بیدبای or سندبای. In Hebrew and in Arabic the letters (r) and (d) can be easily confused. So Casanova argues that the Hebrew author should have had سندباد in front of him. This suffered only in its final letter. Bīdbāi, on the contrary, needs to undergo all kinds of changes to become Sindbād.[9] One way or another, these points suggest that our *Sindbādnāma* could have been read also as *Bīdbāindruma*.

Another scholar who spent some thoughts on this matter was Theodor Nöldeke. He belonged to that generation of scholars who traced into India almost anything that had the form of a fable, an entertaining tale and or of a moral import. Like many of his contemporaries,

[6] Casanova 61, n. 5. In some versions, as we shall see, there is a brief indication at how the sage proceeded: the prince is introduced into a hall where the condensed lessons of wisdom are engraved on the walls.

[7] The Hebrew translation of *Sindbādnāma* known as *Mischle Sindabar* is attributed to a certain rabbi Joel, but this is probably due to a confusion caused by his fame as a translator of the *Kalīla wa-Dimna*. The Hebrew version was edited, translated and extensively commented upon by Paulus Cassel, *Mischle Sindbad, Secundus, Syntipas. Einleitung und Deutung des Buches der Sieben weisen Meister*, Berlin 1888. This had been translated into German already by Heinrich Sengelmann (*Das Buch von den sieben weisen Meistern aus dem Hebräischen und Griechischen zum ersten Male übersetzt und mit literarhistorischen Vorbemerkungen versehen*, Halle 1842), and into French by E. Carmoly in *Revue Orientale*, 1844; published also separately as *Parables de Sandabar*, 1849.

[8] Silvestre de Sacy, "Version hébraïque du livre de Calila et Dimna," dans *Notices et Extraits des Manuscrits*, IX, Paris 1816, 403–5.

[9] Casanova 62.

he wrongly believed that the *Book of Sindbād* originated in India, so his zeal was to legitimize this assumption at all costs. He wrote: Probably the original Indian *SN*, according to the testimony of similar Indian stories, embraced many personal names, but the Arabic text has preserved only two of them (one notices that even this same argument points to a characteristic that removes our book from an assumed Indian original!) The sage is called سندباد, or as the Persian language requires, with the aspiration سندباذ (*sndbād*, or *sndbādh*, the vocalization being uncertain). The best manuscript of al-Masʿūdī's *Murūj al-dhahab* (Leiden 537) vocalizes Sund(a)bād. Syntipas of the Greek should go back to a Sindipas (*t* after *n* is pronounced *d*). It is possible that Syriac *snbān* (once also *sndbin*) is a transcription of the Arabic سندبار with (ر) because in old Naskhī writing the final *n* and *r* do not differ much. The same is true of the Hebrew Sindbār.[10]

Bearing in mind the existing variants, Nöldeke proposed a Pahlavi form like *Wēda-nāka, *Wēda-wāka or *Wēdā-nāga. Benfey, on the other hand, gave a form *Vidyāpati meaning 'Herr der Wissenschaft,' corresponding to Vichnou-Sarma of the *Pañcatantra*. The forms Bundobet, Barduben or Burduben, Bendubec, in the Old Spanish manuscripts of 1251, and Bendabel, Bendabeh of Raimund's Latin version of 1313 (based on the Spanish), all point to a form the first consonant of which was (b), the third (d), and the fourth (b).[11] Other etymologies include De Sacy's *Veidava, 'Lecture du Véda', or Vidva 'homme docte, savant'; and M. Steinschneider: *Siddhapala, who offers no explanation.[12]

More recently, F. de Blois summarized the issues raised in the discussions related to the name of the sage in *KD* and *SN* once again. It is not certain how Ibn al-Muqaffaʿ had transliterated the name of the sage in *KD* originally. In the old Syriac *KD* the story is told by *bydwg* بيدوك, for which the Arabic manuscripts mostly have ىدىا, a form that can be vocalized in several ways (بيدبا, بيدنا, تندباه, شربا, etc.), but the most likely one would be بيدنا. Three letters are in joint use in the Arabic and Syriac forms. In Pahlavi (w) and (n) are represented by

[10] Th. Nöldeke, *ZDMG* 33 (1879), 525.

[11] See the English translation of the Syriac version by I. G. N. Keith-Falconer, *Kalīlah and Dimnah, or the Fables of Bidpai*, Cambridge 1885, 271–72.

[12] *Hebräische Übersetzungen im Mittelalter*, Berlin 1893, 889.

the same sign (ا). The letter (g) in Syriac gives the Pahlavi (k) which becomes (ه) in Persian. Hence the original name in Pahlavi should have been *bydn'k, *bydw'k. On the other hand, some Arabic manuscripts have ٮــدد bydn'd or ٮــدر bydn'r, which can be held as identical. In Syriac it is read as Sindbān, which the Greek reproduced as Syntipas. The Old Spanish version from 1253 has Bundobet, reading بندباد, and according to Nöldeke also Cendubete, but the Hebrew translation has *sndb'r*, *sindabār*, reading سندبار. This in turn has become Sendebar in John's Latin translation of the Hebrew text. Here we have a misreading of the Hebrew *sndb'r*, **sndb'd* = Sindibādh.[13]

C. *Meaning of the name*

Hole saw in Sindbād and Hindbād the Persian *bād* < *ābād* 'city' attached to the Arab names for India. Scott found in them Sin-bād 'Happy wind' and Hind-bād 'Black, or misfortune wind.' Langlès, who cited these, preferred, like Hole, in both words the two Arab names for India, but attached to the Persian *pād* 'guardian, governor, throne.' Theodor Benfey, in harmony with his deep rooted Indian bias, saw here only an Indian name: Siddhapati 'Meister der Zauberer, oder Weisen.' This lacks the long (ā) in the last syllable of all forms of the name; a long (ā) does not disappear that easily. To explain the missing (n), he compared it unconvincingly with the astronomical tables Sindhind which is manifestly based on Sanskrit Siddhanta. He also cites the Arab *sindhistān* as the Sanskrit *siddhistāna*. To argue that Sindbād is derived from Sanskrit in the same way as Sindhind, a word doubly deformed in such a way as to unite the two Arab names for India, Sind and Hind, is ludicrous! Benfey's infatuation with the notion of Indian origin clearly prejudiced his faulty remarks. A similar Indian preoccupation must have been already at work on those old Arabic writing authors who place the origin of Sindbād in India. However, the Indian literature does not possess anything comparable to the *Book of Sindbād*.[14]

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[13] F. de Blois, *Burzōy's Voyage* 21–23. He has more details on these and several other related names, to which the reader may refer.

[14] Cf. Casanova 62–63.

Apparently the same obsession with India influenced M. Amar. In his French translation of Ibn Ṭiqṭaqā's *al-Fakhrī*, which has the correct form of the Iranian rebel's name Sunbādh سنباذ, Amar adopted Soundbādz and sent the original to his notes.[15] This name is written also as سمبات, سمبا, سنباط, سنفاد, and in Armenian Sempat. Moreover, Sindbād usually takes the form Sinbad, and under the influence of (b), Simbad.[16] Whatever the truth of the matter, all these forms may be abandoned in favor of the following new hypothesis.

D. *Sindbād = Isfandyār*

Ever since the time of al-Masʿūdī (d. 345/956) and Ibn al-Nadīm (d. 380/990), the scholars in the field of Near Eastern literatures have been divided with respect to the origins of *KD* and *SN*. In contrast to *KD*, which has some Indian antecedents, no such derivation has been found for *SN*. In an exhaustive study, B. E. Perry put an end to all disputes by vigorously establishing the Near Eastern, or better, Persian origin of this prominent work of literature.[17] The following is offered as additional support for his arguments.

Writing about *Sindbādnāma* long time ago, Joseph von Hammer-Purgstall commented: "Wir glauben, dass dasselbe eben sowohl als die Tausend und Eine Nacht persischen Ursprungs, wiewohl das Fihrist den indischen für wahrscheinlicher hält. Unsere Meinung fusst sich nicht nur auf den Rahmen, sondern auch auf den Namen, welcher zwar allgemein Sendabad oder Sendabar (nach der Analogie des griech. Syntipas) geschrieben wird, aber weit wahrscheinlicher Sindbad lauten muss, wie der des berühmten Seereisenden der 1001 Nacht. Von einem indischen Sindbad als einer geschichtlichen Person ist bisher nichts bekannt.... [here follows a list of Persians named Sindbād]. Sindbad ist also ein altpersischer Prinz der zweiten Dynastie der alten persischen Könige, und der Name selbst, Sindbad, d.i., Sindwind (Wind aus der Landschaft Sind) ist persisch."[18] By the prince of

[15] Ibn al-Ṭiqṭaqā, *al-Fakhrī* 202–3; M. Amar, Paris 1910, 281–83.

[16] Casanova 71.

[17] *The origin of the Book of Sindbad*, Berlin 1960.

[18] *Jahrbücher der Literatur*, Vienna, Bd. 90, 1840, 67f.; quoted by B. E. Perry, *Origins* 45, n. 87.

the Second Dynasty, he means of course Isfandyār. However, behind the name of the Persian prince سندباد بن بشتاسف بن لهراسف, who is said to have strengthened the Alan Pass,[19] Nöldeke saw a historical figure: Sempat, a popular name among the Armenians.

Arabic and NP Isfandyār is Spandi-dāt [spndd’t']: Av. Spentbō.dāta- (Yt. 13.103, etc. ‘created, given by the holy’, which in Arabic letters would also give سبنتدات < سبنداد < سينداد). The MP form may be read Spandadāt سبنددات or Spandyād سبندياد (d and y have the same sign in cursive Pahlavi script) reflected in Arabic as Isfandyādh اسفندياذ,[20] and Isfandyār اسفنديار.[21] Spandidātān is ‘Patron of the spandi-dāt’ (OP. Spanta-dāta; like Bagarat = Bagā-dāta).[22] Spandmat or Spandarmat [spndrmt'] is one of the six Amesha Spenta or Amahraspands, ‘Holy Immortals’ and corresponds with the goddess of the earth, as well as the twelfth month of the year in Persian calendar: Spəntārmaiti- ‘Bounteous Devotion’; *spenta-* < *suanta-*; hence NW *spanta-*, SW **santā* سنتا, both represented in Armenian lws: *spandaramet*; *sandaramet* <**santā aramati* ‘abyss, Hell.’ The Armenians still have the old name Spandarat, Spandiyat. The stories of Moses of Kałankatuc of the Hero Aspandiat indicate that the adventures of Isfandyār/Spandyād were known in that region.[23]

We remember that in NP either a prosthetic vowel is added in front of the older initial double consonants as in *sped* > *isped*; *stadan* > *istadan*; *spand* > *ispand*; or an anaptyxe vowel in between as in *drakht* > *dirakht*; *spāh* > *sipāh*. Hence it is natural to find the name of the mythical hero of Iran, Spandadāt or Spandyād, recorded in the sources also as سبندياد, اسبندياد or سندباد. Al-Masʿūdī (*Murūj*, I, 229), while referring to *Diž-i rūʾīn* ‘Brazen Fortress’, the conquest of which tradition attributes

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[19] Al-Masʿūdī, *Murūj*, I, 229: Sindbādh; Yāqūt, *Muʿjam al-buldān*, I, 351: Sibandyādh; J. Marquart, “Beiträge zur Geschichte und Sage von Erān,” *ZDMG* 49 (1895), 639 n. 3.

[20] Al-Dīnawarī, ed. Guirgass 28; al-Thaʿālibī al-Marghanī, *Ghurar* 256.

[21] Al-Ṭabarī, I, 562; al-Thaʿālibī al-Marghanī, *Ghurar* 256 n. 3; cited by E. Yarshater, *EIr*, s.v. “Esfandīār,” VIII, 584.

[22] The name of the magus Sphendates is the Median *Spandadāta- (Ctesias, *Persica* 2.10).

[23] See J. Marquart, *ZDMG* 49 (1895), 639; M. Brosset, *Histoire de la Georgie*, St. Petersburg 1849, 484, on Moses.

to Isfandyār, gives his name as اسبندباد بن يستاسف بن بهراسف (variants: سندباد, اسفنديار, اسبنديار). In al-Masʿūdī's *Tanbīh* (introduction, page ل) the variants include اسبنديار, اسفنديار, اسندياذ, اسبندياذ, اسبندار; and in Yāqūt سندباذ بن بشتاسف بن لهراسف.[24]

To be sure, the heroic feats of Spandadāt/Spandyād had formed the contents of some Persian epics, but how could he turn into the wise vizier in a book of wisdom to expose the cunningness of women? Some early Muslim authors troubled with this disparity in the person of Sindbād the wise and Sindbād (Isfandyār) the warrior, split the character of the hero by considering two sons for king Gushtāsp, one Isfandyār and the other سندباد or سنباد assigning to the latter the role of a great learned scholar and doctor who stood on the side of his strong immortal brother. Thus while for the Persian lexicographer ʿAbd al-Rashīd Tatawī (*Farhang-i Rashīdī*, written in 1077/1666) 'Sindbād was son of Gushtāsp son of Luhrāsp,' Ānandrāj *Farhang*, s.v. "Sindbād" explained: "Sindbād was son of Gushtāsp son of Luhrāsp, and a brother of Isfandyār. He became interested in philosophy and knowledge and rose to the rank of a sage and a wise man. He composed a book of wisdom, admonitions, and reflections and gave his name to it (i.e. *Sindbādnāma*). This book survived the passage of time." This extremely late source is unique, but as we have seen, it is drawing upon a host of much earlier doubtful material.

E. *Saena = Sīmurgh*

It was the incongruity in the character of Spandyād the warrior and Sindbād the sage that gave rise to the creation of a pair of brothers, perfect in military prowess and in wisdom. The sword became the companion and supporter of the book. This juxtaposition was made easier while the old Mazdean literature knew several persons of similar names who could have contributed to the image of the wise Spandyād. The most apt was one Saena son of Ahūmstūt from the priestly family of Saena (Yt. 13. 97, 126), the first Fraburtār or Zoroastrian cleric (sometimes only the first believer), the originator of the

[24] *Muʿjam al-buldān*, I, 351.

cultic utensils used around the holy fire. He is said to have been born a hundred years after Zoroaster and to have lived until 200 after him,[25] but the same source also claims that he was a student of Zoroaster (*Denkart* 24.17). The third book of *Denkart* has an *andarz* by this Saena. The time and purported activity of Saena fit broadly with the support given to the new religion by Spandyād, the first warrior of the faith. Why not make the first wise priest a brother of the first champion of the faith?

Traditionally in ancient and medieval periods religious leaders and clergymen were erudite people engaged in learning as well as teaching medicine, philosophy, and all varieties of sciences. It could have been so that one such person called Saena had gained renown as a doctor, a medicine man, incorporating qualities that in ancient Iranian cosmogonic myths are prerogatives of the bird of his namesake whose power as a wonderful and great healer is emphasized in the Avesta. This person and the legends circulating about him could have given rise to the tale of Sindbād the sage.

The identification of Spandyād with Sindbād on the one hand, and the creation of a learned brother at his side on the other was nothing but a desperate attempt to remove an old confusion that had crept into the stories with reference to this name. Two sets of characters and fables were coalesced here: those of the bird Sīmurgh, and those of the heroes Isfandyār and Saena. In Firdawsī's *Shāhnāma*, Sīmurgh acts as the caretaker of Rustam's father, Zāl who had been abandoned by his parents because he was born with white hair. After having raised him to manhood, Sīmurgh gives him several of its feathers, with magical healing powers, to keep and burn them whenever he is in a dire situation and in extreme danger. In the long adventures of Rustam and Isfandyār, Sīmurgh does not emerge often, but the role it plays is very critical and inaugurates a turning point: Rustam, the old and badly wounded superman, takes refuge from Isfandyār on a mountain top, and for the first time in his lengthy warrior life, considers to take

[25] *Denkart*, C. 1. (I, 10, 5); C. 197 (V. 237, 20; 289); E. W. West, *PT*. IV, 230, 262; cf. James Darmesteter, "Textes Pehlevis relatifs au Judaïsme," *Revue des études juives* 18 (1889), 1–15, 3.

to flight. At this desperate moment his father Zāl burns a feather of Sīmurgh. The bird, whose mate was slain by Isfandyār, emerges, and after healing Rustam, instructs him how to kill Isfandyār.

The primary relevance of this great bird of all birds for our inquiry lays in its name. Sēn(ē)-murv, diminutive Sēn [syn'], Sēnē [syn'y, cas. obl.] murvak, NP Sīmurgh, Arab ʿAnqāʾ,[26] the Avestan Saēna-mərəghā; mərəghō saēnō (Yt. 14. 41): "a miraculous eagle nesting in a tree called vīspō.bish 'yielding all sorts of medicines'."[27] This is the Iranian mythical heavenly tree of life, in Arabic Ṭūbā. Murv [mwlw'; mwrw] 'bird'; diminutive: murvak; Av. mərəgha-; MPrth: mwrg; NP murgh, SW form with -v (< -gh) mwrv; but MP mwrw.[28] Al-Jāḥiẓ states that 'Anqāʾ Mughrib is the bird the Persians portray on their carpets and call it سيمرك Sīmurak which in their language means 'thirty birds.'[29] The Avestan سائنا مرغو, Pah. سينامروك, NP سيمرغ, becoming سيمرك in early Arab sources, gave rise to the notion of thirty birds سى مرغ.[30] In the chapter of the Lion and the Ox of the *KD*, a story appears in which ʿAnqāʾ the fabulous king of birds plays a part. Its Sanskrit name is *Garuḍa*, for which the Old Syriac has Sīmur. In this Benfey recognized the Persian Sīmurgh. Saena, the heavenly king of birds, imparts the same healing qualities as Saena the medicine man, and at times becomes identical with him. Hence the early Persian dictionaries aptly explain Sīmurgh as "The name of the *ḥakīm* from whom Zāl acquired his learning".[31]

Sēnduxt is the Avestic *saena.duxt* 'The daughter of Saena' (Justi, *NB* 302). In the *Shāhnāma* she is the mother of Rūdābih, the grand mother of Rustam, Mihrāb Kābulī's wife. Here again Saena is closely tied with

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[26] Al-Thaʿālibī al-Marghanī, *Ghurar* 69, 70.

[27] Yt. 12:17; Ch. Bartholomae, *Altiranisches Wörterbuch*, Strassburg 1904, 1548 'saēna'; *Ayātkār ī Zarērān* n. 84; Justi, *NB* 279; Nyberg, II, 175.

[28] Nyberg, II, 134; Ch. Bartholomae, *AirWb*, 1172 'mərəγa.'

[29] *Ḥayawān*, VII, 120–21; al-Rāghib, *Muḥāḍarāt* I–II, 298; al-Thaʿālibī, *Thimār* 450. Al-Jāḥiẓ also cites a bird سمارو (*Ḥayawān*, III, 516), as well as a اشترمرغ (*Ḥayawān*, I, 143; IV, 321 = النعامة), or اشترمرك (VII, 243; مرغ = مرك).

[30] For a thorough and commendable study of Sīmurgh and its role in Persian art consult H.-P. Schmidth, "The Sênmurv. Of birds and Dogs and Bats," *Persica* 9 (1980), 1–85; + 11 plates. For other occurrences of the name and its comparison with the giant bird Rukhkh, see also Casanova 28; U. Marzolph, *EI*², s.v. "Rukhkh," VIII, 595; and F. de Blois, *EI*², s.v. "Sīmurgh," IX, 615.

[31] See Dihkhudā, XX, 777.

Rustam's family. Sīndād (سینداد), if not an Arabic corruption of Spandidāt (see above), is *Sēn + dād* 'Given by Saena', the name of the Sasanian Marzbān of the districts of Khawarnaq and Sadīr and the neighboring areas in pre-Islamic al-Ḥīra.[32] The 'Daughter of Saena' envisages 'Son of Saena' *sēnpuhr, *puhr-saena, *sēnpus > pūrsēn, pūrsīnā. This is probably the nickname hidden behind Abū ʿAlī Sīnā's Persian title پور سینا. Pūr-i Zāl and Pūr-i Dastān are attributes of Rustam; Pūr-i ʿAnqāʾ and Pūr-i Sīmurgh those of his father Zāl:

بی یاری زال پور عنقا * برخصم ظفر نیافت رستم. (Dihkhudā, I, 511)

Kitāb Mufīd al-ʿulūm wa-balīd al-humūm, ascribed to Abū Bakr al-Khwārazmī, or Jamāl al-Dīn al-Qazwīnī,[33] explains سینا in the name of Ibn Sīnā as 'light, brightness,' apparently taking it to be linked to the lengthened Arabic word سیناء of the root سناء. However, Sīnā is the Old Iranian and Avestic Saena, in Arabic letters سئنا or سینا which, among other things, also means 'wise, intelligent,' a fitting soubriquet for the celebrated physician and philosopher Avicenna. Being a fabulous bird, Saena is endowed with bright reason, foresight and sublime intelligence and power to heal, and so it delivers the invincible hero Rustam from his most serious afflictions. Sīmurgh or ʿAnqāʾ Mughrib incorporates the abstract conceptual character of Universal Intellect in Islamic philosophy. Thence it is very likely that Pūr-i Sīnā was a poetic penname given to that eminent scholar, honoring him as 'The Son of Intelligence,' 'The Genius,' the personification of intellect and wisdom.[34]

As a footnote I may add here the etymology of the mountain called Abarsēn, which in some ways is related to our bird Saena. Abarsēn is the MP form of the Av. Upairi.saēna, designating the Hindu Kush mountains of central and eastern Afghanistan. Yasna 10.11 has it that the divine Hōm was carried to the Upairi.saēna range by birds. An association is made between a mountain range and a bird motif,

[32] Ḥamza al-Iṣfahānī, *Sinī* 115; *Mujmal* 179.

[33] Cited by Muḥīṭ Ṭabāṭabāʾī in his "Justujū dar lafẓ-i sīnā," in *Jashnnāma-i Ibn Sīnā*, Tehran 1334/1955, II, 291–92.

[34] Saena could of course have been used as a family name. See Chirāgh ʿAlī Aʿẓamī Sangsarī, "Saʾin yā shaʾin," *Nāmwārih-i Maḥmūd Afshār* [*Nāmvāreh-ye Doctor Mahmood Afshar* (A Memorial Volume)], vol. 8, edited by Iraj Afshar, Tehran 1994, 4457–63.

implicit in the name 'Above the Saena's flight.' While crossing the Kāwāk pass in that region, a mountain was pointed out to Alexander as holding the cave of Prometheus and the Eyre of the eagle which tormented him. The eagle theme occurs again in Alexander's journey south through Swat; reaching the Indus, he came to a rock called in Greek aornos 'bird-less' (Lat. Avernus). Brunner who cites these two references adds: "Saena is assumed as a bird which cannot mount to a heroic height such as might be appropriate to the senmuruw and other mythical birds of Zoroastrian tradition."[35] I cannot follow how Brunner has reached this conclusion, for I think Abarsēn implies just the opposite of his interpretation. 'Higher than Saena can fly,' not only emphasizes the height of the mountain, but also that Saena surpasses all birds in flying high.

Ibn al-Nadīm (F. 364; FF. II, 149 n. 11) confesses to the confusion and the lack of consensus existing about the original form and content of the *KD* and *SN*. This uncertainty can be easily extended to countless other titles in his *Fihrist*. Among the Arabic books the origin of which was in dispute, he gives:

۱. سندباذ الكبير (معروف به اسلم وسندباد وسديا / بيديا). ۲. سندباد الصغير.

The extension of the first title apparently gives the names of three characters in the purported longer version of *SN*. The appearance of *aslm* and *sdya* next to Sindbād is curious. Aslam اسلم is peculiarly similar to رسم ,رستم Rustam. Sadyā سديا could have been سينا ,سيا ,سئنا or even سائنا Saena. Thence the extended title could be restored to: The Great Book of Sindbādh, known as Rustam wa-Sindbādh (Spandyād) wa-Saena. Well, this is strange indeed! It is no wonder that the later bibliographers omitted it, but it is certainly worth being considered. It can be explained only in the light of what was said above about the confusion of names: Here Sindbād is again identical with Isfandyār. It looks as if we are given a title of the Rustam and Isfandyār tale that emphasized the role played by Saena/Sīmurgh. The *Lesser Book of Sindbād* is then the *Sindbādnāma* proper. To each of the two 'brothers' a book was dedicated. The similarity of the titles caused these to be considered as the shorter and longer recensions of a single text, and

[35] *EIr*, s.v. "Abarsēn," by C. J. Brunner, I, 68–69.

they were catalogued next to each other. At this point it may be too adventurous to make any further inferences from this solitary observation. On the same page of the *Fihrist* appears *Rustam wa-Isfandyār* translated by Jabala b. Sālim. With reference to a manuscript of the *Fihrist*, Nöldeke noted that the translation of *Sindbād al-Kabīr* is imputed to one al-Aṣbagh b. ʿAbd al-ʿAzīz b. Salīm al-Sijistānī;[36] but on the margin of one of Tajaddud's manuscripts (F. 364 n. 7), al-Aṣbagh is the translator of *Sindbād al-Ṣaghīr*. Nothing is known about this al-Aṣbagh. He was probably a *mawlā* of the Banū Umayya attached to al-Aṣbagh b. ʿAbd al-ʿAzīz b. Marwān.

The Pahlavi *Sindbādnāma* and its early Arabic translations have not survived. It was rendered into Syriac twice: Syriac I (lost), and Syriac II, which was based on the Arabic version of Moses Persus and became the source of Michael Andreopulus' Greek *Syntipas*.[37] Moses' Arabic rendering of the Pahlavi *SN* has not been preserved. Nor do we know the identity of this Persian Mūsā, except that he belonged to the very early generations of translators. Nöldeke proposed Mūsā b. ʿĪsā al-Kasrawī (3rd/9th c.) as the probable first translator of *SN*. Al-Kasrawī is a good candidate as translator, but he could not have been the first. Among others, Abān al-Lāḥiqī (d. ca. 200/815), the versifier of *KD*, had already translated and versified *SN*. Some scholars believe that the Arabic *Seven Wazīrs* represents a *rifacimento* of Mūsā's translation. Moreover, Ibn al-Nadīm lists one *Bīdbā fī al-ḥikma*, 'Bīdbā on Wisdom', among the fables of India (F. 365). This was probably identical with *Sindbād al-ḥakīm* (F. 364) [Bīdbā = Bīdbāi = Sindbād]. The poet Rūdakī (ca. 250–329/864–940) was one of the first to versify *SN* as *Ibn Malik wa-haft wazīr* 'The Prince and Seven Ministers' into Persian, of which we have only a handful of scattered verses. He did the same with the

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[36] *ZDMG* 33 (1879), 522 n. 2. See B. E. Perry, *Origin* 5 n. 7 for a discussion of these titles.

[37] Andreopulus' *Syntipas* was done probably in 11th century. See A. Eberhard, *Fabulae Romanenses Graece Conscriptae*, vol. 1 (Leipzig 1872), pp. 1–135, with a second recension on pp. 136–196. The Syriac II was first published by Friedrich Bäthgen as *Sindban oder die Sieben Weisen Meister*. Syrisch und Deutsch, Leipzig 1879 (reviewed by Nöldeke in *ZDMG* 33, 1879, 513–36); translated into English by H. Gallancz, in *Folk-Lore* 8 (1897), 99–130. A French translation was done by Frédéric Machler, *Contes Syriaques. Histoire de Sinban…*, Paris 1903.

KD.[38] *SN* and *KD* have a literary history similar to many older Iranian works: they go from Pahlavi into Arabic, from there back into New Persian, and of course, into numerous other languages.[39]

The framework narrative: Late in life and after much praying and conferring of good deeds, the king Kūrdīs (for which OP. Kūrush has been suggested) receives the child he had wished for all his life. The prince is given to master trainers and teachers. Twelve years of hard work go by, but he learns nothing. The king's seven viziers choose Sindbād, the most learned among them, to educate the prince. He is to instruct him for six months and then bring him to the court at a given date. When the appointed time arrives, the prince's star of destiny indicates that he has to keep silence for seven days, otherwise he would be in grave danger. The prince enters the court and the teacher disappears into hiding. One of the king's concubines falls in love with the prince and tries to win him over with no avail. Thence she makes slanderous allegations about him, who cannot talk, and the king sentences him to death. Now the viziers enter the scene one after the other to delay the persecution by telling stories; the motif of rescue-by-narrating-stories is launched. The stories are told daily by each one of the viziers and the concubine who counters them defending herself. After the prince's week of silence is passed and Sindbād emerges from hiding, each relates a few more stories. The main theme in all these is tied to the cleverness and disloyalty of women. The historian al-Yaʿqūbī (d. 284/897) had already known *SN* as *Makr al-nisāʾ* 'The craft and malice of women,' and this is a fitting title.[40]

The king praises Sindbād for having taught his beloved son so successfully, then asks his son about how it was possible for him to learn such a vast amount of knowledge in such a short period of time. The prince tells about the ten words of wisdom that summarized the essence of all valuable knowledge written first on the walls of Frēdōn's palace. From all recensions of the book, only three have this section. The Greek *Syntipas* has all ten. The Persian *Sindbādnāma* has eight, the

[38] Muḥammad Dabīrsiyāqī, "Rūdakī wa Sindbādnāma," *Yaghmā* 8 (1334/1954), 218–23, 320–24, 413–16.

[39] Jan Rypka, *Iranische Literaturgeschichte*, Leipzig 1959, 145.

[40] *Taʾrīkh*, I, 101.

same also in its late poetic version. From the ten propositions of *Syntipas*, four have their parallels in the Persian, so Perry deduces that at least these four should have existed in the Pahlavi original. The other adages are of doubtful provenance and may have been introduced in part by Andreopulus or Mūsā.[41] Perry observes that the original number of maxims should have been ten and shows that such forms of Decalogue had been popular in the Near East, as well as in the West.

Six of Frēdōn's eight propositions in al-Ẓahīrī's Persian version have their corresponding equivalents in al-Rayḥānī (cf. # 955, 1130, 1304, 1954, 2248, 2504) (these are n. 5, 6, 1, 8, 2, 3 in *SN* respectively), and from the ten propositions of *Syntipas*, as summarized by Perry (p. 77), eight can be identified here (cf. # 297, 955, 1304, 1543, 1587, 1954, 2248, 2529). Al-Thaʿālibī's *al-Iʿjāz* (p. 11) has a handful of other maxims by Frēdōn, and again several of them are found in al-Rayḥānī (cf. # 168, 236, 675, 1813). Al-Thaʿālibī al-Marghanī (*Ghurar* 40–41) has still another cluster of some twenty impressions by this mythical hero, five of which we have (cf. # 168, 177, 236, 684, 1813). It is possible that from the earlier times a collection of maxims, perhaps an *Andarznāma*, had been in circulation in Frēdōn's name, used by al-Rayḥānī, some of which was attached to the *SN* already in its Pahlavi version.

To sum up, the name that has entered the world-literature as Sindbād can well have hidden behind it the old Iranian Spandyād. Spandyād the warrior was different from Spandyād the sage, but the two persons were occasionally treated as having been identical in our uncritical sources. The latter came to incorporate the qualifications of still another semi-historical person, an influential Zoroastrian priest Saena, whose credentials were shared by the mythic bird Sīmurgh (= Saena). The mysterious title under review here might well have had to do with the cycle of legends encompassing *SN* and *KD*. This proposition shall become more tangible when we consider the equally complicated history of the following title.

[41] B. E. Perry, *Origin* 77–78.

2. *Kay-Luhrāsp al-Malik*
كي لهراسب الملك (n. 18)

This title is known not only from the *Fihrist* and its satellites, but also from some other independent and unrelated sources. Arthur Christensen stated that *Kay-Luhrāsp al-Malik* was probably a translation or summary of the book of the same name in the anonymous *Nihāyat al-arab fi akhbār mulūk al-Furs wa-al-ʿArab*.[42] *Nihāya* is a monumental chronology in Arabic that contains the history of the pre-Islamic Iranian kings and legends. Grignaschi placed the time of its composition around the year 800 A.D.[43] In the *Nihāya* we read the following notice which is very valuable for the history of the lost Persian literary works: The Parthians had many books. Among the 70 titles known to the Muslims were:

١- كليله ودمنه، سندباد، لهراسف، شيماس، يوسفاسف، بلوهر، مرول، بوداسف.

Kalīla wa-Dimna, Sindbād, Luhrāsf, Shīmās, Yūsfāsif, Bilawhar, Marwal (or *Marwak*), and *Būdāsif*.[44] The same tradition in Ḥamza al-Iṣfahānī (*Sinī* 40; written in 350/961) gives only:

٢- مروك، سندباد، برسناس، شيماس.

Ḥamza's list is reproduced by Ibn al-ʿAdīm (*Bughya al-ṭalab* 1599) as:

- مروك، سندباد، برسنيفاس، شنماس.

Speaking about the Parthians and the decentralized system of their government, the historian Qazwīnī (d. after 740/1340) says that the structure of this loose formation of semi-independent states was conducive to the advancement of sciences and learning in that period, for each region competed with its neighbors for supremacy in all fields. In this way many excellent books came to existence among them the *Book of Sindbād* (*Tārīkh-i guzīda* 101). This tradition repeats Ḥamza, but

[42] *Les Kayanides*, Copenhague 1931–32, 144.

[43] *BEO* 22 (1969), 15–67; *BEO* 26 (1973), 83–164; "Deux documents nouveaux á propos de la légende de Buzurgmihr," *Acta Antiqua* 26 (1978), 147–84, here p. 151.

[44] E. Browne, *JRAS* (1900), 216.

Qazwīnī has left out the other titles.[45] The anonymous Persian *Mujmal al-tawārīkh* (written before 520/1126), that also follows Ḥamza closely, gives (p. 94):

- مروك (مردك)، سندباد، يوسيفاس، سيماس

Already in 1843, J. Mohl translated this passage: "Pendant le règne des Aschkanides furent composés soixante dix ouvrages, dont les suivants: le Kitab Marouk, le Kitab Sindibad, le Kitab Yousifas, et le Kitab Simas".[46]

Inclusion of *KD* among Parthian books is curious, and most likely due to a later interpolation, though the idea itself was instituted in earlier times. Ibn al-Nadīm (d. 380/990) says that some people believe *KD* was first composed by the Parthians and subsequently was ascribed to the Indians. The same uncertainty hovers over *Sindbād* (F. 364). Considering Ḥamza al-Iṣfahānī's expertise on Iranian historical and literary matters, it would have been strange on his part to attribute *KD* to the time of the Parthians. The inclusion of *The Book of Luhrāsp* among these is, however, more interesting and requires closer attention.

The anonymous *Mujmal al-tawārīkh* (pp. 2–3) relates that many of the old Iranian legends that we find in the *Siyar al-mulūk*, or in Firdawsī's *Shāhnāma* (completed around 400/1009) were also in circulation as independent books, among them: *Garshāspnāma*, *Farāmarznāma*, *Akhbār-i Bahman* (same as the *Bahmannāma* versified by Irānshāh b. Abī al-Khayr around 500/1106), and *Kūsh-i Pīl-dandān* (= *Kūshnāma*, also versified by Irānshāh b. Abī al-Khayr).[47] He had seen the following books in the prose version of Abū al-Muʾayyad al-Balkhī (3rd–4th/ 9th–10th c.): *Akhbār-i Narīmān*, *Sām* (= *Sāmnāma*), *Kay-Qubād*, *Afrāsiyāb*, *Akhbār-i Luhrāsp*, *Āghash-i Wahādān wa-Kay-Shikan*. Balʿamī (d. ca.

[45] Ḥamd Allāh Mustawfī Qazwīnī (*Tārīkh-i guzīda* 844), speaking about Iftikhār al-Dīn Muḥammad b. Abī Naṣr, states that he became fluent in Turkish and Mongol languages and translated *Kalīla wa-Dimna* into Mongolian and *Sindbād* into Turkish. Qazwīnī (p. 811) also names one Muḥammad b. ʿAlī b. Muḥammad al-Kātib as Ṣāḥib *Kitāb Sandubād*. This is al-Ẓahīrī al-Samarqandī, the author of the Persian *SN*.

[46] "Estraits du Modjmal al-tewarikh," *JA* 1 (1843), 396.

[47] Joseph Arthur comte de Gobineau, *Histoire des Perses*, Paris 1869, 139–44; idem, *Mélanges Asiatiques* 6 (1872), 404. Consult also Dhabīḥ Allāh Ṣafā, *Ḥamāsa sarāī dar Iran*, Tehran 1363, 283–310, 335–40.

352/963), the translator of al-Ṭabarī's *Taʾrīkh*, after listing the names of several Iranian legendary heroes such as Jamshīd, Tūr, Shīdasb, Garshāsb, Dastān, Rustam, and Farāmarz, says: "The tales, stories, and life-histories of these people are abundant and frequently retold. Abū al-Muʾayyad has related them all in his *Shāhnāma-yi buzurg*," (*Tārīkh-i Balʿamī* 133). It is evident that in the early 4th/10th century, Abū al-Muʾayyad al-Balkhī had composed prose adaptations of the *Book of Luhrāsp* and many other legends in New Persian. Did he use Pahlavi originals or Arabic translations such as *Kay-Luhrāsp al-Malik* by al-Rayḥānī?

From what we now know of al-Rayḥānī's literary pursuit, it appears that a couple of the titles listed in the above Parthian tradition have, in one way or another, a connection with him, to which we shall return.

A. *King Luhrāsp in the* Shāhnāma

Since the *Book of Luhrāsp* has not survived in Arabic or in Persian, we may gain some idea of what it could have embraced by collating the available information about King Luhrāsp as a historical or mythical figure. The book belonged to the old Persian cycle of epic legends parts of which was given a reasonable form and arrangement in Firdawsī's *Shāhnāma*.

In the *Book of Kings*, Luhrāsp emerges rather abruptly on the scene almost out of nowhere to be declared by the abdicating Kayanian king Kay-Khusraw as his successor. The king, having decided to step down from the throne, orders Luhrāsp to be brought before him, and then, to the surprise of his associates and advisors, announces him as his choice as the new Grand King of Iran. The grandees are shocked, abhorred by the fact that their opinions had not even been asked for, or perhaps because they knew nothing about the background of this unknown individual, or, on the contrary, because they knew too well who he was and how he could have threatened their interests. Upon so strong a show of opposition from the Sistanian heroes Zāl and his affiliates, the King defends his case by arguing that Luhrāsp is a descendant of the house of Hūshang and Kay-Qubād, and thus a legitimate successor, and that he is going to protect the rights and privileges of

everybody including those who have opposed him.[48] Soon a change of opinion sets in, and all the present grandees give their oath of allegiance to the unwelcome newcomer. Although Kay-Khusraw goes to some length in legitimizing his choice of Luhrāsp, we do not learn much about him other than the claim that he stems from the family of ancient noble kings of Persia, and that earlier he had lead some unspecified military expeditions.[49]

Luhrāsp chose Balkh as his capital, built his palace and citadel there, and reorganized the administrative *dīwān* of the empire. Little else is said of his ventures. He has two sons, Zarēr and Gushtāsp, the latter an ambitious and quarrelsome individual. The focus of attention is soon turned to Gushtāsp who, it seems, almost from the day one of his father's accession to power, demands to be assigned as the next king. This is of course rejected, and Gushtāsp, in defiance, leaves Iran for India, but is convinced to turn back halfway by his younger brother Zarēr, who arranges a fragile peace between his brother and his father. The peace does not last long and this time Gushtāsp leaves the domains of his father heading for Rūm. The details of his heroic journey and the adventures he experiences on the road ending in marriage with the daughter of the Roman Caesar, are recognized to be a new recasting of the ancient Persian tale of *Zariadres and Odatis*,[50]

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[48] Hūshang Dawlatābādī, "Dar pas-i āyina. Riwāyatī az nabard-i āyīnhā dar Shāhnāma," *Kilk* 25–26 (1371), 7–21. In discussing the reason behind the disagreement of the Sistanian heroes first with Luhrāsp and then with his son Gushtāsp, the author sees the vestiges of a struggle between two ideologies, Zervanites vs. Zoroastrians. This interpretation is rejected by Jalāl Matīnī, *Kilk* 31 (1371 š), 58–66. In response to the article by Dawlatābādī in the same journal, Matīnī argues convincingly that Dawlatābādī's interpretations do not correspond with the text of the *Shāhnāma*, and that he has read and interpreted things that are not there. Matīnī is of course well aware of the latent antagonism between the Sistanian family of Rustam and the Khwārazmian-Bactrian family of Gushtāsp. He rejects Dawlatābādī's view that the two families represent two opposing religions or world views, but he himself does not offer any solution of the problem.

[49] Muḥammad Riḍā Rāshid, "Nigāhī dīgar bi-dāstān-i Gushtāsp," *Sukhan* 22 n. 8 (1337/1958), 854–68. The author has gone far to examine and explain the favorable treatment of Luhrāsp's son Gushtāsp in Zoroastrian sources and the negative estimation of him in the *Shāhnāma*, but he is not convincing in anything he says.

[50] A Median story told by Chares of Mytilene, who had heard it in Iran while accompanying Alexander in his wars; see Ervin Rhode, *Der griechischer Roman und*

later attached to the *Shāhnāma*. Surprisingly enough, we do not hear anything about Luhrāsp during this time, until the triumphal return of Gushtāsp to Iran many years later to be handed over the kingship without any resistance. After a reign of 120 years, Luhrāsp withdraws to the temple of Naw Bihār where he serves God for thirty years as a monk until the Turanians enter the region and he is killed.[51]

All in all one may judge that Luhrāsp, despite a dramatic entrance into the story at the beginning of his career—a plot perhaps laid down as a foundation by the poet or the initial author for some exploits to be related but were forgotten or deliberately left out—does not play a significant role in the *Shāhnāma* beyond that of being the father of Gushtāsp.[52]

B. *King Luhrāsp in historical texts*

True to his general method, al-Ṭabarī (d. 310/922) reproduces three different accounts on Luhrāsp:

A) The first is told on the authority of the historian Hishām b. Muḥammad al-Kalbī (d. ca. 206/821), a contemporary and friend of al-Rayḥānī. This again has little to do directly with Luhrāsp, rather tells more about the activity of the governor of his western territories, Bukht Naṣṣar. We are told that when Luhrāsp stepped on the throne, the Turks in the east had become powerful and were threatening the Iranian empire, so the king's primary concern was to stay and prevent the enemy from falling on his territories. Bukht Naṣṣar was his general (*spahbad*) over the area between Ahwāz and the countryside of Rūm on the west-side of the Tigris (this corresponds roughly to Babylonia). He marched from there to Damascus, where the people surren-

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seine Vorläufer, Leipzig 1876, 47–54; M. Boyce, "Zariadres and Zarʿer," *BSOAS* 17 (1955), 463–77; E. Yarshater, *CHI*, III.1, 466–69. The name of the two brothers is transposed.

[51] Consult also Olga M. Davidson, "Aspects of dioscurism in Iranian Kingship: the case of Lohrasp and Goshtasp in the Shahnama of Ferdowsi," *Edebijat* 1 (1987), 103–15.

[52] See E. Yarshater, "Iranian national history," in *CHI*, III.1, 465–66. Bibliothèque Nationale de Paris (n. 1179) contains a Persian book called داستان بادشاهی لهراسب, also لهراسب نامه, which, according to Blochet, comes from the period of the Taymūrid Baysongur Mīrzā, and is based on the story of Luhrāsp in the *Shāhnāma* and continues to the story of Shaghād and his brother Rustam.

dered peacefully to him. From Damascus he moved on to Jerusalem. The Israelite leaders entered negotiations with him and worked out an arrangement. He then left for Ṭabaristān. Meanwhile the Banū Isrāʾīl revolted against their local ruler and killed him because they were unhappy with his treaty with Bukht Naṣṣar. Upon hearing the news of the mutiny, the general returned to Jerusalem, destroyed the city, and the Israelites went into exile. Hishām continues: He found the Israelite Prophet Jeremiah, who was imprisoned by his own people, and released him. The remaining Banū Isrāʾīl gathered around him in the ruined city, until the future king Bushtāsb (Gushtāsp) brought the exiles back and rebuilt the town.[53]

This is the Muslim version of the Biblical syncretic story of the Jewish Prophet-King Jeremiah and Nabuchadnazzar (or more correctly Nabuchadrazzar, from the original Nabu-Kuduri-usur, 'Nebo, defend my country'), the king of Babylonia from 604 to 561 B.C. Here his name has been changed to, or confused with that of a Persian, Bukht Narsī and the whole story of the Babylonian exile is relegated to the time of Luhrāsp.[54] The king himself, however, does not participate in any of this.

B) Historians other than Hishām state that Luhrāsp was a highly-praised king. He subjugated all the petty kings around his territories and was just to his people. He had a great foresight, founded many cities, and made his empire and subjects prosperous. The emperors of Rūm, India and China paid homage to him, announced themselves as his vassals, and made sure that they sent him tribute on a regular

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[53] Al-Ṭabarī, I, 538–40; *EI*[1], s.v. "Bukht-Naṣar," by B. Cara de Vaux, II, 784; *EI*[2]. s.v. "Bukht-Naṣṣar," by G. Vajda, I, 1297–98; *The Jewish Encyclopedia*, N.Y. and London 1901–1906, s.v. "Nabuchadnezzar," IX, 200–203 (mainly based on the data the Bible gives on this Babylonian king).

[54] Claus Schedl, "Nabuchodonosor, Arpakshad und Darius. Untersuchungen zum Buch Judit," *ZDMG* 115 (1965), 242–54. In the Biblical Book of Judith appears the name Nabuchodonosor, which some have naively taken to be identical with the Babylonian king and destroyer of Jerusalem Nabuchadnezzar II (604–562), though in Judith he is called the king of Assyrians residing in Nineveh. In Darius' Behistun inscription, one of the lesser kings defeated by the Great King was the Armenian Araka, who took over Assyria and Babylonia and claimed to be Nabukudurri-usur. In 521 Darius dispatched his general Windaparna who defeated and killed him. See also G. Brunner, *Der Nabuchodonosor des Buches Judith*, Berlin 1959.

basis. Nabuchadnazzar sent magnificent treasures to him. After having ruled for 120 years, he appointed his son Bushtāsb as his successor and stepped down.[55] This short report focuses on the king himself, although except pointing out his love of justice and acumen in politics, it provides little concrete information about him.

C) Some people argue that this Nabuchadnazzar is the same as the Iranian Bukhtarsha (بخترشه, probably a corruption of بخت نرسه), a descendant of Jawdhar (i.e. Gūdardh; in fact Naotara, NP. Nawdhar) who lived a life of 300 years and was among the servants of Luhrāsp, who sent him to conquer Jerusalem. The same sources, however, also maintain that it was Luhrāsp's grand son Bahman, the son of Bushtāsb, who marched onto Jerusalem.[56] The first part of this version corresponds to the report in *Mainyu Xirad* (see below).

Al-Ṭabarī's various accounts of Luhrāsp's relationship with the Babylonians have little in common with one another (B and C are remotely related), and still less with the *Shāhnāma*. In the listing of kings in the *Shāhnāma*, Luhrāsp is the fourteenth among the primeval Iranian kings, in whose life-time the prophet Zoroaster revealed his religion. This period also signals the end of the Kayanian age and the setting in of a new era, that of Zoroaster. This was a time of cataclysm and turmoil, renovation and revolution, a time to which one could easily attach all kinds of legendary or vaguely historical accounts kept in the people's collective memory. Luhrāsp, whose name appears in the Avesta once as Aurvatāspa 'having swift horses' (Yasht, 5. 105), is mentioned in MP sources. Here one finds a detailed genealogy of the king and the old assertion that he ruled 120 years.[57] Gray gathered several such references and studied them keeping an eye on the historical basis behind the legends relevant to Luhrāsp's role in the fall of Jerusalem.[58]

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[55] Al-Ṭabarī, I, 540–41.

[56] Ibid., I, 542.

[57] *Bundahishn*, xxxi. 28–29; xxxiv. 7; *Jāmāspnāma*, ed. J. J. Modi, Bombay 1903, IV. 71, 116.

[58] Louis H. Gray, "Kai Lohrasp and Nebuchadrezzar," *WZKM* 18 (1904), 291–98. See also Jan Pauliny, "Buḫtnaṣṣar's Feldzug gegen die Araber," *Asian and African Studies* 8 (Bratislava 1972), 91–94.

According to the Bible (Old Testament, s.v. Kings, xxiv–xxv) Nabuchadrazzar attacked Jerusalem twice, first in 597 B.C. when he only took some captives from among the residents, and then again after a revolt there in 586 B.C., when he returned and destroyed Jerusalem, dispersed the Jews and killed their king. The *Mainyu Xirad* (ed. Sanjana, xxvii. 64–67; missing in the edition by West) transfers the conquest and destruction of Jerusalem to one of Luhrāsp's generals, the Iranian (نرسی) بخت نرسه, Bukht Narsa (Narsī). Gray asks whether these accounts are telling of a historical alliance between an Iranian king and the Biblical Mesopotamian one. His answer is affirmative. Some Iranians, either from Media (as Greek and several other non-Iranian sources suggest), or from Bactria, as Pahlavi, Persian, and Arabic references have it, seem to have assisted Nabuchadrazzar in his expedition against Jerusalem. The later Zoroastrian clergy, having forgotten the memory of the Medes, and wanting to enhance the prestige of the first supporters of the founder of their religion, Gushtāsp and his father Luhrāsp, tied the story to the Bactrian king.[59]

As far as the particulars of Luhrāsp's relationship with Jerusalem are concerned, some sporadic reports give us a hint at them. Book V. of the *Denkart* relates that it was Kay-Luhrāsp who sent Bukht-Narsī from Iran to Beta-Makdis (Jerusalem) to relieve the burden of the Jewish community.[60] al-Dīnawarī makes Bukht-Naṣṣar a cousin of Luhrāsp, whereas for the anonymous author of the *Nihāya* the two are identical.[61] In al-Masʿūdī (*Murūj*, I, 267–8), Ḥamza al-Iṣfahānī (*Sinī* 36), and Gardīzī Luhrāsp's general is called Senachrib سنحاريب = سخاريب.[62] In the *Qiṣaṣ al-anbiyāʾ* 'Prophetic Stories', Sinḥarīb is the king as Bukht Naṣṣar rises to power.[63] In Ibn al-Balkhī (*Fārsnāma* 47–48), Luhrāsp is

[59] Gray, 291–98.

[60] E. W. West, in *Grundriss der Iranischen Philologie* (*GIP*), 2 vols., ed. Wilhelm Geiger and Ernst Kuhn, Strassburg 1895–1904; II, 93–94; Tavadia, *Pahlavi Literatur* 61.

[61] Grignaschi, *RSO* 26 (1973), 86.

[62] Abū Saʿīd ʿAbd al-Ḥay b. al-Ḍaḥḥāk b. Maḥmūd Gardīzī, *Zayn al-akhbār*, Tehran 1347, 12–13.

[63] See his story in Abū Rifāʿa ʿUmāra b. Wathīma b. Mūsā b. al-Furāt b. al-Azhar al-Ghanī al-Fasāwī al-Fārisī [d. 289/902], *Kitāb Bad' al-khalq wa-Qiṣaṣ al-Anbiyāʾ. Les légendes prophétiques dans l'Islam*, ed. R. G. Khoury, Wiesbaden 1978, 239–43, 250–55: "Qiṣṣa Bukht Naṣṣar wa-Dāniyāl 'The story of Bukht Naṣṣar and Prophet Daniel'"; 255–79: "Qiṣṣa Irmiyā wa-Nāshiʾa al-malik wa-Bukht Naṣṣar wa-kharāb Bayt al-Maqdis 'The

the first king to organize a *dīwān*, or register, for his army, who also adorns his throne with precious jewels. In some records the Persian king himself, or the *marzbān* of his western territories, marries the Jewish virgin Dīnārzād, who later convinces the king to bring back the Jews to Jerusalem.[64] This is again due to contamination with the legend of Esther and the Achaemenian king Cyrus II the Great (558–29 B.C.).[65]

Another estimation of Luhrāsp is provided by al-Masʿūdī (*Murūj*, I, 267–68). He speaks of one *Sakīsarān* (the reading is far from being certain; see below), a book which the Persians held in high esteem because it contained the glorious histories of their forefathers. He adds that most of what he has to relate about the Persian kings is taken from that book. The Persians believed that Kay-Khusraw, the son of Kay-Kāwūs, had no son, thence he chose Luhrāsp as his successor. Luhrāsp took good care of his subjects, spread justice among them, made the country flourishing, and initiated many other beneficial measures for the welfare of the general public. The Banū Isrāʾīl sent a delegation and informed him on the misery they were enduring in their country. The stories of Luhrāsp and the Israelites are manifold and very popular, so that we should avoid repeating them, al-Masʿūdī says.

The first part of al-Masʿūdī's narration agrees fully with the *Shāhnāma*, the second with the Biblical/Mesopotamian reports. The amalgamation of the two traditions had been accomplished long before al-Masʿūdī, so it is not clear whether the original of this otherwise unknown *Sakīsarān* which comprised, among other things, the legend

story of Jeremiah, the King Nāshi'a, Bukht Naṣṣar and the destruction of Jerusalem.' Wahb b. Munabbih is the relater). For the historical background see also T. G. Pinches, "Sennacherib's campaign on the north-west and his work at Nineveh," *JRAS* (1910), 387–412.

[64] Al-Masʿūdī, *Murūj*, I, 269. See further Heinrich Schützinger, "Die arabische Legende von Nebukadnezar und Johannes dem Täufer," *Der Islam* 40 (1965), 113–41. He first introduces a complete version of this story based on the History of al-Ṭabarī and his *Tafsīr*; and then adds minor texts and variants. His intention is a quest for the original story and tracing the changes from the Old Testament to the work of Muslim historians. No mention is made of Luhrāsp. Schützinger does not seem to have been aware of the work by al-Ghanī.

[65] On the Persian origin of this story see A. Christensen (*Les Gestes des rois dans les traditions de l'Iran antique*, Paris 1936, 137–39), who gives king Xerxes (486–465 B.C.); idem, *Les Kayanides* 92–3 (on Luhrāsp), 117–19 (on his genealogy).

of Luhrāsp and his final death, had incorporated his alleged relationship with the Banū Israel or not.

Bundahishn (xxxi. 29) has it that Luhrāsp had many children, but it names only Zarēr and Gushtāsp. Zarēr is the main character in the Parthian epic *Ayātkār ī Zarērān*, 'Memorial of Zarēr', whereas Gushtāsp is the chief hero in the *Shāhnāma* both in the section that bears his father's name, and the one dedicated to himself. The adventures of Gushtāsp were narrated in one *Gushtāspnāma*, which the poet Daqīqī (d. ca. 368/978) began versifying, but died before he could finish it. Bearing in mind the variants of Gushtāsp's name (Av. Vishtāspa, MP Vishtāsp; Greek: Ystaspes, Hystaspes;[66] NP and Arabic Bushtāsf, Bushtāsb, Būshtāsf, بوشتاسف, Bishtāsb, Kūshtāsf, كوشتاسف), the title يوسفاسف, برسناس, برسنيفاس, يوسيفاس cited in the above lists next to *Akhbār-i Luhrāsp* could have covered the heroic feats of this figure.

Under 'Persian Night-stories' Ibn al-Nadīm (F. 364) records one بوسفاس وفيلوس (سلوس), which Dodge (II, 715) reads 'Būsfās and Sīmās'. Perry (p. 21) examined some other possibilities of this obscure name and came to the conclusion that this could have been a Pahlavi translation of the *Life of Aesop*; thus reading the first part as Yosipās which is close to Yosipos, the name of Aesop in the Near East. He is less convincing when he restores the second part to خنثوس to get the name of Aesop's master Xanthos. Perry then makes the inauspicious suggestion that this is identical with the book of similar name in the *Mujmal al-tawārīkh*. By this is meant the title I just put forward as the Book of Gushtāsp!

Most of the heroic events that fill Luhrāsp's reign are deeds performed by other war-lords and have little to do with him or his initiatives directly. He is a figurehead, an actor without any act. His personal activities and exploits are not recorded in the annals of the kings of Persia. He emerges as a true warrior for a moment only at the very last day of his life, when he fearlessly and amazingly fights like a brave young man of epic proportions against the invading enemies. Whether this sympathetic but nonchalant treatment of the legendary king is accidental or due to design is difficult to say. At any rate,

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[66] E. Herzfeld, "Zarathustra iii. Der awestische Vistaspa," *Archaeologische Mitteilungen aus Iran* 1 (1929–30), 170f.

the Parthians and Sasanians traced their lineage through a line that reached Wishtāsp, son of Luhrāsp.[67]

As far as the other titles in the list of Parthian works known in Arabic are concerned, for *Bilawhar wa-Būdhāsf* (see Ibn al-Malik, below pp. 137–41), for Sindbād (see Sanā-bahā, above pp. 100–15), on the others some brief comments follow here.

C. *Murwak*

The enigmatic title *mzdk, mrwk, mrdk, mrwl*, has undergone a treatment similar to *Sindbādnāma* in being taken to be identical with the Iranian rebel Mazdak. Not long ago, Aḥmad Tafazzoli [Tafaḍḍulī] examined the data with regard to these forms and firmly established that this was a book of maxims and fables comparable to the *KD*.[68] This had nothing to do with the romantic story of the religious dissident Mazdak, neither with the version propagated by his followers, nor with the popular official version of his beliefs and final death.[69] Since several of our sources compare this book with *KD*, we may ask whether this was not the name of a main animal-character in it. The marvelous king of birds in Persian fables is called Sīmurgh, Pahlavi Sēn(ē)-murv, diminutive Sēnē-murvak. Murvak 'The [lovely] bird' could be meant in all the forms. Interestingly enough it is recorded next to *Sindbād* and *Bilawhar*, which also belong to the genre of gnomes and fables. A remote possibility is that the two titles following one another in some lists are but one: سندبادمروك, سئنامروك. Among the books said to have been translated and versified into Arabic by Abān al-Lāḥiqī (d. ca. 200/815) were (F. 132, 186):

كليلة ودمنة، بلوهر وبوداسف (برداسف)، سندباد، مزدك، مروك.

[67] Al-Ṭabarī, II, 37; Th. Nöldeke, *Geschichte der Perser*, 2 n. 1; E. Yarshater, *CHI*, III.1, 470.

[68] See his "Obsevations sur le soi-disant Mazdak-nāmag," *Acta Iranica* (1984), 507–10.

[69] See A. Christensen, "Two versions of the History of Mazdak," in *Dr. Modi Memorial Volume*, Bombay 1930, 321–30.

The surfacing of *mzdk* next to *mrwk* supports this possibility. From all the works translated and versified by Abān only a few specimens of his versification of *KD* have reached us so far.[70]

D. *Sīmās/Shīmās:* سيماس، سنماس، شيماس *and Thousand and one Nights*

In addition to Ḥamza al-Iṣfahānī and the other authors who relate the Parthian tradition, al-Masʿūdī (*Murūj*, II, 406), writing about the books of fable and entertainment translated from Pahlavi into Arabic, names:

هزارأفسانه (ألف خرافة = ألف ليلة وليلة)، فرزة وسيماس (فيه من أخبار ملوك الهند والوزراء)، السندباد

The name *frza* added to Sīmās here is unique and uncertain. The manuscripts show variants as diverse as *dra* دره, *wzra* وزره, *fdhra* فذره, *ylqnd* يلقند, and *tqld* تقلد, but the editor Charles Pellat has left all these out (see the older edition of the *Murūj* by Barbier de Meynard, IV, 463). The related story later incorporated into the *Thousand and one Nights* revolves around Shīmās, the wise minister, and *wrd/wzd/fzd*, the prince and hero of the book (his father جلعاد، جليعاد، كلعاد does not play a significant role).[71]

Burton (*Nights* IX, 3f) considered the book of *Shīmās* as one of the oldest story cycles that have entered the *Thousand and one Nights* (it covers the nights 900 to 930; Beirut edition 1890, V, 10–81). It is close to *Sindbādnāma* in structure, and shares a few stories with it;[72] even the uncertain name Shīmās/Sīmās somehow echoes one or the other of many forms of Sindbād, but it is still not settled which one of the two works depends on the other. Zotenberg gratuitously assigned the origin of this collection to Greece without adducing any evidence. He probably confused this with the following. Under the general heading 'The names of the books of Byzantines about evening stories, histories, fables, and proverbs,' Ibn al-Nadīm (F. 365) has one سماس العالم فى الأمثال, which Dodge read as 'Simās, the Learned, about proverbs,' and com-

[70] See K. A. Fariq, "The Poetry of Abān al-Lāḥiqī," *JRAS* (1952), 46–59.

[71] H. Zotenberg, "L'histoire de Galʿād et Schimas," *JA* 8é sér. tome 7 (1886), 97–123, here p. 101.

[72] See B. E. Perry, *Origin* 29–30.

mented: "This is probably the Sīmās of the ancient book Firza wa-Sīmās" (II, 718 n. 49). However, as is clearly indicated by al-Masʿūdī, *Firza wa-Sīmās* covered stories involving an Indian king, his son, and his ministers, and was transmitted via the Persian, whereas *Simās al-ʿālim* is said to have been a Greek book of proverbs. The confusion here is caused by distortion in the names.

Ibn al-Nadīm (F. 363) introduces *Hazār Afsān* as one of the Persian story-books composed during the time of the Arsacid Parthians. The same is referred to by Abū Ḥayyān al-Tawḥīdī (*al-Imtāʿ wa-al-muʾānasa*, I, 23) as a book of *khurāfa*. At least a century before these authors, ʿAbd Allāh al-Baghdādī (d. 254/868), who mentions *Hazār Afsān* next to *KD*, *ʿAhd Ardashīr*, and *Murwak*,[73] credited their translations to Ibn al-Muqaffaʿ (this is the oldest reference that brings this author in connection with the *Thousand and one Nights*). This *Hazār Afsān* should not be confused with another book called *Hazār Dastān* (F. 364), also listed among the Persian 'Night-stories', and most likely was made up of one thousand proverbs (*dastān* 'fables, proverbs') with anecdotes about their earliest emergence. From al-Masʿūdī (*Murūj*, II, 406) we learn further that as *Hazār Afsāna* was first translated into Arabic it was called *Alf khurāfa*, because *afsāna* in Persian is *khurāfa* in Arabic, but it became popular among the people as *Alf layla wa-layla*. He does not specify when or why this last change of title took place. However, another early source reports that Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838) had included in his *Kitāb al-Amthāl* exactly one thousand and one proverbs (*alf mathal wa-mathal*), in simulation of the *Hazār Afsān*.[74] This is the oldest and most significant note to finally settle that the *Thousand and one Nights* had been known with its full title already in the 2nd/8th century; so pace with all those who take this famous title to be a product of the 13th–14th century.[75] The adding of *wa-layla* should have taken place right after its translation by Ibn al-Muqaffaʿ; or was it already part of the original Middle Persian title?

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[73] D. Sourdel, "Le « Livre des secrétaires » de ʿAbdallāh al-Baġdādī," *RSO* 14 (1954), 152, 140.

[74] Al-Yamanī, *Muḍāhāt* 3.

[75] See Nikita Elisséeff, *Les thèmes et motifs des Mille et une nuits. Essai de classification*, Beirut 1949, 25–27.

An intriguing reference to *Hazār Afsān* appears in a verse of the 4th/10th-century Persian poet Manjīk Tirmadhī: "I have listened to and read a thousand times the descriptions of the *haft-khān* and the *Diž-i rūʾīn* in the *Hazār Afsān*" (Dihkhudā, *Lughatnāma*, 'Kārāsī'. Others ascribe this poem to Quṭrān Tabrīzī 5th/11th c., who has it but with slight variants, see Maḥjūb, *Sabk-i Khurāsānī* 233). The mentioning of 'Seven stages' in combination with the 'Brass Fortress' is clearly an allusion to the exploits of Isfandyār. There is nothing unusual in this, but that the poet claims to have read them in the *Hazār Afsān* is remarkable indeed. If this isolated piece of evidence were true, then one can assume that the *Hazār Afsān* had also embraced episodes from the Iranian heroic romances. In fact the commentaries on an anecdote reported by the Prophet's biographer Ibn Isḥāq (d. 150/767) turn out to support this.

According to Ibn Isḥāq, al-Naḍr b. al-Ḥārith was one of the unbelievers of Quraysh, who used to insult the Prophet and show him enmity. He had been in Persia and Ḥīra and learnt there the tales of the kings of Persia, and the Tales of Rustam and Isfandyār. When the Prophet had held a meeting in which he reminded them of God and warned the people of what had happened to bygone generations as a result of God's vengeance, al-Naḍr stood up when he sat done and said, 'I can tell a better story than his, come to me!' Then he began to tell them about the kings of Persia, Rustam and Isfandyār, and then he would say: 'In what respect is Muḥammad a better storyteller than I?'[76] Commenting on this, al-Māwardī (d. 450/1058) first discourages pupils from reading love stories and *Afsānatāt* such as *Sindbād* and *Hazār Afsān* and then adds: "al-Naḍr b. al-Ḥārith b. Kalda bought *Kalīla wa-Dimna*, and used to gather people around him and read it to them, claiming it to be more pleasant and amusing than what the prophet Muḥammad used to relate from the ancient myths (*asāṭīr al-awwalīn*)."[77] This is a replication of the tradition with some interesting modifications. To

[76] Ibn Hishām, *Sīra*, I, 201; A. Guillaume, *Life* 136. The same tradition in *Tafsīr Muqātil b. Sulaymān* (80–150/699–767) (5 vols., Cairo 1986, III, 432–33), has *Ḥadīth Rustam wa-Isfandyār*.

[77] *Naṣīḥat al-mulūk* 306–8. In his *Tafsīr*: *al-Nukat wa-al-ʿUyūn*, 6 vols., Beirut 1992, IV, 329, al-Māwardī repeats the traditional interpretation, but cites *Rustam wa-Isfandyār*.

the tales of kings of Persia are added those of the *Kalīla wa-Dimna*, here characterized as *Afsānatāt* (Persian pl. *Afsāna-hā*) next to *Sindbād*, *Hazār Afsān* and the like. These comments do not specify *Rustam wa-Isfandyār* as part of the *Hazār Afsān*, but nourish the idea that Persian popular mythological tales were at least seen as comparable to and affiliated with it. al-Farrāʾ (d. 207/822) makes things easier and says, al-Naḍr used to buy *Kutub al-Aʿājim* (Persian books) and narrate from them to the people of Mecca.[78]

Arab interest in Persian myths and legends had gained ground in pre-Islamic times, and traces of this interest have found echo in the Qurʾān. In the Qurʾān (31:6) we read: "There is one person who purchases frivolous stories so as to lead people away from the path of God; ignorant, he makes mock of God's path. For persons such as this there will be a humiliating punishment." In his Qurʾān commentary Muḥammad b. ʿUmar al-Zamakhsharī (d. 530/1135) explained the context of this revelation: " 'Frivolous stories': such as evening conversations dealing with legends, tales lacking any basis of truth, the telling of fairytales and jokes, excessive talk in general, unseemly popular poems; also singing and acquaintance with musicians, and so forth. It is said that this passage was revealed concerning al-Naḍr b. al-Ḥārith, who had the custom of traveling to Persia as a merchant. He would purchase books of the Persians and then would recite tales there from to members of the Quraysh tribe. He would say: 'If Muḥammad has been reciting for you tales of ʿĀd and Thamūd, well then I'm going to recite for you tales of Rustam and Bahrām, and of the Persian Shahs and the monarchs of Ḥīra!' They found these tales very amusing and began to give up listening to recitation of the Qurʾān."[79]

It is to notice that Ibn Isḥāq speaks of *Qiṣṣa Rustam wa-Isfandyār*, 'The Story of Rustam and Isfandyār,' al-Masʿūdī, Ibn al-Nadīm and others of

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[78] *Maʿānī al-Qurʾān*, II, 324; Ibn Qutayba (d. 276/889), *Tafsīr gharīb al-Qurʾān*, Cairo 1958, 344, has *Akhbār al-Aʿājim*.

[79] *Kashshāf al-ḥaqāʾiq al-tanzīl*, Beirut n.d., III, 210, quoted by David Pinault, *Storytelling techniques in the Arabian Nights*, Leiden 1992, 1–2. The reference to Bahrām is probably to the roman of *Bahrām Chūbīn*, which along with *Rustam wa-Isfandyār*, was translated into Arabic by the Umayyad secretary Jabala b. Sālim (F. 364). See A. Christensen, *Romanen om Bahrām Tschōbīn*. Et Rekonstruktionsforsoḡ. (Danish trans., with introduction, and reconstruction), Copenhagen 1907.

Ḥurūb Rustam wa-Isfandyār, 'The Wars of Rustam and Isfandyār.' Both are of course the same. Al-Jāḥiẓ (*Rasāʾil*, II, 408), on the other hand, relates a tale on the authority of a Mawbad [Mobed] who claims to have read it in the *Sīrat Isfandyār*, 'Romance of Isfandyār'. This seems to have been a different book, known to a Zoroastrian priest, that covered solely Isfandyār's escapades including his wars against the Khazar to release his daughter kept captive by them. In a similar context the name of this hero has been brought into connection with two other books: **Paykār* and **Sagēsarān*. An inquiry into the history of these titles exposes great incongruity in their reading and authenticity. Mention of them appears in two remaining works of al-Masʿūdī only. No other bio-bibliographical dictionary knows any of them.

E. *Paykār *and* *Sagēsarān

Writing about the mythical epoch of Iranian history, al-Masʿūdī begins from Kayūmarth, Awshanj, Luhrāsf, etc. unto Afrāsiyāb, and then adds: The Persians have long tales to tell about his adventures, the events leading to his death, his wars and all the wars that took place between the Persians and Turanians, including the killing of Siyāwash, and the story of Rustam son of Dastān; this all is told in the book known as السكيكين (variants التبكتكين, النسكين), which Ibn al-Muqaffaʿ translated from the old language of the Persians into Arabic. In this, one finds also the story of Isfandyār son of Bustāsf son of Luhrāsf, his death at the hands of Rustam son of Dastān, those from the house of Rustam whom Bahman son of Isfandyār killed in revenge for his father, as well as other amazing stories of *al-Furs al-ūlā*. This is a book that the Persians are very proud of for the stories and histories of their ancestors that it encompasses.[80]

Furthermore, describing mountains, rivers and fortresses in Caucasus, al-Masʿūdī cursorily refers to a book البنكش (variant السكس), translated also by Ibn al-Muqaffaʿ, that contained, among other things, Isfandyār's quest in the East, his conquest of the proverbial *Diž-i rūʾīn*

[80] *Murūj*, I, 267, 268; ed. Barbier de Meynard, II, 118, 447; the reading السكيسران is only a farfetched conjecture by Barbier de Meynard, later adopted by A. Christensen, Ch. Pellat, and others.

'Brass Fortress', as well as his erecting the fortress of Bāb al-Lān 'The gates of the Alans.'[81] This is certainly identical with the book cited above.

While outlining the exploits of the same heroes in his *Tanbīh* (p. 82), written a decade after the *Murūj*, al-Masʿūdī, who does not want to repeat himself, tells his readers to look at his *Murūj* (i.e. the last section of the first volume) for more details on Iranian legends which, he adds, the Persians generally call بيكار (i.e. *paykār*), a word meaning combat.[82] Here the word *paykār* is defined and used properly as a general descriptive term, clearly not as a book title (it has also no definite article). Nonetheless, more than a century ago Marquart ingenuously saw in this a better reading for the obscure السكس/البنكش.[83] The following generations of Oriental scholars accepted this hasty emendation without further ado,[84] to the extent that in the new edition of the *Murūj* (I, 229), Charles Pellat simply adopted البيكار (al-Paykār) for this without even bothering to make any comments.[85] Similarly السكيكين with its numerous variants, was reconstructed as *Sagēsarān, 'The chiefs of the Sakas'.[86]

In short, a book called **Paykār* never existed, so farewell to *Paykār*! Whatever is exactly hidden behind *Sagēsarān remains still a mystery. As can be seen in al-Masʿūdī's brief outline, the legends narrated in it were not limited to the Sistanian cycle of the Iranian epic, as this restored title would suggest.[87] Indeed, the reference to it occurs where

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[81] *Murūj*, I, 229; ed. Barbier de Meynard, II, 44.

[82] Today the Iranians use *razm* or *nabard* for this.

[83] J. Marquart, *ZDMG* 49 (1895), 639; cf. his *Osteuropäische und ostasiatische Streifzüge*, Leipzig 1903, 166; A. Christensen, *Les Kayanides* 143–44. For a review of these points consult also A. Shboul, *al-Masʿūdī* 105.

[84] See for example Dhabīḥ Allāh Ṣafā, *Hamāsa-sarāī dar Īran*, Tehran 1363, 45–47, 568–69; and Muḥammad Muḥammadī, *Farhand Īrānī-yi pīsh az Islām*, Tehran 1374, 166–67.

[85] In this careless manner, Pellat has eliminated a number of very precious hints at the classical books known to al-Masʿūdī. See M. Zakeri, "Das Pahlavi-Buch 'Kārwand' und seine Rolle bei der Entstehung der arabischen Rhetorik," *Hallesche Beiträge* 32.1–3 (2004), 839–58.

[86] A. Christensen, *Les Kayanides* 142–44. Christensen (*Les Geste des Rois* 57) speaks of *Paykārnāmagh*, *Saghēsarānnāmagh*, next to *Kay-Lohrāspnāmagh* by al-Rayḥānī.

[87] See C. Brockelmann, *GAL* SI, 234.

al-Masʿūdī is talking about the Kayanians, the legendary enemies of the Sakas; so let us take a closer look at this connection before moving on.

Traditionally the pre-Islamic Iranian past, both mythical and historical, is divided into four distinct periods: Pēshdādīyān, Kayānīyān, Ashkānīyān and Sāsānīyān. This division is assumed to have been recorded in the lost *Khudāynāmak* (*CHI*, III.1, 366). This assumption is unwarranted, for a variety of other sources both written and oral could have contributed. The Iranian 'historical' chronicles available to the Muslims were confused, mostly contradictory, and baffling. When Bahrām b. Mardānshāh (3rd/9th c.) decided to ascertain the chronology of Persian kings, he could derive from more than twenty diverse versions of the *Taʾrīkh mulūk al-Furs*, or *Siyar mulūk al-Furs*, all based, so-to-speak, on the *Khudāynāmak* (Ḥamza al-Iṣfahānī, *Sinī* 26). Ḥamza lists at least eight such histories by name (*Sinī* 14), all differing from one another in their contents and organizations. In a similar vain Mūsā b. ʿĪsā al-Kasrawī (3rd/9th c.) spoke of a 'longer' and a 'shorter' copy: *al-Siyar al-kabīr, al-Siyar al-ṣaghīr* (Ḥamza al-Iṣfahānī, *Sinī* 24). This can only mean that in despite of the abundant material on hand no standard comprehensive manual on old history and legend had existed in the third/ninth century; yet a *Khudāynāmak* had been certainly translated at an earlier date by Ibn al-Muqaffaʿ.[88] What did it then really contain?

Like many other Muslim historians before him, al-Masʿūdī recognizes four periods in the pre-Islamic history of Iran: 1. *Al-Furs al-ūlā*, who are Khudāhān (الخداهان), in Arabic الأرباب 'Lords', that is, the God-kings, or Law-givers (from Kayūmarth to Farīdūn). 2. *Al-Askān* (الأشكان/الاسكان), who are السكون, السكنون (from Farīdūn to Dārā). 3. *Mulūk al-ṭawāʾif*, who are الأشغان, the Parthians. 4. *Al-Furs al-thāniyya*, who are the Sasanians.[89] He repeats the same division once more:

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[88] The oldest references are: al-Masʿūdī (d. 345/956) (*Tanbīh* 92: خدای نامه); Ḥamza al-Iṣfahānī (d. ca. 360/970) (*Sinī* 20, 26, 56; cites Mūsā b. Īsā al-Kasrawī, who died 2nd half of the 3rd/9th c.); Ibn al-Nadīm (d. 380/990) (F. 132, 305, 364); Abū al-Ḥasan al-ʿĀmirī (d. 381/991) (*al-Saʿāda* 296–97, 298, 300, 317); Ibn al-Farrāʾ (4th/10th c.) (*Rusul al-mulūk* 83: *Khudāynāma al-Kabīr*); Ibn Ḥazm (d. 456/1063), *al-Faṣl fī al-milal*, I, 115.

[89] *Murūj*, I, 244; ed. Barbier de Meynard, II, 77.

1. الخداهان. 2. الكيان. 3. Parthians. 4. Sasanians.[90] A standpoint, disputing the origin and historical verity of the God-kings, ignored them and opted for a threefold division: 1. الأكيان (variants الاسكيان, الاسكنان, الاسكبان, الاشكدان). 2. Parthians. 3. Sasanians.[91] Still another offered a fivefold one: 1. *Al-Ṭabaqat al-ūlā min mulūk al-Furs al-ūlā*, from Kayūmarth to Farīdūn. 2. *Al-Ṭabaqat al-thāniyya min mulūk al-furs al-ūlā*, who are بلان, meaning *ʿilliyyūn*. 3. *Al-Ṭabaqat al-thālitha*, who are الكيانيون, meaning الأعزاء. 4. Parthians. 5. Sasanians.[92]

At the very end all classifications of the ancient Iranian history in Arabic depend on the traditional Zoroastrian religious stories, which divide the history of mankind into three periods: 1. The period of the Paradhāta (Av. para > Pah. pēsh; Pēshdādīyān), who brought *dāt i khutāīh* 'Rules of kingship'. 2. The period of the Paoiryōtkaēshān (Av. > Pah. Pōryōtkēshān), who were the first believers, or ancient sages. And 3. The period of the Nabānazdishta, who were the more recent people or ancestors.[93] 'The first believers' is a substitute for, or an interpretation of Kayānīyān. The noticeable deviation from these in the Arabic reports occurs only in the name of the second group: الاسكان, الاسكيان, الاسكنان, الاسكبان, الاشكدا ن, الكيانيون, الأكيان, الكيان, whose name is further confused perhaps with the definitions added in the text for it. These are of course nothing but the corrupt Arabic forms of the Persian Kayān (Kayanians). In close proximity with the Zoroastrian tradition, Pēshdādīyān is rendered *al-Furs al-ūlā*, and their aspect *dāt i khutāīh* simplified to Khudāhān (الخداهان). Pōryōtkēshān, or Kayanian are characterized as *al-aʿizzāʾ* 'The Venerable' (al-Masʿūdī), and *al-tanzīh* 'Pure, free from blemish', similar to *rūḥānī*, 'Virtuous' (al-Ṭabarī, I, 213). Al-Masʿūdī's بلان,[94] meaning *ʿilliyyūn* 'Heavenly or Celestial,' offers yet another characterization for them.[95]

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[90] *Murūj*, I, 324; ed. Barbier de Meynard, II, 237. While repeating al-Masʿūdī, Ibn Badrūn (*Sharḥ Qaṣīdat Ibn ʿAbdūn*, Leiden 1846, 9) gives: 1. الجرهانية; 2. كيانية; 3. Parthians; 4. Sasanians.

[91] *Murūj*, I, 275–76; ed. Barbier de Meynard, II, 134, 448.

[92] Al-Masʿūdī, *Tanbīh* 79–87.

[93] A. Christensen, *Les types du premier homme et du premier roi dans l'histoire légendaire des Iraniens*, 2 vols., Stockholm 1917, reprint Leiden 1934, I, 11f, 129f.

[94] Perhaps the same as يلان, plural of *yal* 'hero', an attribute of Isfandyār in the *Ayātkār ī Zarērān*, ed. Davoud Monchi-zadeh, n. 61, 67, 113, 114. Al-Bīrūnī, *al-Āthār al-bāqiya*, ed. Sachau, 102 gives أيلان for this, which could be Aryan or Iranian.

[95] Al-Masʿūdī, *Tanbīh* 79–87; cf. J. Modi, "al-Masʿūdī's account of the Pesdadian kings," *JCOI* 27 (1935), 6–32.

Al-Masʿūdī had a predilection for Persian texts and their originals. He knew Ibn al-Muqaffaʿ's work very well and was much appreciative of his erudition, yet he does not mention *Khudāynāmak* more than once. The *Khudāynāmak* was clearly a fluid work that had not yet stabilized even at the time of al-Masʿūdī (d. 345/956). A Pahlavi book under this name seems to have comprised only the legends of the initial mythical epoch, the cosmogonic period of Khudāhān (الخداهان), as the title indicates. Later on this unit was supplemented by another independent collection mainly of legends pertaining to the Pōryōtkēshān-Kayanian cycle.[96] The title of this second book is hidden behind السكس, البنكش, السكيكين, التبكتكين, النسكين. This could well have been an attempt to reproduce Pōryōtkēshān, in Arabic letters البريتكيش shortened to البتكيش, اليتكيش. Interwoven together in the course of systematization in a chronological order, *Khudāhān* and *Pōryōtkēshān* shared many of the tales we now know from the *Shāhnāma* about the mythic and heroic periods of Iranian history.

Another case having a textual history very similar to the **Paykār* and **Sagēsarān* is the so-called *Kārwand*, a huge and impressive MP text cited twice only by one classical author, al-Jāḥīẓ. This has been falsely relegated to history as *Kārnāmak-i Ardashīr*, again by Charles Pellat.[97]

Among the Parthian books in the catalogue (1) provided by *Nihāyat al-arab* reproduced at the beginning of this chapter, one is *Būsfāsf*, *Yūsfāsf*, or *Būdāsf*, which could have comprised the account of king Farrukhān and his son Būdhāsf. While speaking about the last Parthian king Ardawān, the anonymous author goes on to tell the story of his father whom he calls Būdhāsf, citing this as a sample from one of the titles in the list. This story of Prince Būdhāsf is said to have belonged to the cycle of great Iranian epic, and its translation is credited to no one less than Ibn al-Muqaffaʿ.[98] In this tale Rosen thought to have found the book that Ibn al-Nadīm calls *Būdhāsf mufrad*.[99]

The story: At an advanced age Farrukhān, the king of Nahāwand, receives a son whom he calls Būdhāsf. Coming of age the young prince

[96] According to al-Masʿūdī's information (*Murūj*, I, 267), *Sagēsarān covered the oldest layer of Iranian chronology including الخداهان and الكيان.

[97] See M. Zakeri, "Das Pahlavi Buch *Kārwand*," 839–58.

[98] See E. Browne, *JRAS* (1900), 216–17.

[99] V. von Rosen, *Zapiski Vostočnavo Otdelenia* 14 (1901), 77–118.

becomes aware of the misery that fills the world and decides to retire into a life of solitude and informs his father of his decision. By reminding the son of his princely obligation towards his subjects, the king tries to convince him to change his mind and stay. The prince calls in a judge and engages in debate with his father. Each successively presents his arguments for departing or staying by a parable. The prince wins and leaves the capital (these anecdotes are shared with Būdhāsf in *BB*). He arrives at the frontier of his father's territories in Ahwāz, where he dwells to live the life of an ascetic. One day, the king of Ahwāz happens to go by and notices him. A conversation takes place between the king and the hermit. The king's daughter hears the hermit's views and finds herself interested to join him in his ascetic life. The two marry. Soon Farrukhān dies and his subjects start looking for the runaway prince until they find him in Ahwāz. They invite him to come back and take charge of the kingdom. A long discourse unfolds with parables until finally the prince is convinced to return to Nahāwand. Late in life a son is born to him, Ardawān, the last of the Parthian kings.[100]

An instructive aspect of Farrukhān's story is its relationship with the Parthians. A conspicuous element in the narrative, the existence of two different kings, one in Nahāwand one in the nearby Ahwāz, fits perfectly with the geo-political conditions under the Parthians. It was in the Parthian period that Buddhism and Buddhist legends, including those related to Buddha's life, first spread into Central Asia by Sogdian Manicheans. The name of Buddha in Parthian is Bōdisadf or Bōδisadf preserved in Manichean scripts as *bwdysdf*. This in turn became Bōdāsp or Bōδāp in MP, spelt: *bwt'sp*.[101]

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[100] Ibid., 77–118; E. Browne, 1900, 216–17; and D. Gimaret, 1971, 21. The motif of a young and prosperous prince abandoning his kingship and turning to an ascetic life is a popular one in the ancient Middle Eastern literatures. On this see for instance the story of Antoine reported by Ibn Abī al-Dunyā (d. 281/894) in his *K. al-Wajal wa-al-tawaththuq bi al-ʿamal*, translated by F. Rosenthal, *Oriens* 15 (1962), 35–60; and the tale of Bābak b. Ardashīr in Abū ʿAbd Allāh Ibn Ẓafar, *Sulwān al-muṭāʿ fī ʿudwān al-atbāʾ*, 1279/1862, 95–101.

[101] W. Sundermann, "Die Bedeutung des Parthischen für die Verbreitung buddhistischer Wörter indischer Herkunft," *Altorientalische Forschungen* 9 (1982), 104–5; idem, *EIr*, s.v. "Bodhisattva," IV, 317–18.

To complete the list of the known Parthian volumes, mention should be made also of one *Adab Ashk b. Ashk* listed among the works of Sahl b. Hārūn (d. 215/829).[102] Nothing is known about this. As the title indicates, it was a collection of precepts and political adages attributed to the Ashkānian king Ashk son of Ashk.[103]

3. *Ibn al-Malik* (Bilawhar wa-Būdhāsf?)
(n. 42) إبن الملك، أنيس الملك، آيين الملك

Ibn al-Nadīm, al-Wazīr al-Maghribī, and Pāshā al-Baghdādī have Ibn al-Malik, Yāqūt, and following him, al-Ṣafadī have Anīs al-Malik, and the more recent edition of Yāqūt adopts Āyīn al-Malik, but with no justification. Ḥājjī Khalīfa calls al-Rayḥānī, the Author of Ibn al-Malik, implying that he had gained fame with this book. Nothing is known about its form and contents. No other author in the literature has a similar title other than Ibn Ḥasdāy.[104]

The Andalusian Jewish poet Ibn Ḥasdāy (d. 1240), who translated the Arabic *Bilawhar wa-Būdhāsf* (*BB*) into Hebrew, calls his book *Ben ham-meleḵ wa-han-nazīr*, 'The Prince and the Ascetic'. As he states in his introduction, this was the Arabic title.[105] *BB* has very few personal names: the wise Bilawhar appears nine times, otherwise he is called al-Nāsik 'The Ascetic'. The prince Būdhāsf is never named, he is always Ibn al-Malik 'The Prince'. It is highly probable that the title was simply *Ibn al-Malik wa-al-Nāsik*. An early abridgement of the Arabic *BB* is the ms. kept at Halle as: *Mukhtaṣar min Kitāb aḥad ḥukamāʾ al-Hind*. Since Būdhāsf is not mentioned in it, and Bilawhar is mostly

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[102] F. 134; Y. 1410; Ṣ. XVI, 20.

[103] For an overview of the Parthian literature, consult Mary Boyce, "Parthian writings and literature," in *CHI* 3.2, 1151–65; and M. Mahdī Muʾazzin Jāmī, *Adab Pahlawānī*, Tehran 1379.

[104] Ibn Malik appears as a character in two stories in *KD*: 1. Ibn al-Malik and the bird Fanza (*KD* 253–61); 2. Ibn Malik and his friends (*KD* 308–17), but these are too short to conceive an independent circulation for them.

[105] The more recent edition is that of Abraham Meir Habermann, Tel-Aviv 1950; see also D. Gimaret, 1971, 47–50.

al-Nāsik, Hommel noticed that this must have been called *Ibn al-Malik wa-al-Nāsik*.[106] Henning drew attention to a Sogdian Manichean liturgical text from Turfan, where the reading of a Parthian tale is prescribed for the 'body-and-soul ceremony.' Its title is given as *wyspwhr ʾd cndʾl (?) zʾdg* 'The Prince with the caṇḍāla's son.' This seems to have been a Manichean text of 'Barlaam Yoasaf,' called 'The Prince and the Ascetic'.[107] Thence only at a later stage of the tradition the names of the two characters Būdhāsf (= Ibn Malik) and Bilawhar (= Nāsik) were given to the book.[108]

While citing what he considered as Indian books of fable and fiction, Ibn al-Nadīm (F. 364) named three titles which have been brought into connection with *BB*: 1. *al-Budd*. 2. *Būdhāsf wa-Bilawhar*. 3. *Būdhāsf mufrad*. The tenth-century Georgian version of *BB*, called *Balavariani*, is divided into three 'books', each corresponding roughly to the three sections of the available Ismāʿīlī rendering edited by Gimaret. This affiliation led Peeters (1931, 306) and Gimaret (1971, 20–21, 51) to speculate that these reflect the three titles listed by Ibn al-Nadīm, hence the *BB* that we have at our disposal today represents an amalgamation of these. However, if that be true, one should concede that the fusion of *al-Budd* to the fabric of the story is achieved so successfully that it is not possible to ascertain its initial independent contour anymore. Budd's character is firmly intertwined with the ancestry of Junaysar, Būdhāsf's father, yet he does not appear in the Christian versions. The Georgian author may have had a different Arab text at his disposal or he has simply eliminated Budd from his *Vorlage*.

Talking about the Indians, their talisman and their interpretations, the pseudo-Majrīṭī (writing between 343–48/954–59) explains

[106] This was first presented by Fritz Hommel, "Die älteste arabische Barlaam-Version," in *Verhandlungen des VII. Internationalen Orientalischen-Kongresses, Semitische Sektion Wien 1886*. Wien 1888, 115–65; and translated into English by Edward Rehatsek, "Book of the King's Son and the Ascetic," *JRAS* (1890), 119–55. Hommel (p. 122) maintained that Ibn Ḥasdāy used this Arabic version for his translation rather than any Greek or Latin version.

[107] W. B. Henning, "Sogdian tales," *BSOAS* 11 (1945), 465–87, here p. 487.

[108] The literature on this roman is extensive. For a useful bibliography see Jürgen Tubach, "Das Bild vom idealen Christen. Askese im Barlaam-Roman," in *Sprache, Mythen, Mythizismen. Festschrift Walter Beltz zum 65. Geburtstagam 25. April 2000*, edited by Armenuhi Drost-Abgarjan and Jürgen Tubach in cooperation with Mohsen Zakeri, Halle 2004, 759–82.

that they are very eager to attain the world of light by exercises and by avoiding bodily passions. The foundation for all their beliefs and practices is laid out in the beginning of *Muṣḥaf al-Budd* 'Book of the Buddha' which contains their greatest secret,[109] to which they do not initiate anybody.[110] By *Kitāb al-Budd*, Ibn al-Nadīm could have meant this or something related to it; if so, then it might have been a book on Buddhist customs and system of beliefs that enclosed perhaps the life-story of the Buddha. The second title in the list, *Būdhāsf wa-Bilawhar* or *Bilawhar wa-Būdhāsf*, matches with *Ibn al-Malik wa-al-Nāsik*, the Arabic translation and versification of which was done by Abān al-Lāḥiqī (d. ca. 200/815), an early author who versified *KD* and *SN* too (F. 132, 186). The third title then corresponds to our *Ibn al-Malik*.

Bilawhar wa-Būdhāsf, the alleged Near Eastern version of the life of the Buddha and the progenitor of the Christian legend of *Barlaam and Joasaph*, is one of the most widely distributed books of Oriental origin in the Middle Ages next to *Thousand and one Nights, Kalīla wa-Dimna, Sindbādnāma*, and *Sirr al-asrār*. Its textual history is very complex and still unsettled. To be sure we do not have any 'real proof' to believe that *BB* had ever existed in Pahlavi, at least in the form which it has reached us. Some parts of the book, including the *Ādāb Buzurgmihr* and fable of 'The Man in the well' do not belong to the original. As De Blois explains, "Although the framework is adopted from the life-story of the Buddha, the figure of Bilawhar, the prince's teacher, is foreign to the Indian legend. The Buddha never had a teacher." So all that is connected to Bilawhar is also foreign, and the story of the farmer is taken from the New Testament.[111] However, the Manichean

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[109] The use of *sirr asrār* here is perhaps in association with the traditions related to the famous *Sirr al-asrār*.

[110] Al-Majrīṭī, *Ghāyat al-ḥakīm* 138; *Picatrix* 145:15.

[111] F. de Blois, *Burzōy's Voyage* 34–35. In *BB* the birth place of Būdhāsf is Shūlābat. Scholars have interpreted this to be Kapilavastu, the true birth place of the Buddha. Needless to say, there is no similarity between the two names and the comparison is farfetched. The difference is too great to assign it to a possible misspelling or imposition of minor modifications. Shūlābat as it stands, being the Persian Shūrābād (in Pahlavi writing r and l have the same sign), is an appropriate metaphor in a book of moral admonitions, a name which pointedly describes the city of unbelief, sin, corruption, and injustice, as the hero of the book comes to learn.

reference discovered by Henning clearly shows that the philosopher-teacher (Bilawhar) had at an early date found a definite place next to Būdhāsf in the story. Some other episodes related to the Buddha and found in *BB* could have reached Buddhist territories from the repertoire of the ancient Middle Eastern literatures.[112] Other anecdotes may have existed separately until a single authorarranged them together to produce the *BB* that we have today.

Ayātkār ī Wuzurgmihr or *Ādāb of Buzurjmihr* is a collection of wise sayings (*Andarznāma*) in form of a discourse and a series of questions and answers between the Sasanian king Anūshirwān and his minister Buzurjmihr in Pahlavi, preserved also in Arabic.[113] The translator and the time of its translation are not known. Gimaret (1971, 39) opted Ibn al-Muqaffaʿ as its translator simply because he was famous for having done similar work. The Arabic translation is close to its MP original, having changed or replaced only the technical terms of the Mazdiyasnian religion with the Islamic ones. The ordering of the dialogue is the same in both versions. In *BB*, the full content of the *Ayātkār* is accredited to Būdhāsf and Bilawhar (pp. 70–71, 77–88).

Gimaret postulated an Arabic prose version of *BB* prior to the time of Abān (soon after 750 A.D.), and considered it to be identical with the text that he published (1971, 61). However, Abān himself could have made a new translation of the Pahlavi before versifying it. Al-Rayḥānī, the author of *Ibn al-Malik*, offers himself as a good candidate for this too. Nothing speaks against him having been familiar with the diverse elements which have contributed to the formation of the Arabic *BB*. He was a colleague and friend of Abān al-Lāḥiqī, a follower of Ibn al-Muqaffaʿ, and as we have seen in the previous chapter, *BB* is cited in the literature next to al-Rayḥānī's *Luhrāsp*. These are regularly listed together; same group of authors have translated, versified or imitated them. We also find a handful of maxims from the *Ayātkār*

[112] See for example, P. B. Desai, "The story of Kaikhusru, its remarkable resemblance to the story of Yudhisthira, and its probable source," *Madresse Jubilee Volume* (1914), 95–119. In *KD* only the story of 'The king and his eight dreams' (274–88) is traced to a Buddhist origin.

[113] Jamasp Asana, *The Pahlavi Texts* II, Bombay 1913, 75–101; edited with transcription and English translation by Tarapore, *Pahlavi Andarz-nāmak*, Bombay 1933, 38–57; Miskawayh, *Jāwīdān* 29–37.

Buzurjmihr in al-Rayḥānī.[114] In Gimaret's edition (*BB*, 78:3–6) appears a short testament, a *waṣiyya*, by Bilawhar. This is present in the *Jāwīdān* (J. 64) as part of a testament (*ʿahd*) by a Persian king to his son. This in turn appears in R (# 1923). The common items between R and *BB* are not limited to those in *Ayātkār* only. Another piece considered as foreign by Gimaret (1971, 41) is a long discourse on the duties of the wise (*BB* 72–73) inserted between the two sections of Buzurjmihr's wisdom. About half of this piece can be traced to R.[115] Other parallels are dispersed throughout *BB*.[116] On the basis of this common material we may assume that al-Rayḥānī had known *BB* or at least some of the sources which have contributed to its formation.

Note: In the Turfan documents from Central Asia, Mani, himself a Parthian prince, is referred to as the Buddha. As the Sasanians rose to power, Mani was left free to propagate his religion for some time. In the East he fully enjoyed the support of the Sasanian prince Pīrūz Kūshānshāh, who accepted his prophetic proclamation. On one of Pīrūz' coins we find the Buddha, who is none other than Mani. Pīrūz recommended the new prophet to his brother king Shāhpūr, who received him with open arms.[117] According to al-Bīrūnī, Mani, in the introduction of his book *Shāhpūragān* dedicated to Shāhpūr, presented himself as a prophet like the Buddha, Zoroaster and Jesus. He claimed that these prophets had advanced knowledge and wisdom (*akhbār wa-ḥikam*). *Ibn al-Malik* in Arabic is also a fitting translation for the Persian Shāhpūr, Latin *regis filius*.[118]

4. *Mihr Ādharjushnas*
مهرآذرجشنس (n. 17)

I have given my reasons for identifying this securely as *Ādāb Mihr Ādharjushnasp*, a book of maxims composed by the Zoroastrian Mobed

114 Cf. # 81, 96, 139, 201, 351, 384, 772, 953, 1066, 1714, 1925, 2514.
115 Cf. # 675, 1359, 1842, 1892.
116 Cf. # 340, 689, 816, 1061, 1276, 1284, 1587, 1892, 1978.
117 H. H. Schaeder, *Iranica*, Berlin 1934, 73.
118 Th. Nöldeke, *Geschichte der Perser* 28; K. Kessler, *Mani* 180–87.

Mihr Ādharjushnasp at the time of the Sasanian king Anūshirwān, so there is no need to repeat the arguments here.[119] This work was translated from Pahlavi into Arabic by al-Rayḥānī, and has been preserved, though only partially, in the *Ādāb al-falāsifa* by al-Anṣārī (4th/10th c.) (pp. 150–56). From here it was taken over by al-Mubashshir b. Fātik (*Mb* 279–83), Shahrāzūrī (I, 316–18), and others (see # 2424–2480). Some speculations I made about this book and its relation with two other similar sounding titles in the *Fihrist* are in need of new evaluation. These are:

١. كتاب مهراد وحسيس إلى بزرجمهر بن البختكان (فهرست، فلوكل ١: ٣١٥).
- كتاب مهراد وجشنس الفرمدار إلى بزرجمهر بن المتاكن (فهرست، تجدد ٣٧٧).
٢. كتاب الآداب الكبير ويعرف بما قرا حسيس (فهرست، فلوكل ١: ١١٨؛ ٢: ٥٢؛ تجدد ١٣٢).

The Anonymous (= 1) *Ādāb Mihr Ādharjushnasp*, and Ibn al-Muqaffaʿ's *al-Ādāb al-kabīr* (= 2), though somehow related to al-Rayḥānī's book, do not need to be treated as identical with it: The *nomen professionis* of Mahādharjīs (Mihr Ādharjushnasp) in the text credited to him is *al-muʿallim* 'The Teacher'. Yet the title of the Anonymous implies that it was in the form of a precept or a guideline by Mihr Ādharjushnasp, an official of the high rank of *farmadār* (*framatār* 'commander, leader'), or according to other versions, by a Mawbadān, which can be only the short form of Mawbadān Mawbad (*magupatān magupat*), the chief religious personality at the time. This latter authority could of course have been addressed as 'The Teacher,' but normally he appears as the chief judge or *qāḍī al-quḍāt* in Arabic. There is also something very curious in the general tenor of this title, which makes it distinct from the work by al-Rayḥānī. The addressee is Buzurjmihr, the renowned vizier at the court of the Great King, responsible chiefly for giving good advise as well as being the author of literary works of an admonitory nature. If the book was addressed by the chief commander of the army, or the chief religious priest, to the prime minister and the king's advisor, none of them would have needed to remind him of the favors he had received from the king the way our Mihr Ādhar does. In the preserved text, 'The Teacher' introduces himself in broad lines and

[119] See M. Zakeri, "ʿAlī b. ʿUbaida ar-Raiḥānī," 96–100.

delineates his intention as to leave his accumulated learning behind for the use of his children and the coming generations of interested readers.

Another point against the oneness of the Anonymous with *Mihr Ādharjushnasp* is that according to Ibn al-Nadīm the text addressed to Buzurjmihr began with the following sentence: "No two persons ever have a difference of opinion in which one is mistaken and the other is correct" (Dodge 739). This sentence is missing in *Mihr Ādharjushnasp*. This could of course be due to the abridged nature of our text; but this is unlikely because the text starts with a rather long and distinct introduction. In any rate, this adage hints that this too was a collection of wisdom in some ways similar to the one translated by al-Rayḥānī. In short, we have no evidence to assume that the two titles refer to one and the same work.[120]

The second title (= 2) is identical with Ibn al-Muqaffaʿ's *al-Ādāb al-kabīr* (wrongly read *al-Adab al-kabīr*) with the minor but significant addition of what seems to have been its original Persian title: Māqarāḥasīs. As in the case of Mahādharjīs, this too could have been something similar to Mihr Ādharjushnasp. According to Abū al-Ḥasan al-ʿĀmirī (d. 381/991), Ibn al-Muqaffaʿ had derived the material for this book from the Avesta, as al-Rayḥānī had done for his *al-Maṣūn* (*Iʿlām* 159–60).

The introduction of *Ādāb Mahādharjīs* reads very much like that of *al-Adab al-ṣaghīr* and even shares one passage with it (*ĀF* 150:15–16 = *AṢ* 15:14), a fact that adds additional support for the authorship of al-Rayḥānī for both. Next to its proportionally long introduction, in which the author expresses gratitude to the king for the favors he has received and briefly spells out the reasons for writing his book, *Ādāb Mahādharjīs* encloses 55 maxims (# 2424–2478), of which some have entered R: (# 2430, 2431, 2442, 2443, 2457, 2461, 2470, 2477, 2478). This signals that *Ādāb* had been written before R and has served the author as a source. In substance, the sentences are of the same tenor and to

[120] In the above mentioned article, I expressed the possibility that *Mihr Ādharjushnasp* might have been related to al-Rayḥānī's *al-Maṣūn*. Now that we have discovered specimens of the latter work in the literature and can compare the two, that possibility should be disregarded.

the same effect as the *Jawāhir al-kilam*: they convey general wisdom intended to help the individual lead a prosperous and meaningful life here on earth and to secure a dignified place in the hereafter.

Since the time Steinschneider proposed his rash and unfounded conclusions towards the end of the nineteenth century, the name Mahādharjīs (only a corrupt and shortened form of Mihr Ādharjushnasp) has been confused with that of Mihrārīs. By re-examining the notices about these names, Dunlop came to the sound conclusion that we are dealing with two different individuals.[121]

5. *Adab Juwānshīr*
أدب جوانشير ، أدب حواسير ، أدب جوانسر (n. 26)

Since the first two of the given forms make no sense and seem to be corruptions, *Adab Juwānshīr* would be the best choice. With that we have to do with a book fitting the category of *adab* that comprised the wise sayings and proverbial expressions of one Juwānshīr. As such it can be placed next to the *Mihr Ādharjushnasp* and other titles of an evidently Iranian background.

Who was Juwānshīr? The classical Persian and Arabic sources know several individuals by this name,[122] but for obvious reasons, such as being posthumous to al-Rayḥānī, only one of them could be remotely considered as a candidate for having written, or patronized, a work of *adab*. In some fragments of the anonymous *Nihāya* that the Italian scholar Mario Grignaschi studied, Juwānshīr appears twice, once as a landowner in Albania,[123] about whom he refers the reader to another article of his on the financial reforms undertaken by the Sasanian king

[121] See the introduction to his edition of al-Sijistānī's *Ṣiwān al-ḥikmah*, pp. XV–XVII. See further Moritz Steinschneider, *Zur pseudepigraphischen Literatur des Mittelalters*, reprint 1965, 31 n. 10, where he cites a book called *Nūr al-abṣār* said to have contained a discourse by Mihrārīs (Mahrārīs) and his students. Al-Damīrī (*al-Ḥayawān*, Cairo 1284/1867, I, 28:29, 290:17; II, 145:4) has several maxims by Mihrārīs.

[122] Cf. Justi, *NB* 123; Hübschman, *Armenische Grammatik*, I, 69.

[123] "La Nihāyatu-l-ʾarab fī aḫbāri-l-furs wa-l-ʿarab et les Siyaru mulūki-l-ʿağam du ps. Ibn-al-Muqaffaʿ," *BEO* 26 (1973), 83–164, here p. 127 n. 3.

Anūshirwān.[124] This unknown person could hardly have written a book of maxims in Middle Persian. The other is Juwānshīr, a brother of the Sasanian king Shīrūya, the son and successor of Khusraw Parwīz.[125]

Prince Juwānshīr was born to Parwīz' Christian wife Maria, the daughter of the Byzantine emperor Mauricius,[126] a reference that cannot be found in al-Ṭabarī's chronicle. According to Ḥamza al-Iṣfahānī, the Sasanian queen Būrān, who succeeded Shīrūya as the king of Iran was Juwānshīr's sister. Al-Dīnawarī, on the other hand, makes Juwānshīr a son of Parwīz from Kardūya, the sister of Bahrām Chūbīn; an assertion which Nöldeke rejected.[127] Based on the extremely confused chronicles of this period, Juwānshīr seems to have survived the onslaught of Shīrūya, who killed most of the remaining Sasanian princes in order to eliminate all future contenders. After the death of Shīrūya, the Iranians made Juwānshīr their king though he was still a child at the time. However, no sooner had he stepped on the throne that he fell victim to the political upheavals too.[128]

Citing the prince Juwānshīr in his *Namenbuch*, Justi refers to the book under review as related to him. Grignaschi proposed to read this as *Adab Jushnas*,[129] without giving any reason for doing so. The person whose name appears in this title could have been a Sasanian prince, to whom a set of maxims of political and moral content was ascribed or dedicated. *Adab Juwānshīr*, initially translated by al-Rayḥānī, is one of the hundreds of Middle Persian books that found their way into Arabic and after being absorbed in the more encyclopedic manuals of moralia, disappeared from the scene for ever.

[124] "La riforma tributaria di Hosrō I e il feudalesimo sassanide," in *La Persia nel medioevo*, Rome 1971, 87–147, here pp. 123–31.

[125] Grignaschi, *Nihāya* 164; cites Sprenger, *Eut.* II, 254.

[126] In Ḥamza al-Iṣfahānī, *Sinī* 54, the Roman princess Maria is the daughter of Heraclius.

[127] *Akhbār* 111; Th. Nöldeke, *Geschichte der Perser* 390 n. 2.

[128] Al-Dīnawarī, *Akhbār* 111.

[129] *JA* (1966), 138 n. 2.

6. WRWD wa-WDWD al-MKLN (n. 44)

ورود وودود الماكنين (فلوگل)
ورود وودود المكلين (تجدد)
ورود وندود المكلبين (فهرست، مصر)
ورود وندود المكلبين (المكلتين) (ياقوت، صفدي)
ودود وندود (المغربي)

This is one of our extremely corrupted titles:

The uncertainty in reading this points to its being a foreign name. The first word, identical in most variants, is *wrwd* which can be vocalized as *wurūd* (*warūd*). This is followed by the conjunction *wa* which introduces another name: *wudūd* (*wadūd*), or *nudūd* (*nadūd*). The last component varies between *al-Mākinīn* (*al-Mākinayn*), *al-Maklīn*, *al-Mukallibayn, al-Malkatayn* "The two angels". As always, Dodge (262) hastily reads: *Wurūd and Wadūd*, the Dog trainers (reading *al-mukallibayn*), and comments: 'Wurūd 'roses' and wadūd 'lovers' were evidently characters in a story.' However, the Arabic *wadūd*, means 'favorably disposed, devoted, fond,' and not 'lovers' as Dodge has it.[130]

A similar and apparently related title is by Sahl b. Hārūn:

ندود وودود ولدود (فلوگل)
ندود ود ودود (تجدد)
بدود لدود ردود (صفدي، ١٦: ٢٠)
بدود لدود ودود (كتبي، ٢: ٨٥)

Dodge reads this *Wurūd and Wadūd* and adds (F. 263 n. 52): 'This may be the book of fables translated by ʿAlī b. ʿUbayda.' Whether these texts had anything to do with fables remains pure speculation. Since in the Pahlavi writing the sign for letter (n) is identical with that for w (or v), and the latter can stand for (b) in the Persian, the first name could have started with (b), hence Budūd or Badūd = Wudūd or Wadūd, as the variants have it. In contrast with the work by al-Rayḥānī, here the order of the components has changed too. The two tittles are similar in some ways but I doubt whether they dealt with the same subject matter.

[130] Ghazi (*Arabica* 4, 1957, 166) reads: 'Le Roman des deux amants Rose et Tendre.'

Wurūd could be taken as the plural of *ward*: Av. *varedha* > OI **varda* > Parth. *vart* > Pah. *vard* > NP *ward* 'rose', and following [-rd = l] > *val*, *vel* > *gul*.[131] Another example: *Suhraward: suhr* (*surh* = *surkh*) + *ward* = *gul-i surkh*. Av. *varedha* > *wrodhon* (Gr.) > *rodhon* = *rodh* > *rosa*, rose. W*yrwy* or *wyrwd* = *Wērōd* is the Pahlavi form of the name Orodes, the last Parthian king of Ahwāz or Elymais. Wērōd was probably the original, shortened to Werōd in some parts of Iran, where this form finally was pronounced Worōd by assimilation. Aramaic has *wrwd*.[132] The Wērōd/Worōd is typically Parthian. One of the heroes of the popular Parthian roman *Vīs u Rāmīn* is Wērōy (= Wērōd).[133]

Interestingly enough, Mobed, the old king in the *Vīs u Rāmīn*, is called منيكان, with the Arabic definite article المنيكان, which can easily be mistaken for المليكان.[134] This in turn echoes the Aramaic ideogram *Malkān-malik* used for Shāhanshāh شاهنشاه 'King of kings' as Mobed actually was, and may be compared with the third component in the first of our two ambiguous titles. Parthian coins document one Worod malkā (= Worot-shāh), a successor to Orodes, the Parthian vassal in Elymais.[135] Moreover, the brother of the heroine Vīs (Vīsō, Vīsah) is Wērōy (= Wērōd), and her contender in the story is the charming Gul (= Ward). It is not clear to me wherefrom Flügel has taken the extension ولدود in the title by Sahl b. Hārūn, though one can think of it as دلداده 'The lover'.

We have seen above that Sahl b. Hārūn had a book, *Adab Ashk b. Ashk*, related to the literary traditions of the Parthians. This enhances the possibility of one of the titles under review to have been part of

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[131] V > g: Vishtāsp > Gushtāsp; *vehrk* > *gurg* 'wolf'; *Vurūjird* > *Burūjird*; *Vēv* (Pah.) = *Gēv* (NP).

[132] See Henning, *Asia Major* (1952.2), 178.

[133] For Worod, Woroth < Hurauda (OI) (see Justi, *Namenbuch*). *Wīs u Rāmīn* was well known among Muslim scholars at that early period and Abū Nuwās (d. ca. 200/815) refers to it in one of his poems. See M. Minovi, "Yakī az Fārisiyyāt-i Abū Nuwās," *Majalla-yi Dānishkada-yi Adabiyyāt-i Tehran* 1.3 (1333), 67.

[134] The patronymic suffix in this name can be either *-ān* or -(a)kān (Firdawsī has Gēvakān 'progeny of Gēv') in which case the ancestor's name would be *Mani/Manē, or *Manīk/Manēk; then Manēž (fem. Manēža = Manēžak; see Minorsky 185–86).

[135] A. D. Mordtmann, "Weitere beiträge zur kenntniss der persepolitan münzen," *Zeitschrift für Numismatik* 7 (1880), 50, 51. The use of *malkā* for Shāh on Parthian coins is documented also by Alfred v. Gutschmid; see his *Geschichte Irans*, Tübingen 1888, 157.

the same tradition. Both could have belonged to the list of the seventy Parthian volumes known in Arabic in the early Muslim centuries.

Another love story book cited in later Persian literature with the same note as *Vīs u Rāmīn* was *Wāmiq wa-ʿAdhrāʾ* 'The Lover and the Virgin' also translated from Pahlavi into Arabic by Sahl b. Hārūn.[136] The original Pahlavi title is not known. Could the words hidden behind our obscure titles be the names of two competing local Parthian kings, Orodes, the vassal, and Worod, the *Malkā* who engaged in rivalry over a woman?

7. *Rūshanāīnāma*
Rūshnāydil, Rūshnādil, Rūsnāydil, Rūshnaydak, Rūshanāndil
روشنايي نامه (n. 21)

The reading and vocalization are uncertain. The first syllable can be a diphthong (*Rawshnāydil*, etc.) That we are dealing with a corrupt form and a clerical misreading of a Persian title is obvious. One of the earliest modern authors to notice this was the Russian scholar Inostranzev, who read it *Rushna nibik*.[137] West names two people as authors of a *Roshan-nipik* 'The Book of light' in Pahlavi literature.[138] One is unknown, the other is Roshnā or Roshan, son of the renowned Zoroastrian priest Ādharfaranbagh, the first collector of the *Denkart* in the early 3rd/9th century.[139] Rōsan is frequently used in the Pahlavi translations of the Avesta.[140] Rawshanān روشنان ('stars' pl. of روشن) is a noun, and Rawshanak روشنك is a personal name. Rōshanā = Roshanak (= Roxane), the daughter of the last Achaemenian king who supposedly became Alexander's wife.[141]

The first part of our title seems to be *rawsnāī* < *rawshanāī* [Av. *Raoxshna* > MP *rōshnīh* 'luminous, splendor']. In old Arabic writing (s) and

[136] See *EI*², s.v. "Sahl b. Hārūn," by M. Zakeri, VIII, 838–40.
[137] *Iranian influence on Muslim literature*, tr. by G. K. Nariman, Bombay 1918, 89.
[138] E. W. West, *Sacred books of the East*, III, 169, and V, 244 n. 1.
[139] See *EIr*, s.v. "Ādur Farnbag i Farroxzādān," I, 473–75.
[140] M. Inostranzev, note added by Nariman 90 n. 1; for this name see Justi, *NB* 262: "Rozanis."
[141] Al-Ṭabarī, I, 573–78; al-Maqdisī, *al-Badʾ*, III, 152–54.

(sh) are interchangeable. The second part may be *dil* 'heart', or *ak* a regular diminutive suffix, shortened from *nāmak*. In both cases this makes good reading in Persian. *Rawshanāī-dil* or *Rawshan-dil* 'Enlightened; of a sound and serene mind', and *Rawshanāī-nāmak*, a more likely reading, of which the medieval Persian literature knows a couple. One is a poetic tractate by the eminent Ismāʿīlī poet Nāṣir Khusraw (d. 481/1088).[142] This is a sententious moralizing sequence of rhyming couplets, of a total of 550 or 592 verses, depending on which version we use, similar in some ways to a spurious booklet called *Saʿādatnāma* ascribed to Nāṣir and reproduced in his *Dīwān*.[143] Nāṣir's penchant for wise sayings becomes evident while delivering his ideologically colored memoranda in a supreme technical dexterity and an easily understandable language. As it stands, the *Rawshanāīnāma* (= *Rūshanāīnāma)* consists of two distinct pieces, clearly not related to one another. The first piece (*Dīwān* 511–17) of 162 verses is titled *Naṣīhatnāma* (p. 512:2). This has a prologue of 34 lines, which begins with the praise of God, moves on to the creation of the Reason and the Soul, and treats the present world as a place for gathering provisions for the hereafter. Then follows the main admonitory part of 128 verses of pure *ḥikam*. The Arabic versions of these *ḥikam* I have almost fully traced in the collected sayings of al-Rayḥānī.

The second piece, a cosmographic and ethic-philosophical tract, briefly elaborates Nāṣir's Aristotelian and New-Platonian views on God's unity, Reason, the Universal and the Rational soul, the four basic elements, the five senses, essence and accidence, diversity among human beings, man's need for perfection, self-knowledge, which equals the knowing of god, vices and virtues, censuring untruthful friends and gossipers, and the worth of being truthful. Towards the end, wise-sayings return again. The poet's intention for composing this highly

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[142] H. Ethé, "Nāṣir Chusraus Rūsanāināma, persisch und deutsch, mit Einleitung," *ZDMG* 33 (1879), 645–65; 34 (1880), 428–64; idem, *GIP*, II, 278–80; Franz Teufel, "Zu Nāṣir Chusrau's Rūšanāināma," *ZDMG* 36 (1882), 96–114.

[143] This contains 300 verses, of worthless poetic quality, by a man nicknamed Sharīf in the poem itself, who unsuccessfully imitated Nāṣir. Cf. Nāṣir's *Dīwān ashʿār*, ed. Naṣr Allāh Taqawī, Tehran 1335/1956, 545–61; E. Fagnan, "Le livre de la félicité," [Persian and French] *ZDMG* 34 (1880), 643–74.

didactic poem, hinted at on pages 539–40, is not fully clear.[144] There is a hint (541:2) as to why the combined effort is called *Rawshanāīnāma*: the poet wanted to eternalize his name like the sun as a wise man (*rawshan chu khurshīd*).[145] The evident reliance of Nāṣir on al-Rayḥānī for his maxims is a good indication that he might have used the latter's book of the same name for versifying his. If that be the case, then al-Rayḥānī's *Rawshanāʾī-nāmak* was also a book that offered a cosmogonic-philosophical view of Creation, Life, and Resurrection, adorned with effective and clear aphorisms.[146]

The second *Rawshanāʾī-nāmak* is by one Iftikhār al-Dīn Muḥammad b. Naṣr Allāh b. Muḥammad al-Dāmghānī (d. 775/1373).[147] This is a treatise on God's unity, dispraise of this world, the merits of poverty, *adab* and good characteristics in the best tradition of *Futuwwa-nāma*s.

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144 See also Ḍiyāʾ al-Dīn Sajjādī, "Taḥqīq dar Rawshanāʾī-nāma-yi Nāṣir Khusraw," in *Yādnāma-yi Nāṣir Khusraw*, Mashhad 1355, 251–62; and Mujtabā Minovi, "Rawshanāʾī-nāma-yi Nāṣir Khusraw wa Rawshanāʾī-nāma-yi manẓūm mansūb bi-ū," in *Yādnāma-yi Nāṣir Khusraw*, Mashhad 1355, 562–73.

145 H. Ethé's claim that this was an early work by Nāṣir written in Cairo in 440/1049 is very unlikely, because the text itself gives the date 460/1067 (*Dīwān* 541:9), and the poet complains of old age (*Dīwān* 536:16).

146 I have dealt with this particular text in more detail in a paper "From Pahlavi into Arabic and back into New Persian. The case of Nāṣir Khusraw's Rawshanāʾīnāma," delivered at the Nāṣir Khosraw Conference: The philosophical poetry of Nāṣir Khusraw, held at London in Sept. 2005, to be published in the Conference Proceedings.

147 Ḥasan Dhulfaqrī, "Rawshanāī-nāma-i Dāmghānī," in *Nāmwārih-i Maḥmūd Afshār* 7 (1372/1993), 4300–4325.

8. *Madḥ al-nadīm*
(n. 47) مدح النبيذ، مدح النديم

9. *Al-Munādamāt*
(n. 57) المنادمات

Flügel's edition of the *Fihrist* has *Madḥ al-nadīm* 'Praise of the boon companion' for which Tajaddud and others give *Madḥ al-nabīdh* 'Praise of wine'. Either we are having a slip of the pen of the same title here, or two different works. In both cases, they fit in the kinds of works that contend with the high-society entertaining parties and the particular traditions and manners of socializing. To the same milieu belong *al-Munādamāt* (n. 57) and *al-Mujālasāt* (n. 55). The authors who exercised their writing skills in this field have often written also about music, dance and other subjects of leisure and art. These all depict the mores and etiquette adhered to by the class of people best characterized as the *ẓurafāʾ* (pl. of *ẓarīf*). The members of this elite group came primarily from the rank of the *nudamāʾ*, the *kuttāb*, the *udabāʾ*, the rich and affluent with taste, poets and libertines of all denominations. Al-Rayḥānī, himself a *ẓarīf*, a *kātib*, a *nadīm*, an *adīb*, and an aristocrat, was certainly in a position and of a societal inclination to compose treatises about the interests and concerns of these people.

Nadīm (pl. *nudamāʾ*) was an 'official' with a high ranking position at the court. The holders of this position had the duty of entertaining the Caliph in his hours of leisure. It was a well-paid rank, and brought with it access to and intimacy with the Caliph, a situation that could be used to acquire great influence in the caliphal administration.[1]

[1] When the grammarian al-Zajjāj (d. 310/922) joined the Caliph al-Muʿtaḍid, he was assigned an allowance among the court companions (*nudamāʾ*), an allowance among the legal authorities, and an allowance among the scholars (F. 66).

However, it required the highest type of all-round education to be found at the time, in religion, history, philosophy and sciences.[2] The *nadīm* was expected to have a superior knowledge of music, poetry and song, a mastery in story telling, singing and dancing, efficiency in backgammon and chess playing, and hunting. The *nudamāʾ* had their own hierarchy of ranks and had to strictly observe the rules of decorum pertaining to their individual status. Minstrels were among the choicest of the boon companions. The *nadīm* par-excellence at al-Maʾmūn's court was the musician-scholar Isḥāq b. Ibrāhīm al-Mawṣilī (d. 235/849) to whom ʿAlī b. Yaḥyā b. Abī Manṣūr al-Munajjim (d. 275/888), Abū al-Ḥasan ʿAlī b. Muḥammad b. Bassām (d. 303/915), and Abū Bakr al-Ṣūlī (d. 335/946), each contributed one *Akhbār Isḥāq b. Ibrāhīm al-Nadīm*.[3]

A vivid description of a gathering in which the *nudamāʾ* participated is provided by al-Masʿūdī, though for a slightly later date than the period under consideration. He writes: "Entertainment gatherings (*mujālasāt*), consultations (*mudhākarāt*) and conferences (*majālis* 'séances') were held at the court of Caliph al-Muʿtamid (256–79/870–92) on a variety of topics of cultural interest (*ādāb*), the discourses of which were put down in writing. Sessions were held, for example, on 'Praise of the boon companion and the enumeration of his qualities' (*Madḥ al-nadīm wa-dhikr faḍāʾilihi*); 'Dispraise of those who seek solitude to drink wine' (*Dhamm al-tafarrud bi-sharb al-nabīdh*); presentations in prose and verse about these subjects; citations about the characteristics of the *nadīm*, his qualifications, his decency, and his moderation in pleasure-seeking; exemplary compositions on invitation to companionship (*munādamāt*) and correspondence about it; enumeration of innumerable varieties of wine; details on concerts (*samāʿ*) of all different genres; principles of singing (*ghināʾ*) and its origins among the Arabs and other peoples; stories of the classical and modern singers; procedure of the gatherings; seating places reserved for the masters and their subordinates, and the rules governing their ranks; rules to be followed in placing the boon companions; and the

[2] F. Rosenthal, *Saraḫsī* 23.

[3] Y. 2008, 2678; Ḥājjī Khalīfa, I, 184; G. Farmer, *Sources* n. 152.

formulas exchanged in greetings."[4] He goes on to explain that themes brought up in these gatherings included the kinds of wine, their production and effect, various foods and desserts, cooking, the proper way of passing the cup of wine, etc. and 'the portrait of the *nadīm*', what he has to observe on his own and the duty of the patron towards him; the boundaries between the subordinate and the master, between the *nadīm* and his intimate, as well as the evaluation of stories about the origin of the *nadīm*.[5]

Like all institutions, the office of *munādama* would naturally evolve as time went on, so that the circumstances of each generation, time and place should be taken into consideration in any closer evaluation. The following anecdote related by al-ʿAttābī (d. 208/823 or 220/835) throws some light on the situation in the period of al-Rayḥānī: A secretary (*kātib*) vied in glory with a courtier (*nadīm*) and said: 'I am an auxiliary, you are a burden (to the master); I am for serious affairs, you are for laughing; I am for difficult times, you for times of pleasure; I am for the time of war, you are for the time of peace.' The *nadīm* retorted: 'I am for bounteous times, you are for the time of affliction; I am for prestige, you are for work; you stand, I sit; you are held at a distance, I am intimate; you are indefatigable in fulfilling my needs; you are unhappy with what brings me happiness; I am a partner, you are an assistant; I am a close friend, you are a subordinate; and in fact I am called a *nadīm*, for the regret that my departure causes, نديما للنديم على مفارقتي'.[6] Although al-ʿAttābī's relation puts the literary distinction between these two officials in focus, the demarcation was of course not always so sharp. One could be a *nadīm* and a *kātib* at the same time, as al-Rayḥānī certainly was.

An excellent pleasing literary piece delineating the required qualifications of a *nadīm* in our period is the celebrated poem of self-praise by Abān al-Lāḥiqī, in which he enumerates the credentials that a companion of the emir should bring with him: He is to be a literary man, a competent poet with ability to evaluate poetry, an able secretary, as well-versed in arithmetic as in relating traditions and religious

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[4] *Murūj*, V, 132.
[5] Ibid., V, 133.
[6] Ibid., IV, 310; al-Raqīq al-Nadīm, *Quṭb al-surūr* 286.

wisdom, an expert in syntax with a fine taste for beautiful women, knowledgeable of ancient pleasant histories, an expert on birds and hunting who could give advice on the selection of game-birds, horses and comely maids, a sincere and good advisor, and sp forth.[7]

Abān, well-versed in the ancient literature of Iran, attributes the expertise that he claims to the customs of ancient Iranian kings. Not much was new in the apparatus of the caliphal rule in this field. In this same period a book detailing the decorum at the court and the qualities required of court attendants, accredited to Anūshirwān, is said to have been translated from MP into Arabic called *Shāhī* or *Shāhīnī*, probably by Sahl b. Hārūn (d. 215/830) himself, who reports about it. Only a short fragment of this text on the characteristics of the chamberlain has survived in a quotation by al-Jāḥiẓ.[8]

The pseudo-Jāḥiẓian *Kitāb al-Tāj* (= *Akhlāq al-mulūk*), written in the best tradition of the genre of Mirrors for Princes in Arabic literature and one of the earliest of its kind, has two substantial chapters about the courtiers: *Bāb fī al-munādama* 'On Companionship' and *Bāb fī waṣf nudamāʾ al-malik* 'On the king's companions'. Though clearly post-Sasanian, it is certainly based on one or more works of the same nature in Middle Persian literature. The parts on the decorum applied at the Sasanian court are very thorough and exhibit close familiarity with the practices and norms of that period. The original(s) and its (their) early translator(s) are not known. Its wrong attribution to al-Jāḥiẓ was noticed very early, but Aḥmad Zakī Pāshā, the editor of the text, desperately sought to establish the authorship of al-Jāḥiẓ. By studying the text closely, Schoeler succeeded to throw more light on its probable compiler.[9]

The author, Muḥammad b. al-Ḥārith al-Taghlibī or Thaʿlabī, a contemporary of al-Jāḥiẓ, says I start my report with the Sasanians, for they were the ones who first employed the courtiers, established the rules of conduct for them, and organized them in different classes. The

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[7] Al-Ṣūlī, *Awrāq* 23–24; K. A. Fariq, "The poetry of Abān al-Lāḥiqī," *JRAS* (1952), 46–59.

[8] *Rasāʾil, II*, 39–40.

[9] Gregor Schoeler, "Verfasser und Titel des dem Ǧāḥiẓ zugeschriebenen sogenannten *Kitāb al-Tāǧ*," *ZDMG* 130 (1980), 217–25.

courtiers were chosen from among diverse sections of Iranian population: The princes and army generals made up the first rank, who, during the concert, sat next to the king; the second group was formed of the king's retinue, the nobles and the learned; the third consisted of mockers, jokers and entertainers. In most cases, the *nudamāʾ* were from among the grandees, the nobles, princes, family members of the king and his cousins.[10]

For the Islamic period, Muḥammad b. al-Ḥārith has taken over some data directly from Isḥāq al-Mawṣilī al-Nadīm. Once he says: 'I asked Isḥāq, and he said…' Then follows a long discussion (pp. 37–38). He also cites several relevant pieces on the authority of Isḥāq, but it is not possible to resolve which one of Isḥāq's three lost books on the *nudamāʾ* he has used. Moreover, he writes: 'The stories about the ranks of the courtiers and songsters are all given in the Book of songs (*al-Aghānī*)' (p. 21). This was another work by Isḥāq in the field of music and musicians. According to Isḥāq, Hārūn al-Rashīd was the first among the caliphs to revive the old Sasanian traditions of court etiquette, following the example of Ardashīr and Anūshirwān.

Elsewhere we read that one day al-Maʾmūn, still at Marw, asked for a man from among the literati to keep him company during the night. The chamberlain sought someone who would fit for the purpose capable of entertaining and exchanging stories with the caliph at nightly sessions (*li-mujālasa wa-musāmara*).[11] The person who was called in was the great lexicographer al-Naḍr b. Shumayl (d. ca. 204/819). Recorded examples from this discourse are about the proper spelling of some words, *ḥadīth* related to the rich and beautiful women, exemplary poems, and so forth.

Sometimes the opinions of those who frequented the caliph's nightly sessions were asked about alcohol and its consumption. Treatises on wine and other drinks, though occasionally of a technical nature and more of a juristic kind, also addressed the socializing aspect of drinking and partying. Al-Jāḥiẓ who eulogizes companionship, in one work praises the consumption of wine, in another dispraises it. The interest for the

[10] *K. al-Tāj* 22, 24, 29.
[11] Al-Zubaydī, *Ṭabaqāt al-naḥwiyyin* 53.

nadīm-institution at the court continued in the following centuries, and the literature on its various aspects is large.[12]

A. *Madḥ al-nadīm and al-Munādamāt*

1) *Al-Nudamāʾ* 'Boon companions' by Hishām b. Muḥammad b. Sāʾib al-Kalbī (d. ca. 206/821). The reading is not certain. Flügel reads *al-Fidāʾ* 'Ransoming'. Hishām also had a *K. al-Ghināʾ* 'Book of songs' (F. 109).
2) *Al-Nudamāʾ wa-al-summār* 'Boon companions and companions at nightly entertainments' by Muḥammad b. al-Ḥusayn Ibn Jumhūr al-ʿAjamī (d. 210/825). He was an associate of the Shīʿī Imām ʿAlī al-Riḍāʾ (d. 203/818) (F. 278; Ḥājjī Khalīfa, II, 1466).
3) *Al-Nudamāʾ* by Isḥāq b. Ibrāhīm al-Mawṣilī (d. 235/849) (F. 158).
4) *Al-Munādamāt* by Isḥāq b. Ibrāhīm al-Mawṣilī (d. 235/849) (F. 158; al-Qifṭī, I, 219).
5) *Munādamat al-ikhwān wa-tasāmur al-khullān* by Isḥāq b. Ibrāhīm al-Mawṣilī (d. 235/849) (F. 158).
6) *Al-Munādama wa-ikhtilāf* (variant: *akhlāq*) *al-khulafāʾ wa-al-umarāʾ* by Abū ʿIbar al-Hāshimī, Muḥammad b. Aḥmad b. ʿAbd Allāh (d. 250/863) (F. 170; Y. 2298: *al-Munādama wa-akhlāq al-ruʾasāʾ*; Pāshā al-Baghdādī, *Hadiyya*, II, 15).
7) *Al-Nudamāʾ wa-al-julasāʾ* 'Boon companions and Associates' by Ḥamdūn b. Ismāʿīl b. Dāwūd al-Kātib al-Nadīm (d. 254/868) (F. 161). He was a *nadīm* of al-Muʿtaṣim (218–27/833–42) and later caliphs (see the following treatise addressed to his son Aḥmad b. Ḥamdūn by al-Jāḥiẓ on companionship); his brothers were singers and entertainers at the court of al-Mutawakkil (232–47/847–61) (*GAS*, II, 612).
8) *Risāla ilā Aḥmad b. Ḥamdūn al-Nadīm fī Ṣifat al-nadīm* by al-Jāḥiẓ (d. 255/868) (F. 211, n. 4).

[12] J. Bencheikh, "Les secrétaires poètes et animateurs de cénacles aux IIe et IIIe siècles de l'Hégire. Contribution à l'analyse d'une production poétique," *JA* 258 (1975), 264–315; Anwar G. Chejne, "The boon companion in early ʿAbbāsid times," *JAOS* 85 (1965), 327–35; Jamāl Sirḥān, *al-Musāmara wa-al-munādama ʿind al-ʿArab ḥattā al-qarn al-rābiʿ al-hijrī*, Beirut 1981.

9) *Akhbār al-nudāmā* (الندامى)'The stories of the boon companions' by Ḥammād b. Isḥāq b. Ibrāhīm al-Mawṣilī (d. ca. 287/900) (F. 160).
10) *K. al-Munādimīn* by Abū Ayyūb Sulaymān b. Ayyūb b. Muḥammad al-Madīnī (3rd/9th c.) (F. 165; Y. 1386). He was a learned scholar, a *ẓarīf*, well-versed in playing music and singing, with a good knowledge about singers, whose songs he collected. Among his other works were: *al-Naghm wa-al-Īqāʿ, Akhbār ẓurafāʾ al-Madīna*, and *Ṭabaqāt al-mughanniyyīn*.
11) *Al-Nadīm* by al-Abharī al-Iṣbahānī (3rd/9th c.) (F. 152). He had written also one *Adab al-kātib*.
12) *Al-Nudām wa-al-julasāʾ* by Ibn Khurdādbih (d. 300/912) (F. 165; Y. 1574).
13) *Al-Julasāʾ wa-al-nudamāʾ* by Muḥammad b. Khalaf b. al-Marzubān (d. 309/921) (F. 167; Pāshā al-Baghdādī, *Dhayl,* II, 286; = *al-Nudamāʾ wa-al-julasāʾ*).
14) *Al-Nudamāʾ* by Jaḥẓa al-Barmakī, Abū al-Ḥasan Aḥmad b. Jaʿfar b. Mūsā (d. 324/936) (FF. 162 reads: *al-Tarannum*; Y. 207; G. Farmer, *Sources*, n. 156). He was the author of one *al-Amālī* 'Dictations' (Y. 218, 224, 225).
15) *Al-Sharāb wa-al-munādama* 'Drinking and companionship' by Aḥmad b. Muḥammad b. Sulaymān b. Bashshār al-Kātib (F. 150; Y. 455). This articulate and eloquent author was the teacher of the vizier Abū ʿAbd Allāh al-Kūfī who was appointed to high office in 330/941 (see Ibn Khallikān, II, 477; Ṣābī, *Wuzarāʾ* 343).
16) *Adab al-nadīm* by Abū al-Fatḥ Maḥmūd b. Muḥammad b. al-Ḥusayn b. Shāhak known as Kushājim (d. ca. 360/970).[13] This treatise illustrates the qualifications required of the boon companions and the appropriate behavior expected from them.
17) *Al-Shuʿarāʾ wa-al-nudamāʾ* by Abū al-Ḥasan Aḥmad b. Muḥammad al-Ifrīqī al-maʿrūf bi-al-Mutayyam (d. end of the 4th/10th c.) (Y. 485; *GAS*, II, 101; P. Sbath, *Choix de livres*, n. 573: *al-Shuʿarāʾ al-nudamāʾ*). He is either identical with or the father of Abū al-Ḥasan Muḥammad b. Aḥmad b. Muḥammad al-Maghribī (Y. 2300–2304; *GAS*, II, 637–38).

[13] F. 154, 194; ed. Bulaq 1298/1881; Cairo 1920; also as *Adab al-nudamāʾ wa-laṭāʾif al-ẓurafāʾ* 'Conduct of the boon companions and the wits of the elegant,' Alexandria 1329/1911. A new edition by Nabīl Ibrāhīm al-ʿAṭiyya, Baghdad 1990.

18) *Tadhkirat al-nadīm* (or *Mudhākarat al-nadīm*) by Abū al-Ḥasan Muḥammad b. Aḥmad b. Muḥammad al-Maghribī (d. end of the 4th/10th c.). He was a *jalīs* of the vizier al-Ṣāḥib b. ʿAbbād (d. 385/995). (Y. 2301, 2302).
19) *Nadīm al-farīd* by Abū ʿAlī Miskawayh (d. 421/1030) (Ḥājjī Khalīfa, II, 1937).

B. *Madḥ al-nabīdh*

Madḥ al-nabīdh 'Praise of wine.' This could well have been among the many eclectic topics of relevance to the *nudamāʾ* who amused themselves on learned discourse on music, food, cooking, drinks and drinking, as well as medicine, philosophy, and poetry. Mostly the same authors wrote about companionship, music, wine, singing and singers. The *khamriyyāt*, bacchic poetry in praise of wine, reached its apogee already in Abū Nuwās (d. ca. 200/815), who frequented the court of several caliphs.[14]

1) *Taḥlīl al-nabīdh* by Bishr al-Marīsī (d. 218/833). The composition of this book by a prominent Muʿtazilī leader, is said to have pleased al-Maʾmūn much. Van Ess cites this title next to al-Rayḥānī's *Madḥ al-nabīdh* (*Theologie*, III, 204). al-Raqīq al-Nadīm (*Quṭb al-surūr* 489) knows a *Madḥ al-nabīdh* by one al-Muʿammar b. Manṣūr al-Faqīh, in which the author had argued for the allowablility of *nabīdh* on the legal authority of ʿAbd Allāh b. Farrukh al-Fārisī (d. 175/791), the chief jurist of Andalusia.
2) *K. al-Nabīdh wa-shurbihī fī al-walāʾim* by Qusṭā b. Lūqā (*GAS*, III, 273; IV, 345). He was more of a physician and a translator from Greek and Syriac into Arabic.
3) *R. fī madḥ al-nabīdh wa-ṣifat aṣḥābihī* 'In praise of wine and description of drinkers' by al-Jāḥiẓ (d. 255/868) (F. 211; Y. 2120; Ch. Pellat, n. 161; edited in al-Jāḥiẓ, *Rasāʾil al-adabiyya* 259–72). This partially preserved treatise, first published on the margins of al-Mubarrad's *al-Kāmil*, is addressed to Abū al-Ḥasan b. Wahb. For al-Jāḥiẓ

[14] *EI*², s.v. "Khamriyya," by J. E. Bencheikh, IV, 998–1009; Ph. Kennedy, "*Khamr* and *ḥikma* in *Jāhilī* poetry," *JAL* 20 (1989), 97–114; idem, *The wine song in classical Arabic poetry. Abū Nuwās and the literary tradition*, Oxford 1997.

the *nabīdh* not only removes all worries, returns to the old the feeling of being young, is the ultimate wealth of the wealthy and the absolute poverty of the poor, it is also the central element in the gatherings of the *nudamāʾ*, the *ẓurafāʾ*, and the *udabāʾ*.

4) *R. fī dhamm al-nabīdh* 'Reviling of wine' by al-Jāḥiẓ (d. 255/868) (F. 211; Y. 2120; Ch. Pellat, n. 160. A selection of this in *al-Mawrid* 7.4, 1978, 179–85).
5) *Al-Shārib wa-al-mashrūb* 'The drinker and the drink' by al-Jāḥiẓ (d. 255/868) (F. 210; Y. 2118; Ch. Pellat, n. 197; edited in al-Jāḥiẓ, *Rasāʾil al-adabiyya* 275–91). This is similar to his *Madḥ al-nabīdh*. Here al-Jāḥīẓ answers some questions about the benefits and harms of *nabīdh*, its varieties, its difference from *khamr*, legal authorization for its drinking, and claims that from all drinks God has only prohibited the use of *khamr* and not any other.[15]
6) *R. fī ithm al-sukr* by al-Jāḥiẓ (d. 255/868) (or *muskir* 'intoxicating liquor'?) 'On the sin of intoxication' (F. 211; Ch. Pellat, n. 206).
7) *Al-Lahw wa-al-malāhī fī al-ghināʾ wa-al-mughanniyyīn wa-al-munādama wa-al-mujālasa wa-anwāʿ al-akhbār wa-al-mulaḥ* 'Amusement and entertainment concerning singing, singers, boon-companionship, fellowship (with high ranking persons), and diverse stories and anecdotes' by Aḥmad b. al-Ṭayyib al-Sarakhsī (d. 286/899) (F. 321; Y. 292; *IAU* 294; F. Rosenthal, *Saraḫsī* 82). He also wrote monographs on music, poetry, and topics of leisure.
8) *Al-Lahw wa-al-malāhī* by Ibn Khurdādbih (d. 300/912) (F. 165; Y. 1574). This text, written by a *nadīm* at the court of al-Muʿtamid (256–79/870–92), has partially survived and has been published. It reports on a gathering of the *nudamāʾ* at the court, where the discussion was focused on the history of music, musicians, and musical instruments.[16]
9) *Al-ʿŪd wa-al-malāhī* 'Book of the lute and other music instruments' by Yaḥyā b. Abī Manṣūr al-Mawṣilī (3rd/9th c.) (F. 166); he also wrote a *K. al-Aghānī* 'Book of songs'.

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[15] On these issues consult *EI*², s.v. "Khamr," by A. J. Wensinck, IV, 994–97.

[16] See Ibn Khurdādbih, *Mukhtār min Kitāb al-Lahw wa-al-malāhī*, ed. A. ʿA. Khalīfa, Beirut 1961.

10) *Al-ʿŪd wa-al-malāhī* by Abū al-Ṭayyib Muḥammad b. al-Mufaḍḍal b. Salama (d. 308/920; or in 290/902.) (Y. 2709; Ibn Khallikān, IV, 205). He is the author of *al-Fākhir*, a book of proverbs which has been published.
11) *Nashwat al-nahār wa-muʿāqarat al-ʿuqār* 'Intoxication during the day, and incessant wine drinking' by ʿUbayd Allāh b. Muḥammad b. ʿAbd al-Malik al-Kātib (3rd/9th c.) (F. 171).
12) *Faḍāʾil al-ṣabūḥ wa-manāqibuhu wa-maʾāyib al-ghabūq wa-mathālibuhu* 'Merits and benefits of morning drink, and faults and defects of evening drink" by ʿUbayd Allāh b. Muḥammad b. ʿAbd al-Malik al-Kātib (3rd/9th c.) (F. 171).
13) *Fuṣūl al-tamāthīl fī tabāshīr al-surūr* 'Passages with poetic similes on joyful tidings' by Ibn al-Muʿtazz (d. 296/908). This has been edited by Jūrj Qanāz and Fahd Abū Khaḍra, Damascus 1989.
14) *Urjūza fī dhamm al-ṣabūḥ* by Ibn al-Muʿtazz (d. 296/908) (F. 130; Y. 1526; Ibn al-Khallikān, III, 77).
15) *Al-Tamāthīl fī tabāshīr al-surūr* 'Examples of joyful tidings' by Ḥamza al-Iṣfahānī (d. ca. 360/970) (F. 154).
16) *Al-Madīḥ* (*fī al-daʿawāt wa-majālis al-sharb wa-al-sharāb*) by Muḥammad b. ʿUmrān al-Marzubānī (d. 384/994) (al-Qifṭī, III, 143). Ibn al-Nadīm (F. 148) gives this as *al-Mudabbij fī al-walāʿim wa-al-sharāb*.
17) *Quṭb al-surūr fī awṣāf al-khumūr* by al-Raqīq al-Nadīm, Abū Isḥāq Ibrāhīm b. Qāsim (d. ca. 417/1026).[17] This is a delightful handbook of poems and anecdotes on companionship, drinking, partying and having fun (pp. 285–312, specifically on the *nudamāʾ*), that has its precedent in Ibn al-Muʿtazzʾ *Fuṣūl al-tamāthīl*.

As in many other fields, here too, we witness a series of books, which have as objective to counter and resist the temptations caused by unorthodox and rebellious behavior. It was al-Jāḥiẓ who wrote first in favor of *nabīdh* then against it, praised drinking once, and then discussed it as a sin. Many handled wine, drinking and listening to music only from a juristic point of view. At times it is not possible to settle on

[17] Ed. Aḥmad al-Jundī, Damascus 1969.

the true content of a text on the basis of a simple heading. The same is true of some of the following titles written by the *zurafā*ʾ and the *fuqahā*ʾ who fought against them.

C. *On Wine, drinking and its interdiction*

1) *Al-Sharb* 'On drinking' by Abū ʿAbd Allāh Muḥammad b. al-Ḥasan (d. 189/804) (F. 257). He was a *qāḍī* under Hārūn al-Rashīd, and the author of many juristic texts.
2) *Al-Ashriba* 'On drinks' by Muḥammad b. Idrīs al-Shāfiʿī (d. 204/820) (F. 264; Y. 2417). A juristic text.
3) *Al-Ṭaʿām wa-al-sharāb* 'Food and drinks' by Muḥammad b. Idrīs al-Shāfiʿī (d. 204/820) (F. 264).
4) *Taḥrīm al-khamr* 'On interdiction of wine.' by Muḥammad b. Idrīs al-Shāfiʿī (d. 204/820) (F. 264).
5) *Al-Ashriba* 'On drinks' by al-Ḥusayn b. Saʿīd al-Ahwāzī (F. 277). He was an affiliate of the Shīʿī Imām ʿAlī al-Riḍā (d. 203/818). A juristic text.
6) *Al-Sharāb* 'Wine' by ʿAyyina b. ʿAbd al-Raḥmān Abū al-Minhāl (first half of 3rd/9th c.) (F. 54, 120; Y. 2150–2151; Pāshā al-Baghdādī, *Dhayl,* II, 305). He was a grammarian and linguist and had composed a book of proverbs.
7) *Al-Ashriba* 'On drinks' by Jaʿfar b. Mubashshir (d. 234/848) (F. 208). A juristic text.
8) *Al-Sharāb* 'Wine' by Isḥāq b. Ibrāhīm al-Mawṣilī (d. 235/849) (F. 158; Y. 615; P. Sbath, *Choix de livres*, n. 532).
9) *Al-Ashriba* 'Drinks' by Abū Jaʿfar Muḥammad b. ʿAbd Allāh al-Iskāfī (d. 240/854) (F. 213). He was a theologian.
10) *Al-Sharāb* 'Wine' by Abū al-Qāsim Sulaymān b. Aḥmad b. Ayyūb al-Ṭabarānī (d. 242/856 or 243/857) (al-Dhahabī, *Siyar,* XVI, 128).
11) *Al-Ashriba* by Aḥmad b. Ḥanbal (d. 241/855) (F. 285). A juristic text.
12) *Al-Ashriba* by ʿAlī b. ʿAbd Allāh b. Jaʿfar al-Madīnī (d. 258/871) (F. 286). A juristic text.
13) *Taḥrīm al-muskir* 'On interdiction of drinking' by Dāwūd b. ʿAlī b. Dāwūd b. Khalaf al-Iṣbahānī (d. 270/883) (F. 271). He was a Ẓāhirī-jurist, author of juristic texts.

14) *Al-Sharb* 'On Drinking' by Dāwūd b. ʿAlī b. Dāwūd b. Khalaf al-Iṣbahānī (d. 270/883) (F. 271).
15) *Al-Ashriba* 'On drinks', by Dāwūd b. ʿAlī b. Dāwūd b. Khalaf al-Iṣbahānī (d. 270/883) (F. 271).
16) *Al-Ashriba* by Ibn Qutayba (d. 276/889) (F. 86; Y. 1922).[18] This is basically about prohibition or authorization of wine, but the author approaches the issues involved more as an *adīb* than a *faqīh*. Here the standpoints of various schools of law on wine come to the fore. This was one of the sources of Ibn ʿAbd Rabbih in his *ʿIqd al-farīd*.
17) *Dhamm al-malāhī* by Ibn Abī al-Dunyā (d. 281/894) (F. 236).[19]
18) *Dhamm al-khamr* by Ibn Abī al-Dunyā (d. 281/894) (F. 236).
19) *Dhamm al-muskir* by Ibn Abī al-Dunyā (d. 281/894) (F. 236).
20) *Al-Ashriba* by al-ʿAyyāshī (3rd/9th c.) (F. 245). A juristic text.
21) *Al-Ashriba al-ṣaghīr* by Ibrāhīm b. Muḥammad al-Thaqafī (d. 283/896) (Y. 105).
22) *Al-Ashriba al-kabīr* by Ibrāhīm b. Muḥammad al-Thaqafī (d. 283/896) (Y. 105). He was a prolific Shīʿī scholar who expressed his views on drinking here.
23) *Al-Ashriba* by Ḥammād b. Isḥāq b. Ibrāhīm al-Mawṣilī (d. ca. 287/900) (F. 160).
24) *Al-Ashriba* by al-ʿAlawī al-Rassī, al-Qāsim b. Ibrāhīm (3rd/9th c.) (F. 244). He was a Shīʿī scholar.
25) *Al-Sharāb* by Ibn Khurdādbih (d. 300/912) (F. 165; Y. 1574).
26) *Al-Sharāb* by Muḥammad b. Khalaf b. al-Marzubān (d. 309/921) (F. 167; Pāshā al-Baghdādī, *Dhayl,* II, 305). This text consisted of several 'books'.
27) *Al-Sharāb* by Abū Zakariyyā al-Rāzī (F. 197).
28) *Masʾala fī al-ashriba wa-taḥlīl nabīdh al-tamr* by Abū al-Ḥasan ʿUbayd Allāh b. al-Ḥasan al-Karkhī (d. 340/951) (F. 261). A juristic text.

[18] Ed. Kurd ʿAlī, Damascus 1947.

[19] Ed. Hāshim Muḥammad al-Rajab, *al-Mawrid* 13.4 (1984), 111–16. Translated by James Robson in *Tracts on Listening to Music, being Dham al-malāhī by Ibn Abī al-Dunyā and Bawāriq al-ilmāʿ by Majd al-Dīn al-Ṭūsī. Edition with introduction, translation and notes*, London 1938.

29) *Al-Ashriba wa-taḥlīl nabīdh al-tamr* by Abū ʿAbd Allāh al-Kāghadhī al-Baṣrī (d. 369/979) (F. 261). A juristic text.
30) *Al-Ashriba* by Abū ʿAlī Miskawayh (d. 421/1030) (Y. 2773).

10. *Al-Mujālasāt*
المجالسات (n. 55)

This title is recorded by all our lists and the reading is assured. Sezgin is the only modern author to have cited this in his *GAS* among a series of *amālī*-books.

Official gatherings at the caliphal palace were not always limited to pleasure hours of relaxation and entertainment. The caliph and the high-ranking officials were often sponsors of scholarly sessions, which followed specific rules and procedures. In content and form, however, they were not much different from the regular meetings held at schools or social gathering places. Here new poems were recited, exotic or obsolete words in ancient poetry were discussed, the difficult passages in the Qurʾān or the prophetic traditions were explained, the vices and merits of peoples and tribes were presented and disputed, the ranking of poets and quality of their poems was ascertained and strived for, next to whatever topic the participants might have shown interest for.

It was Ibn al-Muqaffaʿ who, by translating from the Middle Persian *Karīrak ud Damanak* (*Kalīla wa-Dimna*) and many other texts composed for teaching through entertaining, opened a new vista to the storytellers and entertainers of the early ʿAbbāsid period. The presented narratives were not restricted to any particular genre, whether the stories of the battle days of the Arabs, the epic traditions of the Persians, the enjoyable anecdotes of the *Thousand and One Nights*, myths, historical reports, traditions, proverbial lore, or miraculous tales, each received its proper share. The *rāwī*s ‘relaters’ recited the poems of their master employees. The *quṣṣāṣ* ‘storytellers’ kept their audience amused by narrating ever new stories and fabulous legends, and so secured a prominent social position for themselves. One recalls the longevity of the story-telling traditions in the story of al-Naḍr b. al-Ḥarith’s telling episodes from the *Rustam and Isfandyār* cycle to divert

people's attention from the Prophet's call to the new religion. They were both disseminators of knowledge and entertainment stars of those early centuries, informing and amusing the public as best as possible. The night-stories (*samar al-layl*) feeding the nightly chats accompanied their listeners through the night by fantastic tales of adventure and love.

The process of transmission of knowledge from generation to generation was not much different in the East and the West in ancient times. In Greece the teachers used notes 'hypomnemata' as aids to their memories. Later when they organized and published these notes they were called syngrammata, which now were confirmed literary productions. The hypomnemata could be changed, reduced or increased from session to session according to the teacher and the delivered lecture. Consequently the notes written done by students would change depending on which lecture they had listened to. This same process explains to some extent the apparent disparity in various versions of many early Arabic books. For example *Sīra* of Ibn Isḥāq has reached us in versions differing from one another in details, such that it is not possible to substantiate the true contents of the original. Sellheim had shown that *Sīra* of Ibn Hishām is not based on a single uniform original appropriated to Ibn Isḥāq.[20] In all likelihood Ibn Isḥāq simply delivered his lectures for different groups of listeners in different places; these notes were still not committed to the bondage of books and would freely adjust their flavor and form till at some later date they were given a final shape.

Some scholars had their particular ways of teaching, putting to test, and improving their lessens. Whenever working on new subjects still not fully elaborated and fortified, they offered their ideas to the students in improvised arrangements in the form of dictations (*amālī*), a designation later used for texts having their origin in such educational settings. The literary genre of *amālī* was propagated through the practice of traditionalists and jurists who were used to present to the assembled public topics of notice in successive sessions, a method adopted by philologists and literati in other fields. Books coming to existence in this way could naturally hold diverse subjects: purely lit-

[20] *JSAI* 10 (1987), 1–16.

erary, historical, lexical, exegetical, theological, etc. The oldest known *amālī*-book by Abū Yūsuf is dated to the end of the second century (*GAS*, I, 421).

The *amālī* were ordinarily designated as *majlis* (pl. *majālis*, "Séances") and occasionally as *mujālasa* (pl. *mujālasāt*). A famous example is *al-Majālis* (or *al-Mujālasāt*) by Thaʿlab (200–91/815–904) also known as *al-Amālī*. The same is true of Ibn al-Anbārī's *al-Amālī*. However, we should keep an eye on the subtle difference sometimes visible between *majālis* and *amālī*. The former refers more properly to the nature of the gathering, debate form (*mudhākara, munāẓara*) as well as the location where the session took place, and the latter to the way the lecture was delivered: dictation. The *mujālasāt*, a double plural form, is not a comfortable title and seems to hide something, or to avoid some inconvenience. This reflects probably the fine distinction that exists between *majlis* (expressing: 1. A meeting for literary or theological discussion; 2. A class, usually in the mosque but sometimes in a private house; 3. A gathering for social pleasure and conversation), and *mujālasa*, from *jalīs* (pl. *julasāʾ*) 'participants in a social and intellectual gathering, table companions, or those who attempt parties together, often at the court of the caliph', a term partially used as a synonym to *munādamāt*. Thus *mujālasa* shares primarily the third aspect of *majlis*. As can be seen in the above bibliography on the *nadīm*, the titles are occasionally *al-Nudamāʾ wa-al-julasāʾ*, making no distinction between the two terms. *Aṣḥāb* 'associates, pupils, adherents, friends' is another synonym for both *julasāʾ* and *nudamāʾ*. Ibn Razīn al-Kātib's (6th/12th c.) *Ādāb al-Mulūk*,[21] has a chapter, *Fī munādamāt al-malik wa-ṣifat al-nadīm* (114–26). Here he refers the reader for more detail to his *al-Mujālasāt* (60, 91, 119), and says that he has already written a book on what the *nadīm* should know: *mimmā yajibu ʿalā al-nadīm* (114).

Majlis signals the nature of the scholarly discourse and the seriousness of the content; this should not be confused with the gatherings the primary purpose of which was leisure and relaxation, though even then no one shied off from putting forward a good discussion of the matter at hand. The *majālis* took place at the court, in the mosque, schools, private houses of the more affluent, work places, or even at

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[21] Ed. Jalīl al-ʿAṭiyya, Beirut 2001.

specific public squares in towns, or in Bedouin tents. This institution in fact forms part of the old curriculum of teaching. The interested students and the general public knew exactly Who was Who and where a particular debate, discussion or lecture series took place. The sessions were mostly open to the public, though only those who had an idea of the subject matter under discussion could ask questions and offer differing or conforming views vis-à-vis what they heard. A *majlis* could consist of a single address, a series of addresses on a particular issue, or the work done in the course of an entire season. The shortcomings and ambiguities in the lecture notes were removed in successive meetings by questioning. The final, polished version of the students notes was then presented to the teacher for approval. Only his signature (*ijāza*) allowed the student to relate his teaching with authority to others. After having acquired a number of such authorizations, the student was allowed to attend to higher-level classes.[22]

Certain courses would become very popular and the demand for their subject would grow so great that the *warrāqūn* or professional copyists gather to take notes and sell their copies at exorbitant prices later on. A vivid case is the sessions in which al-Farrāʾ (d. 207/822) sat to give public lectures (*jalasa yumlī*) on the *Maʿānī al-Qurʾān* (Y. 2814).

Amālī denoted the dictations of a master or the person representing him and the students who took notes. Often the final redactor and editor of the *amālī* was a student of the teacher. The *majlis* specified the partaking of the participants in the discussions, questions and answers, and more frequently the exchange of ideas that took place among the scholars present. The matter which was discussed in one meeting formed the content of the *majlis*, and in case it continued for a longer period of time, it became *majālis*. Thaʿlab's *al-Majālis* or *al-Amālī* is a product of this kind, and while time and again he responds by saying 'I do not know', the student taking notes could add differing opinions to his notes from elsewhere. *Amālī* and *majālis* disclose the circumstances of the lectures on the one hand, and point to the fact that the lessons did not have a topical focus, rather comprised a

[22] Consult Max Weisweiler, "Das Amt des mustamlī in der arabischen Wissenschaft," *Oriens* 4 (1951), 27–57; L. Gardet, "La société musulmane," 257–70; J. van Ess, "Enseignement et 'universités' dans l'Islam médiéval," *Diogène* 150 (1990).

conglomeration of ideas, sometimes a verse of the Qurʾān, a *ḥadīth*, an old Arabic poem, or a grammatical point. When the deliberated theme remained the same in successive sessions, the *amālī* or *majālis* received specific titles such as *Maʿānī al-Qurʾān*, *Gharīb al-ḥadīth*. When standing alone, *al-Majālis* or *al-Amālī* express only how the meetings were held, and in what situation, but they do not reveal much about their contents. This uncertainty may have given rise to the divergence we experience in the titles of some works, which in many ways were not always projected in advance by the teacher himself. Ibn al-Nadīm has a few extended titles, for example *Majlis ṣifat al-ibil* by Manṣūr b. ʿAmmār, for whom a large number of *majālis* are listed (F. 236).

The *amālī* constituted a significant class of teaching material in the school system of Islamic lands, covering all kinds of topics in diverse fields of scholarly endeavor from lexicographical problems and Qurʾān exegesis to poetry and philosophy. In his volume on poetry, Fuat Sezgin has a section on the *Amālī*-books in which he lists 24 titles, purportedly all about poetry, al-Rayḥānī's *Mujālasāt* among them. These are by no means the only ones. The complete index to his *GAS* encloses at least 70 other *amālī*s, in addition to 20 *majālis*. These numbers could grow further if we add literary works which are clearly products of 'dictations' and 'teaching sessions' but have been given titles more representative of their specific subject matters. For example, about the coming to existence of al-Farrā's *Maʿānī al-Qurʾān*, Abū al-ʿAbbās Thaʿlab reports: al-Farrāʾ told his students to gather so that he could *amala* 'dictate' to them on the *Maʿānī*. When they gathered in the mosque on the appointed day he joined them. The man responsible for calling to prayer was ordered to read the verses of the Qurʾān from the very beginning one after the other, and he started to explain the difficult lexical and grammatical points in them to the very end. The reason why the same scholar dictated his *al-Ḥudūd*, a detailed exposé on grammar, was that some students of al-Kisāʾī came to him and asked him to 'dictate' to them *abyāt al-naḥw* 'verses having syntactic significance' and he did so. When the third session (*majlis*) was over, some nagged that the way he was proceeding was like teaching syntax to kids, so they decided to withdraw from him. Al-Farrāʾ became angry and said: 'You asked me to give lectures (*qaʿīd* 'sitting', synonym with *julūs*), but when I took my seat, you held back. By God, I shall dictate

the grammar even when only two show up.' He dictated on the *ḥudūd* for sixteen years in his mosque next to his house (F. 73), yet his work is not listed among the *amālī*. Moreover, the word *maqāla* (pl. *maqālāt*), when used alone, is usually translated as a treatise, and when part of a book, as a section or chapter. It comes from the Arabic word *qāla* 'to say', that is, to dictate, to address, a fact that points towards the early origin of such treatises.[23] It is obvious that the manuals which resulted from the *amālī* and *majālis* meetings often carried titles not indicative of their origins.

A good description of a *majlis* in which the teacher takes his seat, his pupils sitting around him with their notebooks listening to him, is provided by Ḥājjī Khalīfa (I, 160–66). He says that the practice which was first current among the theologians, traditionalists, and linguists had died out by his time, and his attempt to revive it single-handedly did not find enough support, so he gave it up. By a close study of biographical sources on lexicographers and grammarians some technical terms about a *majlis* can be extracted: Sībawayh had a *ḥalqa* 'class', *ahl al-ḥalqa* 'students' or *aṣḥāb* 'followers', took seat in his *majlis*, which was located in the mosque. He presented his lessons by *imlā* 'dictation', offered *masʾala wa-jawāb* 'question and answer', a *mudhākara* 'discourse' and *munāẓara* 'discussion' took place; he took company (*mujālasa*) with his teacher al-Khalīl b. Aḥmad; now and then when a difference of opinion emerged among scholars on some topic, a *jamʿ* 'conference' was called upon to debate the matter in detail, as between Sībawayh and al-Kisāʾī. In linguistic the final judgment on philological matters was accorded to the Bedouins; when the time of prayer came the teacher became the prayer leader, so that his *ḥalqa* changed to his *miḥrāb* 'prayer niche'.[24]

1) *Al-Amālī* by Abū ʿUbayda Maʿmar b. al-Muthannā (d. ca. 210/825) (al-Baghdādī, *Khizāna al-adab*, V, 160).

[23] With regard to the composition and the nature of literary writing in the first two centuries of Islam, consult a series of detailed articles by Gregor Schoeler where he discusses the oral and written transmission of knowledge in early Islam: "Die Frage des schriftlichen oder mündlichen Überlieferung der Wissenschaften in frühen Islam," *Der Islam* 62 (1985), 201–30; 66 (1989), 38–67; 69 (1992), 1–43.

[24] Al-Zubaydī, *Ṭabaqāt al-naḥwiyyin* 66–72.

2) *Al-Majālis* by Abū ʿĪsā Muḥammad b. Hārūn al-Warrāq (d. 247/861) (al-Masʿūdī, *Murūj*, V, 23). al-Warrāq was a Muslim convert to Manichaeism. Nothing is known about the content of this book. Al-Masʿūdī quotes a debate over the *imāma* between Hishām b. al-Ḥakam and ʿAmr b. ʿUbayd from it.
3) *Al-Mujālasa wa-al-mudhākara* by Abū al-Ḥasan Aḥmad b. ʿAbd Allāh b. al-Mudabbir (d. 271/884) (F. 137; *GAS*, II, 621).
4) *Adab al-muʿāshara* by Aḥmad b. Muḥammad b. Khālid al-Burqī (d. 274/887 or 280/893) (al-Ṭūsī, *Fihris* 38; Y. 431).
5) *Adab al-jalīs* by Abū al-ʿAbbās Muḥammad b. Yazīd al-Mubarrad (d. 286/899) (F. 65; Y. 2684; al-Qifṭī, III, 252; Pāshā al-Baghdādī, *Dhayl*, I, 50).
6) *Al-Julasāʾ wa-al-mujālasa* 'On those who keep fellowship (with high-ranking persons), and on this fellowship' by Aḥmad b. al-Ṭayyib al-Sarakhsī (d. 286/899) (F. 321; Y. 292; *IAU* 294; F. Rosenthal, *Saraḫsī* 83).
7) *Al-Mujālasa* by Abū Ḥanīfa al-Dīnawarī (d. 282/895) (Ibn Ḥajar al-ʿAsqalānī, *al-Iṣāba*, III, 163; al-Baghdādī, *Khizāna al-adab*, II, 102; *GAL* SI, 187).

This was written in the same style of the *amālī* and *majālis* tradition of works by Thaʿlab, al-Zajjāj, al-Zajjājī and others. Brockelmann based his brief comments on this on a notice by al-Suyūṭī (*Sharḥ al-shawāhid* 193), where al-Dīnawarī seems to relate from Ibn Abī al-Dunyā (208–281/823–94). Although it was possible for Abū Ḥanīfa to have known this contemporary author, it may be that al-Suyūṭī is speaking of another Dīnawarī, namely, Abū ʿAlī al-Dīnawarī who also lived in this period, and died in 289/902. (*GAS*, IX, 205). Thomas Bauer found it difficult to believe that Abū Ḥanīfa had engaged in the field of anecdotal literature as this title implies.[25] However, Ibn Ḥajar al-ʿAsqalānī (d. 852/1448) and ʿAbd al-Qādir al-Baghdādī (d. 1093/1682) knew al-Dīnawarī's *al-Mujālasa*, and quoted from it about an event between the little known poet Suḥaym, a slave of the Banū al-Ḥasḥās, and the Prophet. Another late author, Taqī al-Dīn Abū Bakr b. ʿAlī

[25] *Das Pflazenbuch des Abū Ḥanīfa ad-Dīnawarī*, Wiesbaden 1988, 24.

b. Muhammad b. Ḥijja al-Ḥamawī (d. 837/1433) relates still another anecdote from this *al-Mujālasa*.[26]

8) *Majālis* (or *Amālī*, or *Mujālasāt*) by Abū al-ʿAbbās Aḥmad b. Yaḥyā b. Zayd b. Sayyār al-Shaybānī called Thaʿlab (200–91/815–904) (Ibn Khallikān, I, 104).[27] He was a grammarian and lexicologist.
9) *Al-Mujālasa wa-jawāhir al-ʿilm* by Abū Bakr Aḥmad b. Marwān al-Dīnawarī al-Mālikī (d. 298/910, according to Ibn Farḥūn, *Dībāj* 32; 310/922, according to Ḥājjī Khalīfa, II, 1591; or even 333/944, according to Ibn Ḥajar al-ʿAsqalānī, *Lisān al-mīzān*, I, 309).[28] This is available in two manuscripts: Paris, BN, Arabe 3481; Sofia Or. 1964.[29] Its contents consist of a series of traditions, sayings of the first caliphs, early Muslim ascetics such as Sufyān al-Thawrī, Ibrāhīm b. Adham, and al-Ḥasan al-Baṣrī, apophtegms of sages, edificatory anecdotes, fables, stories, and poems by a *ḥadīth*-specialist and student of Ibn Qutayba. The Pseudo-Ibn al-ʿArabī cites this as one of the sources of *Muḥāḍarāt al-abrār*.[30] A selection from *al-Mujālasa* was prepared as *Nukhbat al-muʾānasa min K. al-Mujālasa* (Ḥājjī Khalīfa, II, 1937).
10) *Mujālasat al-ruʾasāʾ* 'On keeping company of chiefs' by Muḥammad b. Aḥmad b. al-Ḥasan (or al-Ḥusayn) b. al-Aṣbagh b. al-Ḥarūn (d. ca. 300/912) (F. 165; Y. 2305). He had written much on *adab*.
11) *Al-Amālī* (*al-Majālis* in al-Qifṭī; *al-Mujālasāt* in Yāqūt) by Abū Bakr Muḥammad b. al-Qāsim b. Muḥammad b. Bashshār al-Anbārī (d. 328/939), a prolific author, grammarian and lexicologist, and author of one *Adab al-kātib* (Y. 2618; *GAS*, VIII, 153). It contained materials on language, grammar, traditions, exegesis, historical episodes and poetry.
12) *Ḥashwi ḥashāʾ al-jalīs* by Qudāma b. Jaʿfar al-Kātib (d. ca. 337/948) (F. 144: *ḥashwishāʾ*; Y. 2235).
13) *Majālis al-fuqahāʾ wa-munāẓarātihim* by Abū al-Ṭayyib Ibrāhīm b. Muḥammad b. Shihāb (died after 350/961) (F. 221); this was a notebook containing a record of scholarly disputations.

[26] See his *Thamarāt al-awrāq*, Cairo 1971, 478–79.
[27] This is printed as *K. al-Majālis*, Cairo 1368/1948; Cairo 1381/1960.
[28] The dates are cited by D. Gimaret, *REO* 24 (1971), 99–100.
[29] C. Brockelmann, *GAL* S III, 135.
[30] Ed. Beirut 1968, I, 11.

14) *Mujālasat al-ʿulamāʾ* by Abū al-Fatḥ ʿUbayd Allāh b. Aḥmad, Jakhjakh al-Naḥwī (d. ca. 358/969) (Y. 1574; Ḥājjī Khalīfa, II, 1591; *GAS*, II, 96; VIII, 17; IX, 16).
15) *Al-Masāʾil al-majlisiyyāt* by Ibn ʿAlī al-Fārisī (d. 377/987) (Ibn Khallikān, II, 81; *GAS*, IX, 109). A series of questions and answers about grammar.
16) *Al-Majālis* by Abū al-Ḥasan Muḥammad b. al-Qāsim Ibn al-Nassāba (was alive in 377/987) (al-Niẓāmī al-ʿArūḍī, *Chahār maqāla* 13).
17) *Al-Jalīs wa-al-anīs fī al-adab* (= *al-Jalīs al-ṣāliḥ al-kāfī*) by Abū al-Faraj al-Muʿāfā b. Zakariyyā al-Nahrawānī (390/999) (F. 293, n. 3; Y. 2702).[31]
18) *Majālis al-naḥwiyyīn* 'Sessions of grammarians' by ʿĀmir b. Jaʿfar b. Muḥammad b. ʿAqīl (Abū Ḥayyān al-Andalusī, *Tadhkirat al-nuḥāt* 724). Al-Andalusī relates 38 sessions among diverse scholars, for example, a *majlis* of al-Kisāʾī with Abū Muḥammad al-Yazīdī, one with Abū Yūsuf al-Qāḍī in the presence of the Caliph Hārūn al-Rashīd, and another with a Bedouin; *majlis* of al-Aṣmaʿī with al-Māzinī, with al-Kisāʾī, and with Khalaf al-Aḥmar; 809–10). These were all renowned grammarians and linguists who occasionally sat together to discuss matters of common interest in their respective fields.
19) *Al-Mujālasāt* by Abū al-Qāsim Manṣūr b. Jaʿfar al-Ṣayrafī (al-Sarrāj, *Maṣāriʿ al-ushshāq*, II, 243, 245).
20) *Al-Majālis wa-al-Musāyarāt* by al-Nuʿmān.[32]
21) *Al-Majālis* by Ibn al-ʿArīf, Abū al-ʿAbbās Aḥmad b. Muḥammad b. Mūsā (d. 536/1141) (Ibn Khallikān, I, 169; Ḥājjī Khalīf, II, 1591). This is a *ṣūfī* tractate edited as *Maḥāsin al-majālis* and translated by Miguel Asin Palacios, Paris 1933.
22) *Al-Mujālasāt* by Ibn Razīn al-Kātib (6th/12th c.) (he mentions this in his *Ādāb al-Mulūk*, 60, 91, 119).

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[31] This is a standard *adab*-anthology and has been published as *al-Jalīs al-ṣāliḥ al-kāfī* by Muḥammad Mursī al-Khūlī and Iḥsān ʿAbbās, 4 vols., Beirut 1993. See Albert Dietrich, "Das Kitāb al-Ǧalīs wa-'l-anīs des Muʿāfā, ein wertvolles altes Adab-Werk," *ZDMG* 105 (1955), 270–86.

[32] Manuscript, S.O.A.S. no. 25734; cf. *BSOS* 7 (1933–35), 33; and S. M. Stein, "Heterodox Ismāʿīlism at the time of al-Muʿizz," *BSOAS* 17 (1955), 10–33.

11. *Al-Anwāʿ* الأنواع (n. 23, 51)

This title appears twice in the list of the *Fihrist*; other biographers (Yāqūt, al-Ṣafadī, Ḥājjī Khalīfa) have *al-Īqāʿ* instead of the second occurrence. Since in the older literature *anwāʿ* regularly forms part of a longer heading, some specifying component is probably missing here. Was the second one perhaps *Anwāʿ al-īqāʿ*? In his bio-bibliographical notes on al-Kindī, Ibn al-Nadīm has arranged this author's numerous writings under several rubrics: Books on Philosophy, Logic, Music, Astronomy, etc. One group is called *Anwāʿiyyāt*, 'Books having *anwāʿ* in their titles' with some thirty treatises such as: *Fī anwāʿ al-jawāhir al-thamīna, Fī anwāʿ al-ḥijāra, Fī anwāʿ al-suyūf wa-al-ḥadīd, Fī anwāʿ al-naḥl wa-karāʾimihī, Fī anwāʿ al-ʿaṭr*, etc. (F. 320).

Another point to be checked in this respect is the possibility of a confusion between الأنواع, *al-Anwāʿ* and الأنواء, *al-Anwāʾ* 'On popular astronomy,' books that signify the studying of conditions in the heavens and the atmosphere. Ibn al-Nadīm gives 22 *anwāʾ*-books. Many covered philological issues in this field.[33] Ibn Qutayba has one *al-Anwāʾ*,[34] to which he refers in his *al-Maʿānī al-kabīr* (p. 375, 738). Krenkow read this *al-Anwāʿ* but thought that it must have been identical with *al-Riyāḥ* 'The winds', one of the lost 'books' of *al-Maʿānī al-kabīr* as enumerated by Ibn al-Nadīm.[35] However, this is only a misreading or misprint for *al-Anwāʾ* which is a separate book and has nothing to do with *al-Maʿānī al-kabīr*. As can be seen, a confusion between the two forms is possible, but we have no hint at al-Rayḥānī's occupation in this field.

1) *Al-Anwāʿ* by Jābir b. Ḥayyān (d. ca. 200/815) (F. 421; Ibn Khallikān, IV, 356). This was one of Jābir's alchemistic works.
2) *Al-Anwāʿ* by Abū Bakr Muḥammad b. Yaḥyā b. ʿAbbās al-Ṣūlī (d. ca. 335/946) (F. 168; Y. 2678; Ḥājjī Khalīfa, II, 275; Pāshā al-Baghdādī,

[33] *EI*[2], s.v. "Anwāʾ," by Ch. Pellat, I, 523–24.

[34] Hyderabad 1956.

[35] "The Kitāb Maʿānī ash-shiʿr," *IC* 9 (1935), 447. Ibn Qutayba's *al-Maʿānī al-kabīr* consists of seven 'books' in the printed version, but Ibn al-Nadīm (F. 85) informs us that the original had twelve and gives their names.

Dhayl, II, 275; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, II, 449; *GAL* SI, 219).

Al-Ṣūlī was an *adīb* and a bibliophile, author of history books, a collector of poems, and a *nadīm* to the caliph. Ibn al-Nadīm adds that he did not finish his *al-Anwāʿ*. Al-Muʿāfā (d. 390/999), in his *adab*-anthology *al-Jalīs al-ṣāliḥ*, in an attempt to justify his own compilation, states that others before him had composed similar books of lesser quality giving them names such as *al-Jawāhir, Zād al-musāfir, al-Zahra*, or *Uns al-waḥda*; al-Mubarrad called his *al-Kāmil*, and al-Ṣūlī called his *al-Anwāʿ* (I, 161–62). According to this instructive statement al-Ṣūlī's *al-Anwāʿ* was a collection of all varieties of entertaining anecdotes of the *adab*-kind, comprising much poetry, with occasional linguistic sideways. Al-Mubarrad, primarily a lexicographer, naturally has included a higher percent of philological comments, whereas al-Qālī's similarly conceived *al-Amālī*, has a larger number of poems with a good portion of *ḥikam*.[36]

3) *Anwāʿ al-asjāʿ* 'The varieties of rhymed prose' by al-Ḥusayn b. ʿAbd al-Raḥmān b. al-Walīd, known as Ibn Abī al-Zalāzil (d. 354/965) (Y. 1129. Al-Thaʿālibī, *Yatīmat al-dahr*, I, 307, calls him Ḥasan b. ʿAbd al-Raḥmān al-Zalzālī and gives the title only as *al-Asjāʿ*). He was a secretary and an expert in philology.
4) *Al-Anwāʿ* by Aḥmad b. Muḥammad b. ʿUmar b. al-Jarrāḥ b. Mūsā al-maʿrūf bi-Ibn al-Jundī (4th/10th c.?) (al-Ṭūsī, *Fihris* 45).
5) *Al-Anwāʿ wa-al-taqāsīm* (also *al-Taqsīm wa-al-anwāʿ*) in five volumes by Ibn Ḥibbān Muḥammad b. Ḥibbān b. Aḥmad al-Bustī (d. 354/965) (al-Dhahabī, *Siyar,* IX, 235; XIV, 115, 468; XVI, 97; XX, 10, 21; XXII, 115; XXIII, 328; Ahlwardt n. 1268, 1297. This is the same as his *Ṣaḥīḥ*. Ibn Ḥibbān, *Rawḍat al-ʿughalāʾ* 9).
6) *Anwāʿ al-ʿulūm wa-awṣāfuhā* by Ibn Ḥibbān Muḥammad b. Ḥibbān b. Aḥmad al-Bustī (d. 354/965) (al-Dhahabī, *Siyar,* XVI, 95).
7) *Anwāʿ al-duʿāʾ* 'The varieties of supplications' by Ḥamza al-Iṣfahānī (d. ca. 360/970) (F. 154; al-Qifṭī, I, 336).
8) *Anwāʿ al-jimāʿ* by al-Amīr ʿIzz al-Malik Muḥammad b. ʿUbayd Allāh b. Aḥmad al-Ḥarrānī known as al-Musabbiḥī (d. 420/1029) (Āghā

[36] See al-Baghdādī, *Khizānat al-adab*, VI, 296.

Buzurg al-Ṭihrānī, *al-Dharīʿa*, II, 450. Ibn Khallikān (IV, 378) calls this *al-Mufātaḥa wa-al-munākaḥa fī aṣnāf al-jimāʿ*).

9) *Al-Anwāʿ* by Abū al-Ḥasan, known as Ibn al-Jundī Aḥmad b. Muḥammad b. ʿImrān b. Mūsā (5th/11th c.) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, II, 449).
10) *Risāla fī Anwāʿ al-aʿdād wa-ṭarāʾif al-aʿmāl mimmā jamaʿahū min mutaqaddimī ahl al-ʿilm* by Abū al-Ṣaqr al-Qabīṣī (*GAS*, V, 315).
11) *Anwāʿ al-riqāʿ fī al-asjāʿ* 'Various notes on rhymed prose' by ʿAlī b. al-Ḥasan al-Shamīm al-Ḥillī (d. 601/1204) (Y. 1696; al-Qifṭī, II, 246).

Based on the above list, I can imagine that at least one of our two *al-Anwāʿ* was an *adab*-book similar to the one by al-Ṣūlī (n. 2), a collection of short historical anecdotes in prose, chosen poems, as well as informative and entertaining narratives of diverse nature.

12. *Al-Īqāʿ*
الإيقاع (n. 51)

One of the independent contributions of the Muslim world to the history of the theory of music is the science of the musical meters and rhythmic (*īqāʿ*). The Arabic designation of this scientific branch recalls the older praxis in which the meters of a song were determined by simple singing and marking the lines with a beater (*qaḍīb*). The 'letting fall' (*īqāʿ*, the verbal noun of the IV form in accusative state) of the beater on a thing was adopted to designate the meters in the theory of music. The fully expanded system consists of determining the length of tunes and pauses, the dividing of the melodic process-progress in metric unites, as well as the tempo and the agogic. Hence the *īqāʿ* is in no way limited to instrumental play or even rhythm producer, or the beat instruments, rather, it constitutes a significant part of every metric melody that makes up the court music in Arabic, Persian and Turkish, whether sang accompanied with instruments or simply played by an instrument.[37]

[37] For a study of the Arabic books on songs, singing, singers, and music in general see Henry George Farmer, *The sources of Arabic music*, Leiden 1965. Books on rhythm constitute only a small part of this vast literature.

The earliest known Arabic collection of songs, *al-Mu'nis*, composed by the Persian singer Yūnus al-Kātib (died at the age of over 80 years, ca. 147/765), contained no information as to how the songs were to be sung. A version of this book used by Ibn Khurdādbih (d. 300/912) had included only the prosodic meters of the songs.[38] Nothing is known about Yūnus' *Kitāb al-Naghm* 'Book of Melody' (F. 162), which was probably the first Arabic treatise on the theory of music.[39] Although no traces of the impact of the 'discoverer' of the *'arūḍ*, al-Khalīl b. Aḥmad (d. ca. 175/791) on the *īqāʿ* can be found, nonetheless, the first book on musical meters (rhythm) in Arabic is attributed to him.[40] This was perhaps an early attempt to extend his principles of prosody to the study of music. That he had expressed at least some opinion about music is evident from the sharp critic he received from al-Jāḥiẓ. Al-Jāḥiẓ stated that because al-Khalīl was an expert in the field of language and prosody, he thought of himself as an expert in all other fields including music, about which he wrote without having any in-depth information.[41] According to Isḥāq al-Mawṣilī, however, a reform or rather the first standardization of the musical nomenclature was done by his father Ibrāhīm al-Mawṣilī (d. 188/804), a student of Yūnus al-Kātib.

In the earliest known Arabic theory of music, the meter constitutes the main element of melody, and the melodic modus is subordinated to it. Not infrequently the *īqāʿ* alone was the musical title of a song representing further musical details. Then followed a 'way' (*ṭarīqa*, pl. *ṭarāʾiq*, Persian *rāh*) of the 'first-heavy' meter, etc. The basic melodic forms (*uṣūl*, sing. *aṣl*; today also *awzān*, sing. *wazn*) of 'heavy' and 'light' meters, as well as the *hazaj* and the *ramal* were developed, following the study of prosodic meters (*ʿarūḍ*), into a system of modes responding to the requirements of a theory of music. This led to the known melodic names (*al-thaqīl al-awwal, khafīf al-thaqīl al-awwal, al-thaqīl al-thānī, al-khafīf al-thaqīl al-thānī, ramal, khafīf al-ramal, hazaj, khafīf al-hazaj*) that succeeded to establish themselves, later to be adopted and canonized by theoreticians such as the great al-Fārābī.

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[38] F. 162; G. Farmer, *Sources* 1; E. Neubauer, "Die Theorie vom Īqāʿ. I. Übersetzung des Kitāb al-Īqāʿāt von Abū Naṣr al-Fārābī," *Oriens* 21–22 (1968–69), 107.

[39] G. Farmer, *Sources* 1.

[40] F. 49; G. Farmer, *Sources* 1.

[41] *Ḥayawān*, I, 150; and *Ṭabaqāt al-mughanniyyin*, in his *Rasāʾil*, Beirut 1987, 218.

In the beginning the study of music was divided into two major parts: the rhythm (*īqāʿ*) and the melody (*naghm*). Many authors have written separate monographs on one or the other of these two areas. Yaḥyā b. ʿAlī al-Munajjim's (d. 300/912) *Risāla fī al-Mūsīqī* is about melody.[42] Later authors such as Ibn Zayla, a student of Ibn Sīnā, divided the field of music into sound 'song' (*ṣawt*), which he called 'composition', and time (*zamān*) which he called rhythm (*īqāʿ*). Like many of his predecessors, he used Persian technical terms for the naming of melodies: *yak-gāh, dū-gāh, sih-gāh, chahār-gāh*, etc.[43]

Although Yāqūt, al-Ṣafadī and Khwānsārī enlist *al-Īqāʿ* among al-Rayḥānī's works, Ibn al-Nadīm, who is their source, does not, and that is perhaps the reason why al-Rayḥānī is never mentioned in modern literature in relation with the history of Arab-Muslim music. With the *Īqāʿ*, al-Rayḥānī joins the circle of the very first group of scholars who engaged in analytical discussion of music and took the initial steps to develop a theory of musical rhythms in Arabic. What ideas he put forward and how he proceeded in his work cannot be determined. That he was a person interested in poetry and music, and socially stood in a position to be able to express opinions on such subjects can be taken for granted. Moreover, 1) A book on rhythm is credited to him, and nothing speaks against this attribution. 2) Books of this sort were usually composed by people who frequented the court; he was one such person. 3) He was a poet, a *ẓarīf* (affected elegance) and was called *zindīq* (i.e. he engaged in an unorthodox way of life; or was of dubious morality, given in drinking, music and dance). 4) We have seen that he sent some of his poems to the musician-singer Isḥāq al-Mawṣilī to sing. This not only ascertains his acquaintance with Isḥāq, but also hints that they might have been engaged in some kind of scholarly exchange even with regard to music.

Other books written on rhythm and melody in this early period:

1) *Al-Īqāʿ* 'Book of Rhythm' by al-Khalīl b. Aḥmad (d. ca. 175/791) (F. 49; Y. 1271; *Lisān al-ʿArab*, VIII, 408; G. Farmer, *Sources* 1).
2) *Al-Naghm* 'Book of Melody' by al-Khalīl b. Aḥmad (d. ca. 175/791) (F. 49; Y. 1271; G. Farmer, *Sources* 1).

[42] *Risālat Ibn al-Munajjim fī al-Mūsīqī*. Ed. Yūsuf Shawqī, Cairo 1976.
[43] Abū al-Manṣūr al-Ḥusayn Ibn Zayla, *al-Kāfī fī al-mūsiqī*, Cairo 1964.

3) *Al-Naghm wa-al-īqāʿ* 'Book of Melody and Cadence' by Isḥāq b. Ibrāhīm al-Mawṣilī (d. 235/849) (F. 158; Y. 615; P. Sbath, *Choix de livres*, n. 885; G. Farmer, *Sources* 3).
4) *Al-Kharhiyya*, *wa-huwa K. al-Naghm* 'The Book of Kharhiyya, and that is, the Book of Melody' by ʿAlī b. Dāwūd (d. 235/849) (F. 134). This is not mentioned by G. Farmer. ʿAlī b. Dāwūd was the secretary of Zubayda the queen of Hārūn al-Rashīd. He followed the example of Sahl b. Hārūn in his literary production. Al-Kharhiyya is either corrupt, or the meaning behind it is lost?
5) *Risāla fī al-īqāʿ* 'Treatise on rhythm' by al-Kindī (d. ca. 252/865) (F. 317; *IAU* 290; G. Farmer, *Sources* 8). According to the testimony of al-Fārābī, al-Kindī was fully dependent on Isḥāq al-Mawṣilī in this field. (Neubauer, 1994, 115).
6) *Al-Muʾnis* by al-Kindī (d. ca. 252/865) (Ibn Ṣāʿid al-Andalusī, *Ṭabaqāt al-umam* 52).
7) *Al-Naghm wa-al-Īqāʿ* 'Melody and Rhythm' by Abū Ayyūb Sulaymān b. Ayyūb b. Muḥammad al-Madīnī (3rd/9th c.) (F. 165; Y. 1386) G. Farmer, *Sources* 12. One of the *ẓurafāʾ* and *udabāʾ*, interested in singing and the histories of singers, who, as we have seen above, had also written about the *nudamāʾ*.
8) *Al-Muʾnis fī al-mūsīqī* 'Companion book on music' by the Ṭāhirid prince Manṣūr b. Ṭalḥa b. ʿAbd Allāh b. Ṭāhir b. al-Ḥusayn (d. ca. 298/910), which al-Kindī (d. ca. 252/865) had seen and found it excellent (F. 130; G. Farmer, *Sources* 24).
9) *Al-Muʾnis* by Aḥmad b. Abī Ṭāhir Ṭayfūr (d. 280/893) (F. 163; Y. 284). Was this, like n. 7 above, or that of Yūnus al-Kātib, a book about music? It would be exciting to find a student of al-Rayḥānī writing on music.
10) *Al-Īqāʿ* by Arasṭakās (i.e. the Aristotelian Aristoxenus of Tarent, 2nd half of the 4th c. BC; Rhythmic Elements = Rhythmika stoicheia) (F. 330). He is said to have had another book known in Arabic as *al-Rīmūs* (perhaps Rhythmus?) G. Farmer (*Sources* 15) reads this *ruʾūs* 'Book of musical principles'.[44]

[44] G. Farmer (*Sources* 20 n. 117) attributes a *K. al-Īqāʿ* to one Qanṭawān al-Bābilī (Philemon of Babylon?) citing the Flügel edition of the *Fihrist* 270, but no such book under this name is to find there.

11) *Al-Mūsīqī al-kabīr* by al-Fārābī, Abū Naṣr Muḥammad b. Muḥammad b. Ṭarkhān (d. ca. 339/950). Ed. ʿAṭṭās ʿAbd al-Malik Khashaba and Maḥmūd Aḥmad al-Ḥifnī, Cairo 1967. Partial French translation by J. P. Land. Leiden 1885.
12) *Al-Īqāʿāt* 'Book of rhythms' by al-Fārābī (d. ca. 339/950).[45]
13) *Kitāb al-Naghm* by Abū al-Farāj al-Iṣfahānī (d. 356/967) (G. Farmer, *Sources*, 31).

13. *Al-Muwashshaḥ*
الموشح (n. 10)

14. *Al-Washīḥ*
الوشيح (n. 24)

Both are mentioned in major lists, the latter with variants *al-Washīj* الوشيج 'Closely tied', and *al-Wasīḥ* الوسيح (not recorded in dictionaries).

Muwashshaḥ (pl. *muwashshaḥāt*) signifies, among other things, 'A form of Arab poetry arranged in stanzas,' which immediately recalls the early Andalusian genre of poetry known as *Muwashshaḥāt*. A *muwashshaḥ* is a poem in which the rhymes alternate like a *wishāḥ* or *wushāḥ* وشاح (an ornamented necklace or belt worn by women; in older times, a double band worn sash-like over the shoulder). The *muwashshaḥ* poet is *washshāḥ*, and the composition of such poems itself is *tawshīḥ*.

Al-Rayḥānī and his *al-Muwashshaḥ* are cited once again independent from the standard lists, curiously enough, under the heading 'The books about literary pursuits which I happened upon, but which are composed by persons whose status is not known after careful investigation' (F. 196–97). This whole section in the *Fihrist* is indeed a curious one, probably added at the end of the 'Forth Book,' by a copyist who was rather ignorant of the full content of the *Fihrist*. How could Ibn

[45] Translated by E. Neubauer, "Die Theorie vom Īqāʿ. I. Übersetzung des Kitāb al-Īqāʿāt von Abū Naṣr al-Fārābī," *Oriens* 21–22 (1968–69), 196–232.

al-Nadīm not have known al-Rayḥānī, al-Kindī, Muḥammad b. Saʿd, and a host of other famous authors mentioned here, whose works he names elsewhere in his book? In any case, this unreliable statement puts *al-Muwashshaḥ* among literary books (*kutub al-muṣannafa fī al-ādāb*), which is plausible by itself.

The debate on the origin of the *Muwashshaḥāt* is very old. The participants in the debate can be grouped into two parties: those who stand for the emergence of this genre of poetry in the West, as a product of interaction between a foreign Islamic culture and the older local Andalusian traditions; and those who see in these poems impulses gaining momentum in the East, Baghdad the flourishing center of Arabic literature. That the earliest available specimens come from southern Spain is acknowledged by both parties. The advocates of the Baghdad line are still required to offer substantial verifiable material from the East in order to document the transfer of this genre from East to West. The classic *musammaṭ* has been advanced as the missing link between the two traditions.

The *musammaṭ* is a strophic poem the origin of which goes back at least to the 2nd/8th century in Baghdad. The number of stanzas in a *musammaṭ* is not fixed. Each stanza usually has four to seven lines all similarly rhymed. The rhyme changes from one stanza to the next. Each stanza is separated from the next by a single line of a different rhyme (*simṭ*, pl. *asmāṭ*). This rhyme is maintained at the end of each stanza throughout the poem. Occasionally the *simṭ* of the fist stanza shares its rhyme (e.g. *aaaa bbba ccca* or *aaaaa bbbba cccca*). The *muwashshaḥ*, on the other hand, consists mostly of five stanzas each of three or four lines with internal rhymes, followed by two distinct lines which have a different mutual rhyme kept throughout the poem (*simṭ*). There is an obvious relationship between the two forms, such that the *tawshīḥ* can be considered as a further development of *tasmīṭ*. The required link should be a *musammaṭ* that has a *taḍmīn* (borrowing confirmed lines from previous poets), which would then be the precursor of the final part, or the *kharja* (which could have been original verses by the poet himself) of the *muwashshaḥ*. *Taḍmīn* was frequently employed by Abū Nuwās, especially in his wine poetry or *khamriyyāt*, and at the end of his non-strophic poems. Considering the strong influence of

Abū Nuwās' poems, especially his *khamriyyāt* and love-poems, on the motifs of the Andalusian *muwashshaḥāt*, it is also possible to imagine an influence of his *taḍmīn*s on the formation of the *kharja*s. Following Schoeler, I am convinced that the early *muwashshaḥāt* were the further development of the *musammaṭ*, in which only *simṭ* (one line) was replaced by two lines (or more) of the *kharja*, with other slight modifications. Whether the two titles under review had anything to do with the debates on the Hispano-Arabic form of poetry remains a pure conjecture.[46]

1) *Al-Muwashshaḥ* by Muḥammad b. Ḥabīb (d. 245/859) (F. 119; Y. 2482), the author of *K. al-Muḥabbar* 'The Adorned'. Nothing is known about this book.
2) *Al-Wishāḥ* 'Ornament' by Ibn Durayd (223–321/837–933) (F. 67; Y. 2495; al-Suyūṭī, *Bughya al-wuʿāt*, I, 78; Ibn Khallikān, III, 324). This concentrated on bynames and sobriquets of poets, but also on historical and genealogical matters in an imitation of Muḥammad b. Ḥabīb's *K. al-Muḥabbar*.[47]
3) *Al-Muwashshaḥ* by Abū al-Ṭayyib Muḥammad b. Aḥmad b. Isḥāq al-Washshāʾ (d. 325/936) (F. 94; Y. 2304; Qifṭī, III, 62).
4) *Al-Muwashshaḥ* by Abū ʿUmar Muḥammad b. ʿAbd al-Wāḥid al-Lughawī al-Zāhid al-Muṭarriz, known as Ghulām Thaʿlab (d. 345/956) (F. 82; Y. 2559; Ḥājjī Khalīfa, II, 1903, adds: *fī asmāʾ al-shuʿarāʾ*; instead of this al-Qifṭī, III, 177 has *al-Muwaḍḍaḥ*). Abū ʿUmar was a Shīʿī scholar, and a linguist of the first rank.

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[46] The bibliography on the *Muwashshaḥāt* is vast. Consult Jareer A. Abu-Haidar, "The kharja of the Muwashshaḥ in a new light," *JAL* 9 (1978), 1–13; idem, "The muwashshaḥāt: Are they a mystery?" *al-Qantara* 13 (1992), 63–81; idem, "The Arabic origins of the muwashshaḥāt," *BSOAS* 56 (1993), 439–58. F. Corriente, "The meters of the Muwaššaḥ, an Andalusian adaptation of ʿArūḍ (A bridging hypothesis)," *JAL* 13 (1983), 76–82; idem, "Again on the metrical system of Muwaššaḥ and Zajal," *JAL* 17 (1986), 34–49. Gregor Schoeler, "Die hispano-arabische Strophendichtung: Entstehung und Beziehung zur Troubadour-Lyrik," in *Actes du Congrès de l'Union Européenne des Arabisants et Islamisants*. Aix-en-Provence 1976, 243–66 ; idem, *EI*², s.v. "Muwashshaḥ," VII, 809–12.

[47] *EI*², s.v. "Ibn Durayd," by J. W. Fück, III, 757–58; Jörg Kraemer, *ZDMG* 110 (1961), 259.

5) *Al-Muwashshaḥ* by al-Marzubānī (d. 384/994) (F. 147; Qifṭī, III, 182; ed. Cairo 1965). This large book consists of a collection and comprehensive critical review of the points earlier authorities had found objectionable in the poems of famous poets such as: errors of pronunciation, inconsistent uses of vowel sings in verses, violating the rules governing rhyme, or repetition of the rhyme in a verse. As a whole, this book forms a major contribution to the formation of the Arabic theory of rhetoric.

15. *Al-Ikhwān ‘On Friends’*
الإخوان (n. 20)

Al-Ikhwān appears in most of our lists, and the reading is assured. The title implies that it was a book devoted to companionship, measures for its enhancement and a set of propositions to be observed or avoided by those who enter a relationship. *Ikhwān* has several significations.

16. *Sharḥ al-hawā wa-waṣf al-ikhāʾ*
شرح الهوى ووصف الإخاء (n. 27)

‘Exposition of love and Description of friendship’.[1] *Ikhāʾ*/*ukhwa* means ‘brotherliness, friendship’, and *hawā*: ‘love, affection, passion, longing’.

17. *Shaml wa-ulfa ‘Union and friendship’*
شمل وألفة (n. 17)

Shaml wa-ulfa, recorded also as *Shaml al-ulfa*, *al-Shaml wa-al-ulfa*, was apparently on love and friendship.

The literature on friendship and love has found numerous patrons among Muslim authors. Treatises expounding friendship enclose letters and anecdotes of a purely private nature, or of private communications of interest to others. Personal notes or poems addressed to friends, when revealing a mastery of language and unique formulations, have always had a great appeal to the Arabic reading public. Distinctly articulated tracts on cordial relations or witty experiences among friends from an ethical, social, or religious point of view form a

[1] Ghazi, *Arabica* 4 (1957), 166, translates this as ‘guide d’amour et mentor de l’amitié’.

solid component in the corpus. What guaranteed the further relation of a given piece was the beauty and forcefulness of its composition, so much so that when al-Thaʿālibī (d. 429/1037) made a collection of such texts, he found no better title for his book than *Siḥr al-balāgha* 'The magic of elegance'.[2] Friendship is quite naturally closely tied with other categories of relationship. The *nudamāʾ*, for example, though they entered into boon-companionship with the caliph, governors, or high ranking dignitaries, could have established close friendly relations with their patrons. Thence the literature dedicated to this group belongs here too. In the course of time, a substantial amount of work in prose and verse has been produced the historical development of which is still in need to be sketched.

The origin of the so-called *ikhwāniyyāt*, or *adab al-ṣadāqa*, expositions on human ties, goes back to the earliest stages of Arabic literature. The process of material production leading to their creation was cumulative. As soon as the first moderate tracts or monographs emerged, new compilers followed suit, taking over many of the older sketches, adding new ones and rearranging the old in accordance with their taste and purpose. The reliance of later compilers on their precursors was so unmitigated that it sometimes allows us to reconstruct some lost earlier works. In addition to specialized books on the subject, the later *adab*-encyclopedias have often chapters on friendship and love.

The Umayyad secretary ʿAbd al-Ḥamīd b. Yaḥyā al-Kātib (d. 132/749) was perhaps the first to write a *Risāla ilā al-kuttāb* that can be reckoned among the *ikhwāniyyāt* addressed to his friends and secretarial colleagues. Here he recommends the sciences and fields of study the secretaries needed to master for successfully performing their responsibilities in the service of the caliph.[3] ʿAbd al-Ḥamīd's friend and contemporary Ibn al-Muqaffaʿ (d. ca. 145/762) assigned half of his famed *al-Ādāb al-kabīr* (*ĀK* 98–134) to an elaboration of rules of conduct and practical ethics, mostly of a general Machiavellian tinge, that should govern the relationship among the *ikhwān*: whom to choose to interact with, how to differentiate between good and evil people,

[2] Damascus 1350.
[3] I. ʿAbbās, *ʿAbd al-Ḥamīd* 281–88.

generosity towards one another, offering good advice and assistance, being compassionate, and observing fidelity at all costs: he goes so far as to say that one should be prepared to sacrifice oneself and ones wealth for a sincere friend: "Spend your money and blood on your friend, your assistance and gift on your acquaintances, and your allegiance and smile on the general public" (*ĀK* 98).

Al-Rayḥānī could be considered as an appropriate representative of the next generation of authors who shared the principles set by Ibn al-Muqaffaʿ. He has extracted and used roughly about half of Ibn al-Muqaffaʿ's *Fī al-aṣdiqāʾ* 'On friends'. Just as in his *al-Adab al-ṣaghīr* to which he attached the maxims he mined from *Kalīla wa-Dimna*, here too, al-Rayḥānī shortened *Fī al-aṣdiqāʾ* and added new pieces written by himself or taken from elsewhere, to create his *Kitāb al-Ikhwān*? Al-Rayḥānī's heavy debt to Ibn al-Muqaffaʿ is a good sign that he endorsed the views expressed by his renowned forerunner. Thus he says one should protect his friend even if he were in fire (# 496), should leave quarreling and joking with a friend aside, and not to withdraw from him in despite even if he strews dirt into his mouth (# 657); he should go with him in the name of God with justice wherever he goes, affix his love to him, and assist him in all that is allowed and is commendable (# 795). In fact the majority of the maxims in R are one way or another miscellaneous recommendations for interacting with friends and inter-human relationship.

1) *Asbastūs fī ittikhādh al-ikhwān* by Sahl b. Hārūn (d. 215/830) (F. 134). Sahl's friend al-Jāḥiẓ (*Bayān*, I, 52) gives this simply as *al-Ikhwān*.
2) *Adab al-ikhwān* by al-Madāʾinī (d. ca. 225/839) (F. 117; Y. 1858: *Ādāb al-ikhwān*; Pāshā al-Baghdādī, *Dhayl*, I, 50; P. Sbath, *Choix de livres*, n. 2). A part of the activity of this prolific historian was concentrated on *adab*, in works such as: *al-Muruwwa, Dhamm al-ḥasad* (F. 117; Y. 1858; P. Sbath, *Choix de livres*, n. 430).
3) *Al-Ikhwān* by al-Jāḥiẓ (d. 255/868) (F. 211; Y. 2119; P. Sbath, *Choix de livres*, n. 63).
4) *Rasāʾil ilā al-ikhwān wa-al-khulaṭāʾ* by al-Jāḥiẓ (*Ḥayawān*, I, 7; perhaps same as his *Ikhwāniyyāt*, see Ch. Pellat, "Nouvel inventaire," 141).
5) *Risāla ilā Abī al-Faraj al-Kātib fī al-mawadda wa-al-khulaṭāʾ* by al-Jāḥiẓ (Sandūbī, *Rasāʾil* 303–16; al-Jāḥiẓ, *Rasāʾil al-adabiyya* 407–18).

6) *Al-Ikhwān* by Aḥmad b. Muḥammad b. Khālid al-Burqī (d. 274/887 or 280/893) (Y. 431; Ibn Shahrāshūb 9 n. 54; al-Ṭūsī, *Fihris* 38). He has written several *adab*-books such as *Adab al-muʿāshara, Madhāmm al-akhlāq, Adab al-nafs, al-Amthāl.*
7) *Al-Ikhwān wa-al-aṣdiqāʾ* by Muḥammad b. Isḥāq b. Ibrāhīm b. al-Mughīra Abū al-ʿAnbas al-Ṣaymarī (d. 275/888), a boon-companion of the Caliph al-Muʿtamid (256–79/870–92) (F. 169; Y. 2422; Pāshā al-Baghdādī, *Dhayl,* II, 264; idem, *Hadiyya*, I, 19).[4]
8) *Al-Ikhwān* by Ibn Qutayba (d. 276/889 (F. 85); this is one of the ten 'books' of his *ʿUyūn al-akhbār*, III, 1–117.
9) *Al-Ikhwān* by Ibn Abī al-Dunyā (d. 281/894) (al-Dhahabī, *Siyar*, XIII, 401; Ḥājjī Khalīfa, II, 1387; Ms. Lampur, India 1/358; also in Maktabat al-Dirāsāt al-ʿUlyāʾ, Baghdad, Majmūʿa, n. 7/1142, folios 252–82).[5]
10) *Taghyīr al-ikhwān* by Ibn Abī al-Dunyā (d. 281/894) (al-Dhahabī, *Siyar*, XIII, 402).
11) *Faḍl al-ikhwān* by Ibn Abī al-Dunyā (d. 281/894) (this is mentioned in the list of his works in the introduction to the edition of his *Iṣlāḥ al-amwāl*, 1990, 36–62, n. 162).
12) *Murāsilāt al-ikhwān wa-muḥābāt (muḥāwirāt) al-khullān* by Abū al-Ḥasan ʿAlī b. Mahdī al-Kasrawī (d. ca. 283/896) (F. 167; Y. 1980; P. Sbath, *Choix de livres*, n. 789).
13) *Adab al-jalīs* by al-Mubarrad (d. 286/899) (F. 65; Y. 2684; Pāshā al-Baghdādī, *Dhayl*, I, 50).
14) *Mukātabāt al-ikhwān bi-al-shiʿr* by ʿAbd Allāh b. al-Muʿtazz (d. 296/908) (F. 130; Y. 1526; Ibn Khallikān, III, 77). Some of these poems were exchanged between Ibn al-Muʿtazz and his friend ʿAlī b. Mahdī al-Kasrawī.
15) *Al-Ṣidq wa-al-ikhlāṣ* by al-Ḥusayn b. Manṣūr al-Ḥallāj (d. 309/921) (F. 243).

[4] Ch. Pellat, "Un curieux amuseur baġdādien: Abū l-ʿAnbas aṣ-Ṣaymarī," *Studia Orientalia*, Halle 1968, 133–37.

[5] This has been edited by Muḥammad ʿAbd al-Raḥmān Ṭawāliba and Najm ʿAbd al-Raḥmān Khalaf, Cairo 1988; and by Muṣṭafā ʿAbd al-Qādir ʿAṭā, Beirut 1988. I have not seen these.

16) *Ḥuqūq al-ikhwān* by Abū al-Naḍr Muḥammad b. Masʿūd al-ʿAyyāshī (3rd/9th c.) (F. 245; Ibn Shahrāshūb 89). A Shīʿī scholar from Samarqand.
17) *Ittikhādh al-ikhwān wa-mā yajibu lahum* by Ibn ʿAbd Rabbih (d. 328/939); this is one of the 'books' of his *ʿIqd*, II, 304–69.
18) *Al-Ikhwān* by Ibn Bābawayh [Bābūya] al-Qummī, ʿAlī b. al-Ḥusayn b. Mūsā (d. 329/940) (Ibn Shahrāshūb ed. Najaf 1961, 65; ed. Tehran 1353, 59, has *al-Aḥzān* instead; Pāshā al-Baghdādī, *Dhayl*, II, 264; idem, *Hadiyya*, I, 678; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, I, 382).
19) *Al-Rasāʾil al-sulṭāniyyāt wa-al-ikhwāniyyāt* by Abū Saʿīd Sinān b. Thābit b. Qurra (d. 331/942) (Y. 1405).
20) *Al-Ikhwān* by Abū Jaʿfar Aḥmad b. al-Ḥusayn b. al-Ḥasan al-Qummī (d. 350/961) (Pāshā al-Baghdādī, *Dhayl,* II, 264; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, I, 382).
21) *Murāʿāt al-ikhwān* by Ibn Ḥibbān al-Bustī, Abū Ḥātim Muḥammad (d. 354/965). In his *Rawḍat al-ʿuqalāʾ* (p. 182), al-Bustī refers his readers to this for more about friends, slander and reprimand. This has not survived. *Rawḍa al-ʿuqalāʾ* has numerous sayings in common with R on various topics. This little-known delightful *adab*-compilation is concise and well arranged, in prose and verse, and deserves more attention in the study of moralizing literature in the medieval Islamic world.
22) *Al-Ikhwān* by Abū ʿAbd Allāh al-Ḥusayn b. Hamdān (d. 358/968) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, I, 382).
23) *Al-Muzakhraf fī al-ikhwān wa-al-aṣḥāb* by al-Marzubānī (d. 384/994) (F. 148; Y. 2584; Pāshā al-Baghdādī, *Hadiyya*, I, 54). This book, which contained anecdotes about and comments on friends and companions, is said to have consisted of more than three hundred leaves, none of which is extant.
24) *K. al-Ikhwa wa-al-ukhuwwa* by al-Dāraquṭnī (d. 385/995) (*GAS*, I, 209).
25) *Al-Ikhwān* by Ibn Wakīʿ, Abū Muḥammad al-Ḥasan b. ʿAlī b. Aḥmad al-Tinnīsī (d. 393/1002) (Y. 2714; Ibn Khallikān, V, 276; Pāshā al-Baghdādī, *Dhayl*, II, 264) [They cite only: *Muntakhab Kitāb al-ikhwān li-Ibn Wakīʿ* by Makkī b. Abī Ṭālib (d. 437/1045), who was a Qurʾān specialist].

26) *Faṣl fī madḥ al-ikhwān* and *Faṣl fī dhamm al-ikhwān wa-al-rufaqāʾ* by Abū Hilāl al-ʿAskarī (d. after 395/1004) (in his *Dīwān al-maʿānī*, II, 194–98, 198–204).
27) *Al-Ṣadīq wa-al-Ṣadāqa* by Ibn al-Khammār (d. ca. 400/1009) (F. 323).
28) *Al-Ikhwa min ahl al-ʿilm* by Muḥammad b. ʿĪsā b. Fuṭays (d. 402/1011) (al-Dhahabī, *Siyar*, XVII, 212).
29) *Risāla fī ādāb ikhtilāt bi-al-nās* by al-Rāghib al-Iṣfahānī (d. ca. 411/1020) (ed. ʿUmar ʿAbd al-Raḥmān al-Sārīsī, Oman 1998).
30) *Fī al-Ikhwāniyyāt* by al-Rāghib al-Iṣfahānī (this is a chapter in his *Muḥāḍarāt al-udabāʾ*, III–IV, 5–39).
31) *Al-Ṣadāqa wa-al-ṣadīq* by Abū Ḥayyān al-Tawḥīdī (d. ca. 411/1020; wrote in 400/1010) (Y. 1925).[6]
32) *Rasāʾil ikhwāniyya wa-sulṭāniyya* by Ibn Sīnā (d. 428/1036) (Y. 1078).
33) *Al-Ikhwa* by Abū Nuʿaym (d. 430/1038) (al-Dhahabī, *Siyar*, XIX, 306).
34) *Ādāb al-ulfa wa-al-ukhuwwa wa-al-ṣuḥba wa-al-muʿāshara maʿ aṣnāf al-khalq* by al-Ghazālī (d. 511/1117). This is a chapter or one of the ‘books’ of his *Iḥyāʾ al-ʿulūm* (Cairo 1967, III, 200–81) which covers the rapport between classes of people from a mystic point of view.
35) *Fī al-mawadda wa-al-ikhāʾ wa-al-muʿāshara wa-al-istizāra* by Ibn Ḥamdūn (d. 562/1166); this is a chapter of his *Tadhkirat al-Ḥamdūniyyah*, IV, 347–86.
36) *Al-Ikhwa wa-al-akhawāt* by ʿAlī b. al-Madīnī (d. 708/1308) (al-Dhahabī, *Siyar*, XI, 60).
37) *Al-Ikhwān*: an anonymous work cited by Abū al-Maḥāsin Muḥammad b. ʿAlī al-ʿAbdarī (d. 837/1433) in his *Timthāl al-amthāl*, Beirut 1982, 448.

The above list, which has no claim of being comprehensive, shows that the interest in the topic under discussion not only remained alive among different social groups, *adībs*, Ṣūfīs, and theologians, but

[6] Ed. Ibrāhīm al-Kaylānī, Damascus 1964.

also gained momentum in the centuries following the time of our author. From among these, several *adab*-anthologies (Ibn Qutayba, Ibn ʿAbd Rabbih, Abū Hilāl al-ʿAskarī, al-Rāghib al-Iṣfahānī, Ibn Ḥamdūn), and a few monographs (Ibn Abī al-Dunyā, Abū Ḥayyān al-Tawḥīdī, al-Rāghib al-Iṣfahānī) have survived, and a reading of these unveils that al-Rayḥānī is present in most of them, often anonymously, but intermittently also by name. Bits and pieces on friendship cited from him could have been extracted from his *al-Ikhwān* under review here.

Ibn Qutayba's *al-Ikhwān* (*ʿUyūn*, III, 1–117) is formed of a string of disjointed chosen pieces in prose and verse from the older literature arranged under these headings: Encouraging association among people and choosing of friends (pp. 1–7); friendship based on the affinity of spirits (7–8); *maḥabba* 'affection' (9–13); duties of friends towards one another (14–17); fairness and reciprocation in relationship (18–20); sociability, good-temperedness and neighborliness (21–24), visiting friends (24–27); friendly reprimand (28–31); the moment of separation (31–34); exchange of presents (34–43); rendering a visit when sick (43–52); dirges (52–68); consolations and congratulations (68–73); recognizing wicked friends (73–84); relationship with relatives and family members (84–99); apology for lapses (99–106); blaming, mutual hatred, animosity (107–114); and malicious joy of enemies (114–17). As it is his general practice, Ibn Qutayba begins each section with citations from the Qurʾān or Prophetic traditions and then moves on to statements by Muslim notables, Iranian sages, and others.

Ibn Qutayba names several of his written sources in this 'book': *Kitābun li-al-Hind* (*ʿUyūn*, III, 6, 24, 80, 107, 111, 112, 113; this is identical with *Kalīla wa-Dimna*), the Bible (III, 28), *Kitāb al-Iʿtidhār wa-istiʿṭāf* by himself (III, 102), *Kitāb Taʿziya* (III, 55, 56); *fī baʿḍ al-kutub* (III, 10), *fī kutub al-ʿajam* (III, 23), *faṣlun fī kitābin* (III, 10, 51, 56, 63, 64, 68, 105); *Kitāb al-ʿAttābī* (III, 31) (this was probably al-ʿAttābī's *al-Ādāb*, or *al-Ajwād*; F. 135; Y. 2244). A passage by Ibn al-Muqaffaʿ can be traced to the latter's *al-Ādāb al-kabīr* (*ʿUyūn*, III, 15; = *ĀK* 98). He quotes *ĀK* in other parts of the *ʿUyūn* too (I, 2, 20, 21, 22, 31; II, 121; = *ĀK* 124–25; II, 355). The quotations on friendship from al-Madāʾinī (III, 64, 84) could have been extracted from his lost *Adab al-ikhwān* (n. 2 above). Many anonymous pieces are by the *Kuttāb* (III, 37, 38, 39, 62, 69, 70, 71, 73, 99, 101), who seem to have contributed most of the anecdotal letters. This

gives a good impression of the kind of sources the authors of *adab*-anthologies could resort to extract what fitted their purpose.

Although Ibn Qutayba does not cite al-Rayḥānī by name and no other direct evidence for his familiarity with *al-Ikhwān* is given, the following points should be taken into consideration: Both works had the same title and the main subject was unequivocally friendship; al-Rayḥānī lived two generations before Ibn Qutayba, so that the latter could have seen and used his writings, or at least insured by them. A handful of al-Rayḥānī's *ikhwāniyyāt* are found in the literature; at least one of these is cited anonymously by Ibn Qutayba (*ʿUyūn*, III, 25; cf. # 2538). That Ibn Qutayba was familiar with al-Rayḥānī's works and probably extracted from them directly becomes evident in that a large number of prose maxims throughout the *ʿUyūn* have their equivalents in R.[7]

The accessible treatises on friendship, including Ibn Qutayba's *al-Ikhwān*, have references and narratives of various length on love (*mawadda*), longing (*shawq*), friendly reprimand (*ʿitāb*), apology (*iʿtidhār*), congratulations (*tahānī*), condolences (*taʿāzī*), grants and presents (*ihdāʾ, hadiyya*, pl. *hadāyā*), gratitude (*shukr*), praise (*madīḥ*), lampoon (*hijā*), forgiveness (*ʿafw*), and so forth. In the course of time some of these themes grew large enough to give rise to monographs which concentrated on that particular aspect of human affiliation. Al-Madāʾinī had compiled one *Kitāb al-Taʿāzī*;[8] Ibn Abī Ṭāhir Ṭayfūr (d. 280/893) had one *Kitāb al-Hadāyā* 'Book of Presents,' and one *K. Al-Muzāḥ wa-al-muʿātabāt* 'Jesting and Reprimanding' (F. 163; Y. 284); Abū al-Ḥusayn Aḥmad b. Nujayḥ b. Abī Ḥanīfa had written *al-ʿAfw wa-al-iʿtidhār* 'Pardon and Apology' (F. 196); and Abū al-ʿĀṣim al-Nabīl had one *al-ʿAfw wa-al-ṣafḥ* 'Pardon and Forgiveness' (F. 196). Statements about such themes are abundant in R (see the index under each term).

During the 4th/10th century, scholarly compositions on *ikhwāniyyāt* and friendship continued unabated. This was perhaps mainly due to the expansion and richness the Arabic prose had achieved by that time,

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[7] Cf. # 28, 48, 59, 79, 493, 507, 585, 594, 717, 726, 729, 730, 744, 803, 882, 883, 917, 931, 937, 938, 977, 984, 1155, 1158, 1171, 1216, 1217, 1220, 1224, 1301, 1341, etc.

[8] Ed. Ibtisām Marhūn al-Ṣaffār and Badrī Muḥammad Fahd, Najaf 1971; ed. and trans. by B. el-Ouni, Göttingen 1984.

as well as the emergence of scores of expert *kuttāb* who extended the art of letter writing among friends adding to its subject matter, inventing and applying novel literary devices and diction, elaborating on its depiction of concepts and meanings. The *kuttāb* successfully incorporated the similes, metaphors, and profound imagery, heretofore a prerogative of poetry, to prose, and the Arabic technical writing reached a degree of sophistication to rival poetry. Abū Ḥayyān al-Tawḥīdī's *al-Ṣadāqa wa-al-ṣadīq*, written in this period, is the epitome of all Arabic books on friendship, a masterfully composed tapestry of pleasant and selected sayings and anecdotes in prose and verse woven together in a single streak, like jewels finely sited on a pearl necklace, by one of the greatest masters of Arabic style. No strict chapters or divisions of subject matter is adhered to, but themes of interest are scattered throughout the text. Al-Rayḥānī is quoted five times by name, one is a repetition (cf. # 2487, 2489, 2501, 2535), but we also find a dozen of his aphorisms on friendship cited anonymously (cf. # 448, 450, 496, 1057, 1216, 1468, 2503, 2520, 2553, 2584). Abū Ḥayyān frequently quotes al-Rayḥānī in his other remaining works, and he is one of the early authors who had known at least some of his literary production.[9]

Al-Tawḥīdī's contemporary, al-Rāghib al-Iṣfahānī (d. ca. 411/1020) has dealt with friendship in two occasions, once in his *Muḥāḍarāt al-udabāʾ*, and once in a monograph called *Risāla fī ādāb ikhtilāt bi-al-nās*.[10] The collected episodes in the *Muḥāḍarāt* (III–IV, 5–38) constitute a typical *adab* compilation: the section consists of prose samples interwoven with verses, has a loose organization, and covers topics as diverse as description of friendship and its supremacy to family ties, encouraging the winning of friends, praising association with good people and avoiding evil ones (pp. 5–6) (R is present anonymously), promoting association with those who can be of use (for their gifts, knowledge, etc.), people of the same predisposition go together; categories of friends and preference for the learned, choosing friends only after making them angry and testing their reactions; man is judged by the company he keeps (pp. 7–9); following a friend's wishes in good

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[9] For a study of this delightful book, its subject and sources, see Marc Bergé, "Une anthologie sur l'amitié d'Abū Ḥayyān at-Tawḥīdī," *BEO* 16 (1961), 15–60.

[10] Ed. ʿUmar ʿAbd al-Raḥmān al-Sārīsī, Jordan 1998.

and bad times and helping him at all costs (pp. 9–10); avoiding quarrel, ignoring shortcomings, for nobody is perfect; one must weigh the positive and negative qualities, and as long as the positive surpasses the negative, he could be chosen as one's friend; one should never mistreat a benevolent friend. No specific sources are cited other than *Kalīla wa-Dimna* (p. 19), twice as *Kitāb al-Hind* (pp. 18, 32). Many of the aphorisms have their parallels in R (cf. # 29, 140, 218, 350, 448, 496, 729, 1394, 2503, 2553). The huge number of common maxims, in this part and elsewhere in the *Muḥāḍarāt*, insinuates that al-Rāghib had access to some of the same sources used by al-Rayḥānī, if not his writings.

In his *Siḥr al-balāgha wa-sirr al-barāʿa*, al-Thaʿālibī has put together a series of rhyming statements of different sizes by his contemporaries and older generations of authors as a practice guide for future writers. These enclose examples of how to begin and end a letter, to express oneself on themes as varied as calamus, beauty of handwriting, in praise of singing and singers, etc. As an example for composing an invitation to a drinking party, one could write: *qad taʾallafa lī shamlu ikhwān…wa-jamaʿa shaml al-mawadda wa-al-ulfa* 'the union of friends has been accomplished for me…, (but) this joyful union remains desirous of you' or 'the union of friendship and love is complete…' (p. 42). Statements such as these point towards the context in which bombastic articulations were used. This echoes our *Shaml wa-ulfa*. Al-Thaʿālibī knew al-Rayḥānī's work very well and has quoted him repeatedly in his other books. In *Siḥr* (p. 43), he seems to paraphrase a sentence on the beauty of handwriting (# 2521): "A handwriting (that unfolds) like when the blossoms open in the aftermath of the rain, like the lines of perfumed musk on the cheeks of young virgin girls."[11]

A relatively late work, Ibn al-Jawzī's (d. 597/1200) *Dhamm al-hawā* 'Dispraise of passion,' though it emphasizes the negative aspects of passionate love, has much to say about brotherliness and fraternity. Ibn al-Jawzī quotes frequently from Muḥammad b. Khalaf b. al-Marzubān (d. 309/921), who was a student of Ibn Abī Ṭāhir Ṭayfūr (d. 280/893), who in turn had studied with al-Rayḥānī. It is likely that some of the latter's phrases had reached Ibn al-Jawzī through this channel. The

[11] See also al-Ḥuṣrī, *Zahr* 452.

citations with Ibn Ṭayfūr in their chain of authorities have a higher probability in this respect. Two versions of the statements of the triangle (al-Rayḥānī, Thumāma b. Ashras, Yaḥyā b. Aktham; see below) on 'love' appear in *Dhamm* (pp. 290–91). These are, however, not reproduced on the authority of Ibn al-Marzubān, who, elsewhere in the text, is the direct source for another sentence of al-Rayḥānī on love (cf. # 2500).

In a frequently quoted anecdote, al-Rayḥānī, Thumāma b. Ashras (d. 213/828) and the chief *qāḍī* Yaḥyā b. Aktham (d. 242/856) are invited by the Caliph al-Maʾmūn to a *majlis* to debate the subject of love. The setting implies a long and fruitful discourse, though here each guest gives only a not very exciting verbose definition of love: ʿAlī b. ʿUbayda said: 'Love is a bliss in human nature, an idea that revolves in the mind, a joy that grows in thought; it has a hidden dwelling, a place with pleasant ways that connects with all the senses, and permeates all movements.' Yaḥyā said: 'Love is an idea that occurs to man, then he becomes infatuated by it, and it grows on him.' Thumāma commented: 'O Yaḥyā, you should limit yourself to answering questions about divorce, or on the issue of a pilgrim who hunts a deer (though it is forbidden for him). As for the issue at hand, this is a case for us.' Then al-Maʾmūn said: 'What is love for you, O Thumāma?' He said: 'Once the essences of the souls are predisposed to the quality of spiritual kinship, then the luster of a brilliant lightning is created that brightens the visual senses of the mind and turns on the natural dispositions of life, and this lightning generates a brightness which is particular to the soul and is connected to its essence, and that is called love.' Al-Maʾmūn said: Bravo O Thumāma! Then he ordered a thousand *dīnār* reward for him (# 2493).

The point worthy of note here is that the presented opinions seem to have been a part of, or at least confounded with another similar session said to have taken place at the salon of al-Rashīd's vizier Yaḥyā b. Khālid al-Barmakī (discharged from office in 188/803). In a chapter of the *Murūj* devoted to the Barmakid house and the cause(s) of their downfall, al-Masʿūdī (d. 345/956) makes a long digression to tell his readers of a *majlis* on love called upon by Yaḥyā b. Khālid. This piece has attracted the attention of modern scholars interested in the

theory of love in Arab literature.[12] Julia Scott Meisami translated it into English and analyzed its historical significance as an aside in the depiction of the Barmakids' demise.[13]

The story goes that once Yaḥyā b. Khālid, a man of letters himself and involved in philosophical discussions, invited the theologians of his circle to articulate their views on love (*ʿishq*) without any disputation. Thirteen people of different backgrounds participated. Meisami (p. 253) summarizes: "Of the thirteen speakers, twelve are Muslims and one a Magian, the chief Mawbad of the Mazdeans of Baghdad. Of the Muslims, nine (five Muʿtazilīs and four Imāmī Shīʿīs) are prominent *mutakallimūn*; the others are a Khārijī, a Murjiʿī, and a jurisprudent with no known affiliation." Grunebaum, who earlier identified the names of the participants in this gathering, observed that the ideas presented here in sententious phrases have their poetic forms in the verses of the contemporary poet Abbās b. Aḥnaf (d. 190/806).[14] From the two persons named with al-Rayḥānī in the above episode only Thumāma b. Ashras appears among the *mutakallimūn* here, albeit with a different saying. This may be interpreted as implying two distinct meetings, one at the time of the Barmakid, the other under al-Maʾmūn. However, neither the names of the partakers nor the substance of the expressed viewpoints are firmly established. Both content and attribution change from source to source.

A slightly different version of the symposium on love was adopted by the tenth-century author Abū al-Ḥasan al-Daylamī (d. ca. 392/1001) in his comprehensive discussion of mystic love *Kitāb ʿAṭf al-alif al-maʾlūf ʿalā lām al-maʿṭūf*.[15] Al-Daylamī does not specify the gatherings, but re-

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[12] Lois Anita Giffen, *Theory of profane love among the Arabs*, New York 1971, 142–43; J. N. Bell, *Love theory in later Hanbalite Islam*, Albany 1979, 109.

[13] "Masʿūdī on love and the fall of the Barmakids," *JRAS* (1989), 252–77.

[14] G. von Grunebaum, "Avicennas Risāla fī 'l-ʿIšq und höfische Liebe," 70–78. See also J. N. Bell, "Avicenna's *Treatise on love* and the Nonphilosophical Muslim tradition," *Der Islam* 63 (1986), 73–89; Tahani Sabri, "Risāla fī l-ʿIšq. Le Traité sur l'amour d'Avicenne. Traduction et étude," *REI* 58 (1990), 109–34.

[15] Ed. J.-C. Vadet, Cairo 1962, 13–14, 30–31, 41–42, 79–81; *Le Traité d'amour mystique d'al-Daylamī*, J.-C Vadet (tr.) Geneva 1980; *Book of the Attachment of the united alif to the attached lām*, J. N. Bell and H. M. Abdel Shafei (tr.), Edinburgh 2005. Includes a thorough study of al-Daylamī.

peats the sayings of several of the participant *mutakallimūn*, including Yaḥyā b. Aktham and Thumāma b. Ashras with al-Maʾmūn (*ʿAṭf*, p. 31 n. 117), missing in the *Murūj*. He has divided and dispersed the sayings throughout his book (i.e. *Murūj*, IV, 237 n. 2568, is reproduced in *Aṭf*, p. 31 n. 114, p. 42 n. 153, p. 79 n. 280), and a definition credited to Bishr b. al-Muʿtamir (d. 210/825) in the *Murūj* (IV, 239 n. 2573) is expressed by al-Rayḥānī in *Aṭf* (p. 80 n. 283).

Al-Daylamī has a longer version of al-Rayḥānī's above definition, but only under some unnamed literati (*Aṭf*, p. 54 n. 203). Elsewhere he has still another saying from al-Rayḥānī that reads: "Love can derive away slumber, and bring about submission, and he who is affected by it is weaker than the *Naqad* (a kind of sheep, or small cattle, proverbial as weak and despicable), even if he were powerful as the lion; he cheers up with every promise and is made happy at every desire. He takes heart by vain hopes and indulges in aspirations. The easiest present he would offer his beloved is to be killed by her or to be overpowered by her" (# 2494; cf. Meisami 272, n. 13). In the *Murūj* (IV, 239–40) this is told by the Muʿtazilite *mutakallim* Bishr b. al-Muʿtamir with minor variants and corruptions: (Ch. Pellat observed that the reading is complicated and uncertain): "O vizier, love banishes tranquility and brings about subjugation. The lover is humbler than the lamb, though he may have the strength of a lion; he is courteous to every slave, prisoner to every desire, giving way to hopes and occupied with his appetites. The least gift he would give to his beloved is to be placed beneath her and offer her an easy life; he is happy when he encounters his beloved and when he goes towards his own destruction, and takes pleasure in the fancies which occur to him."[16]

Al-Rayḥānī's inclusion among the renowned Muʿtazilī theologians at the court is a rare piece of information about his ideological orientation. Even more important are his expressed opinions on love which deserve to be looked at closer. Whether the above incident took place under Yaḥyā or al-Maʾmun is uninteresting, in both cases he comes out as one of the earliest authorities to have spoken about love. Did he write anything effective on the theory of profane love? To be sure, the titles of his books under review point towards his deeper engage-

[16] J. S. Meisami 272–73; J. van Ess, *Theologie*, V, 324.

ment in this area. Moreover, a great many of his collected maxims and formulations are on friendship, friends, and love, the combination of which may provide a glimpse of his ideas on courtly love, its meaning, essence, nature, and causes; successive stages of love, its principles and vicissitudes; how love begins, how it is maintained, and how it ends. The fragmentary nature of our collection, however, does not allow to draw a full fledged outline of his views on these issues.

Some biographers call al-Rayḥānī *al-lughawī* 'the linguist, the philologist,' or *al-naḥwī* 'the grammarian' (Khwānsārī). He is acknowledged as *balīgh*, *faṣīḥ*, well-educated in *adab*, comely in words, brilliant in diction;[1] and his dominant appellation is *al-kātib*, the writer and secretary.

Within the frame of Islamic sciences, lexicography (*ʿilm al-lugha*) plays a principal role. In some references to *ʿulūm al-adab* (sciences of the fine arts), *ʿilm al-adab* occupies even the first place. This is not surprising. For the orthodox Muslim, the Arabic word had not only a determining role on the profane life, but also thanks to the primary rank of the Qurʾān, which had ever-existed with God, it had acquired a sacred dimension. The science of the 'word' was not just a science among others, in some ways it incorporated all that which is conceivable by man in itself. With this in mind, it is understandable that the number of preserved works on lexicology within the Islamic scientific literature, which started to appear in the late second century of Muslim era, is very impressive even when disregarding the large volume of titles that the bio-bibliographical literature lists on this subject. Volume, magnitude and diversity of lexicographic works can be appreciated only in that, together with grammar (*ʿilm al-naḥw*), lexicography forms a major part of the Muslim humanities.

That in the later Muslim historiography, lexicography is reckoned as one of the fundamental branches of Arab sciences as opposed to *ʿulūm al-awāʾil* or *ʿulūm al-qadīm* (ancient sciences)—itself a recognition of the foreign origin of these—is also easily conceivable. How could a science, a science that dealt with the noblest which the Arab mind had produced, that is, the Arab language, itself not to be of Arab origin? This should not lead to a conclusion that this fact should be ignored. Whenever one speaks of Arab sciences, that is science written in

[1] Al-Samʿānī, *Ansāb*, IV, 216; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, XII, 18.

Arabic language, it is self-evident that outside influence is also everywhere present.

It is well known that the most important scientists in early Islam with few minor exceptions were non-Arabs, who, after the spreading of Islam in the first two centuries, adopted Arabic as a language for international communication. Knowingly the cultural dominance of the non-Arab *mawālī*, who were mostly Persians in the central lands of Islam and played the primary role in the Muslim cultural life of the first centuries, presented the hardest threat to the new religion of Islam, which could lead to the total capitulation of the caliphate. This tendency was crystallized in the Shuʿūbiyya, a politico-religious orientation which in its extreme forms advocated the inferiority of the Arabs compared to the Persians. The real Arabs, that is, the nomadic Bedouins, must have remained away from contentious studies and theoretical speculations. The ability to write, the irreplaceable prerequisite of all scientific work, appeared to them as ridiculous, even at times a shame (Goldziher, *Muh. Studien*, I, 112).

In the eyes of the later Muslim historians, the activity with regard to *lugha* (lexicography) and *naḥw* (grammar) first and foremost sprang from the necessity to guard the word of the Qurʾān, to understand and interpret it correctly, and finally to make the people of non-Arab origin to understand its message. However, this explanation is, despite the importance of this factor for the high repute enjoyed by lexicography, not enough to explain its rise. If in fact the Qurʾān had, from the beginning, such a central place in the old Arabian lexicography, it would be difficult to conceive why such an interest has left so little impact on the preserved lexicons. The interest for the old Arabian poetry was only partially dictated by the need of Qurʾān exegeses. The science of philology that appeared as a result of collecting and studying the profane poetry was entirely worldly; hence when someone saw the grammarian al-Khalīl b. Aḥmad in a dream and asked him about his condition in the after life, he answered all what he had done was considered as worthless except the few words that had to do with God.[2] Those who engaged in lexicon and grammar studies nowhere are portrayed as pious men, a point expected if their studies were solely

[2] Al-Marzubānī, *Nūr al-Qabas* 72.

for the sake of the Qurʾān. One says: *qallamā yakūn al-naḥwī wa-dayyin*! 'How few are the grammarians who are pious!' In *Kitāb al-ʿAyn* reference to the Qurʾān is exception rather than the rule.[3]

18. *Al-Maʿānī*
المعاني (n. 18)

Al-Maʿānī is a popular title for books which examine motifs in the Qurʾān, Ḥadīth, poetry, or other forms of literature.

By the middle of the second Islamic century and the establishment of the ʿAbbāsids in Baghdad scholars had started to collect old Arabic poems and organize them, whether under the name of a given poet (al-Aʿshā, al-Nābigha), tribal poets (*Ashʿār al-Hudhaliyyīn*), in anthologies of poets (*al-Aṣmaʿiyyāt, al-Mufaddaliyyāt*), classes of poets (*Ṭabaqāt al-shuʿarāʾ*), or later in chapters thematically ordered (i.e. Abū Tamām's *Ḥamāsa*). A few turned their attention to the more uncommon poems, difficult to understand, rare in their similes, memorable for their vocabulary, or of some other noteworthy value, which they published as *al-Maʿānī, Abyāt al-maʿānī, Maʿānī al-shiʿr*, etc. In this way an impressive amount of poetry was amassed, canonized, and became available to people of all kinds of interest.

Kitāb al-Maʿānī is one of the only two titles of al-Rayḥānī that Sezgin cites in his monumental *GAS*, in the II volume on poetry and rhetoric. Sezgin lists 33 *maʿānī*-books in chronological order for the period he has covered (i.e. from the beginning to roughly the end of the 5th/11th c.), starting with *Maʿānī al-shiʿr* by Abū al-ʿAbbās al-Mufaḍḍal b. Muḥammad al-Ḍabbī (d. 170/786), probably the earliest compiler in this field. Al-Rayḥānī comes in the eighth place, but these are his older contemporaries or of his generation: Abū Tharwān al-Uklī (d. 2nd half of the 2nd/8th c.), Muʾarrij (d. 195/810), al-Naḍr b. Shumayl (d. ca. 204/819), Muḥammad. b. ʿAbd b. Kunāsa (d. 207/823, or 209/825), al-Akhfash al-Awsaṭ (d. ca. 215/830), and al-Aṣmaʿī (d. 216/831); he is followed by Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838), Ibn al-Aʿrābī

[3] For more detail on some of the above points see Stephan Wild, *Das Kitāb al-ʿAin und die Arabische Lexikographie*, Wiesbaden 1956, 1–8.

(d. 231/846), Aḥmad b. Ḥātim al-Balkhī (d. 231/846), among others.[4] However, out of all these only three, those by Muʾarrij, Ibn Shumayl, and al-Rayḥānī are clear-cut *al-Maʿānī*, others have extensions which specify their particular contents. Hence Sezgin reminds that it is not sure whether all the listed books had comprised the same themes or had pursued the same purpose. Thence one would like to ask whether al-Rayḥānī's *al-Maʿānī* was an anthology of older Arabic poems arranged according to their motifs?

In the index to Ibn al-Nadīm's *Fihrist*, next to many *maʿānī*-books with extended titles, eight are straightforward lone *al-Maʿānī* (of these Sezgin lists three, including the one by al-Rayḥānī). The others are by Abū al-Muʿtamar Muʿammar al-Salmā (d. 215/829), a Muʿtazilite theologian with the sobriquet *Raʾīs aṣḥāb al-maʿānī* (F. 207), whose book elaborated on theological concerns; by Ibn Qutayba (d. 276/889) (F. 85) (this was one of the ten 'books' of his *ʿUyūn al-shiʿr*, different from his *al-Maʿānī al-kabīr*). The remaining three are by astronomers: Māshāʾ Allāh (F. 333), his pupil Yaḥyā b. Ghālib al-Khayyāt (d. 220/835) (F. 335), and their contemporary Bishr b. Sahl (F. 332). As can be seen, out of the eight *al-Maʿānī* in the *Fihrist* only four had to do with poetry, others with astronomy and theology.[5]

Three *al-Maʿānī*-books have survived and are published:

1) *Al-Maʿānī al-kabīr fī abyāt al-maʿānī* by Ibn Qutayba (d. 276/889).[6] This consisted originally of twelve 'books', but the edited manuscript has only seven: *al-Khayl* (1–180; Ibn al-Nadīm has this as *al-Faras*, and Ibn Qutayba himself in *ʿUyūn*, I, 157–58, calls it *Abyāt al-maʿānī fi khalq al-faras*), *al-Sibāʿ* (181–364), *al-Ṭaʿām wa-al-ḍiyāfa*

[4] *GAS*, II, 58–59.

[5] *Ḥikāyat qawl Muʿammar wa-iḥtijājihi fī al-Maʿānī* 'An Account of the statement of Muʿammar and his propositions in al-Maʿānīʾ by the Muʿtazilite theologian Aḥmad b. Yaḥyā Ibn al-Rāwandī (d. 298/910), (F. 217), belongs to this last category. See M. Horton, "Was bedeutet معنى als philosophischer Terminus?" *ZDMG* 64 (1910), 391–96; Harry A. Wolfson, "Muʿammar's Theory of Maʿnā," *Arabic and Islamic Studies in Honor of Hamilton A. R. Gibb*. Ed. George Makdisi, Leiden 1965, 673–88; Richard M. Frank, "al-Maʿnā: some reflections on the technical meanings of the terms in the Kalām and its use in the Physics of Muʿammar," *JAOS* 87 (1967), 284–59.

[6] Hyderabad 1949.

(365–601), *al-Dhubāb* (603–790), *Fī al-Waʿīd wa-al-bayān wa-al-khiṭāba* (793–878), *al-Ḥarb* (879–1146), and *Abyāt fī al-maysir* (1147–1270).[7] Ibn al-Nadīm names all twelve. The five missing ones are: *al-Ibil* (Ibn Qutayba himself refers to this several times in the text: 14, 81, 153, 750), *al-Diyār*, *al-Riyāḥ*, *al-Nisāʾ*, and *Taṣḥīf al-ʿulamāʾ*.[8] Five or six of these 'books' have their counterparts in his *ʿUyūn al-akhbār*, which he wrote after *al-Maʿānī al-kabīr*.

2) *Maʿānī al-shiʿr* by Abū ʿUthmān Saʿīd b. Hārūn al-Ushnāndānī (d. 288/901), reported by Ibn Durayd, is not divided into sections or chapters and is much shorter. It comprises solely 222 verses, mostly of one or two lines chosen for their enigmatic vocabulary and rhetoric value.[9]
3) *Dīwān al-Maʿānī* by Abū Hilāl al-ʿAskarī (d. after 395/1004)[10] consists of twelve sections (*abwāb*), each divided into subsections with rubrics which recall the twelve 'books' in the above work of Ibn Qutayba, the ordering principles of which Abū Hilāl has followed. These are: *fī al-madīḥ wa-al-tahānī wa-al-iftikhār* (I, 15–103); *fī awṣāf khiṣāl al-insān* (I, 103–56); *fī al-muʿātabāt wa-al-hijāʾ wa-al-iʿtidhār* (I, 157–221); *fī al-tashabbub wa-awṣāf al-ḥisān* (I, 222–85); *fī ṣifāt al-nār wa-al-ṭabkh wa-alwān al-ṭaʿām* (I, 286–331); *fī waṣf al-samāʾ wa al-nujūm* (I, 332–62); *fī ṣifat al-saḥāb wa-al-maṭar* (II, 3–48); *fī ṣifat ḥarb wa-ṣilāḥ* (II, 49–73); *fī ṣifat al-khaṭṭ wa-al-qalam* (II, 74–105); *fi ṣifāt al-khayl wa-al-ibil* (II, 106–51); *fī ṣifat al-shabāb wa-al-shayb* (II, 152–85); *fī ṣifat ashyāʾ mukhtalifa* (II, 186–253).

Ibn Qutayba and al-Ushnāndānī's main concern is with the difficult, unusual or exotic verses the lexical ambiguity of which they explain with only occasional expression of literary critic on them. Hence next to preserving many otherwise unknown rare poems, these works are primarily of philological and lexicographical nature and of great value in these fields. However, one senses that the interest in purely lexi-

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[7] This is mostly the same as his monograph *al-Maysir wa-al-qidāḥ*, Cairo 1342.

[8] Ibn Durustuwayh wrote one *al-Kalām ʿalā Ibn Qutayba fī Taṣḥīf al-ʿulamāʾ* (F. 79). G. Lecomte, *Ibn Qutayba* 118, citing *GAL*, I, 112, SI, 174, reads this as *al-Radd ʿalā Ibn Qutayba fī Taṣḥīf al-ʿulamāʾ*.

[9] Damascus 1969.

[10] 2 vols., Cairo 1352.

cal studies was slowly giving way to the understanding and appreciation of the poems themselves. A few generations later, by the time of Abū Hilāl, the content of the poems becomes central, now coupled with prose pieces that were to amplify the message conveyed by the poems. Abū Hilāl's work includes poems at all levels of difficulty selected for their literary or moral value and not for the verification of obscure and uncommon words in them, thence not much of a lexical gloss anymore, rather a 'typical' *adab*-work, of interest also as a source for wisdom.

Although out of the 33 *maʿānī*-books on poetry known to us by name only three have survived, it is nonetheless rather surprising and a pity that none of them makes any reference to al-Rayḥānī as a precursor. Ibn Qutayba cites a few of his forerunners and teachers: Abū ʿUbayda Maʿmar b. al-Muthannā, al-Aṣmaʿī (174 times), Abū Ḥātim al-Sijistānī, al-Riyāshī, ʿAbd al-Raḥmān the nephew of al-Aṣmaʿī, and several others. In general he refrains from mentioning his sources, and the tenor of his work reveals that he has relied on written texts only. He has certainly used the *Abyāt al-Maʿānī* by al-Bāhilī (d. 231/845). Parallel passages in his *al-Maʿānī* and the works of al-Jāḥiẓ are innumerable (he has derived more than freely from *al-Ḥayawān*), but he never mentions his name.[11] Thus this nonchalance with regard to al-Rayḥānī should not be overrated, for none refers to his influential contemporary al-Naḍr b. Shumayl either. Abū Hilāl knows al-Rayḥānī and quotes him a few times by name (I, 96; II, 104). These are however only in reference to al-Rayḥānī's wisdom sentences, which Abū Hilāl could have found in other works of al-Rayḥānī and not necessarily in his *al-Maʿānī*. Ten *bāb*s of Abū Hilāl's *Dīwān al-Maʿānī* have *ṣifat*, *waṣf* and or *awṣāf* in their headings, rubrics that appear also in the list of al-Rayḥānī's works.

As far as the earlier generations of *maʿānī*-books are concerned, no essential distinction can be made between them and the specialized works entitled *Maʿānī al-Qurʾān, Gharīb al-Qurʾān, Majāz al-Qurʾān, Lughāt al-Qurʾān, Alfāẓ al-Qurʾān, Wujūh al-Qurʾān, Mufradāt al-Qurʾān, Mutashābih al-Qurʾān* (this by al-Kisāʾī, d. 189/805), *Tafsīr maʿānī al-Qurʾān* (by al-Akhfash al-Awsaṭ), *Mushkil al-Qurʾān, Faḍāʾil al-Qurʾān*, or

[11] See F. Krenkow, "The Kitāb Maʿānī ash-shiʿr of Ibn Quteybah," *IC* 9 (July 1935), 443–49.

Gharīb al-ḥadīth, etc. of which the sources know an impressive number (Ibn al-Nadīm alone gives more than 30). Ibn al-Yazīdī's *Gharīb al-Qurʾān wa-tafsīruhu* is nothing but a short lexicon of the Qurʾān.[12] Of the same nature is Ibn Qutayba's *Tafsīr gharīb al-Qurʾān*.[13] Al-Farrāʾ (d. 207/822) calls his grammatical commentary on the Qurʾān: *Maʿānī al-Qurʾān*;[14] a reaction to which was *al-Radd ʿalā al-Farrāʾ fī al-Maʿānī* by Ibn Durustuwayh (d. 347/958) (F. 69). These books handled the linguistic and lexical aspects of the Holy Book and not necessarily its content as a religious text. Nonetheless, they form the earliest layer of the later Qurʾānic exegetical compositions.

Both categories, *Maʿānī al-shiʿr* and *Maʿānī al-Qurʾān*, are chiefly lexicographical texts—Ibn al-Nadīm combines them in the chapter 'Grammarians and Lexicographers'—, and belong to the *Tafāsīr al-lughawī* 'Lexical-exegesis' tradition. Only the source and the emphasis are different—Qurʾān or Ḥadīth instead of old or 'modern' poetry—but not the objective and purpose; one concentrates on rare words and expressions in poetry, the other on those in the Qurʾān or Ḥadīth, in each case, when necessary and possible, introducing evidence from the other fields for support and clarification. Thus it is no surprise to see that the authors in both areas are frequently the same: al-Akhfash al-Awsaṭ (d. 215/830) not only has a *Maʿānī al-Qurʾān*, but also a *Maʿānī al-shiʿr*; so also Abū al-ʿAbbās Thaʿlab (F. 81), Ibn Qutayba, and others. Often the same authors have also lexicons under other names: *al-Aḍdād, al-Alfāẓ, al-Lughāt, al-Ajnās, al-Ṣifāt, al-Nawādir, al-Gharīb al-muṣannaf* (Abū ʿUbayd, Abū ʿAmr al-Shaybānī), etc. Ibn al-Nadīm states that Abū ʿUbayd had imitated al-Naḍr b. Shumayl's lost *al-Ṣifāt*; this means that *al-Ṣifāt* and *al-Gharīb al-muṣannaf* matched in subject matter, choice of topics, and perhaps also organization. *Al-Gharīb al-muṣannaf* is a huge lexicon, consisting of 25 'books' such as *Khalq al-insān, al-Nisāʾ, al-Khayl, al-Ibil*, or *al-Shajar wa-al-nabāt*, each divided into

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[12] Beirut 1987.

[13] Ed. F. Sezgin, Cairo 1958.

[14] Ed. A. Y. Najātī and M. A. al-Najjār, 3 vols., Cairo 1972–80; Kinga Dévényi, "On al-Farrāʾ's linguistic methods in his work Maʿānī al-Qurʿān," in K. Versteegh and M. Carter (eds.), *Studies in the history of Arabic grammar II*. Amsterdam and Philadelphia 1990, 101–110.

chapters (*abwāb*) giving a total of 900 *abwāb* of various lengths.[15] Curiously enough, the twelve 'books' of Ibn Qutayba's *al-Maʿānī al-kabīr* have their counterparts here too.[16]

Ibn Qutayba, the author of *al-Maʿānī al-kabīr* and *Maʿānī al-Qurʾān*, had quite naturally also a *Ṭabaqāt al-shuʿarāʾ* 'The classes of poets'. Here he cites names accompanying them by an account, a date, a genealogy, a curious fact, or by an admirable or strange verse. Up to his time no real theory of literature or literary criticism had been developed in Arabic. Literary evaluation of poems was unsystematic and broadly subjective. People like Ibn Qutayba and his predecessors such as Ibn Sallām al-Jumaḥī (d. 232/847), the author of the earliest *Ṭabaqāt al-shuʿarāʾ*, had grouped poets according to the time and place of their activity or their tribal affiliations. They indeed make statements as to the superiority of one poet over another (al-Madāʾinī had already one *Tafḍīl al-shuʿarāʾ baʿḍuhum ʿalā baʿḍ*; F. 116; Y. 1858), the reception of their poems in society, or their prominence in a specific field of poetry or a particular kind of poem, but their appraisal was personal and missed the elements necessary for a science of poetry. The circumstances were still not ripe for such steps. A dominant characteristic of the early literary critics was to put more worth on the originality and superiority of the *jāhilī* poets. Al-Jumaḥī, however, sees the distinction between the classics and the 'moderns' only in time but not in absolute value. He strives to assign the moderns the place they deserve. The victory of this tendency becomes visible in Ibn Qutayba.[17]

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[15] See Ramaḍān ʿAbd al-Tawwāb, *al-Gharīb al-muṣannaf li-Abī ʿUbayd al-Qāsim b. Sallām*, Cairo 1989.

[16] Consult Ramadan Abdel-Tawab [Ramaḍān ʿAbd al-Tawwāb], *Das Kitāb al-Ġarīb al-Muṣannaf von Abū ʿUbaid und seine Bedeutung für die nationalarabische Lexikographie*. Inaugural-Dissertation, München 1962.

[17] Leon Zolondek, "The precursors of Ibn Qutaibah's Kitāb al-shiʿr," *IC* 35 (1961), 1–7. See also Udo Gerald Simon, *Mittelalterliche arabische Sprachbetrachtung zwischen Grammatik und Rhetorik. ʿIlm al-maʿānī bei as-Sakkākī*, Heidelberg 1993; Muhammad Ait El Ferrane, *Die Maʿnā-Theorie bei ʿAbdalqāhir al-Ǧurǧānī (gest. 471/1079). Versuch einer Analyse der poetischen Sprache*, Frankfurt 1990.

19. *Al-Awṣāf*
الأوصاف (n. 52)

This title is present in all our lists with no ambiguity, but as it stands, nothing concrete can be said about its content. Of the two verbal nouns *waṣf* (pl. *awṣāf*) and *ṣifa* (pl. *ṣifāt*), the first means 'description, depiction; quality, property, distinguishing mark,' and in Arabic poetics 'descriptive poetry'; and the second 'a quality, property, attribute; characteristic, distinguishing mark.' *Awṣāf* also means 'adjective' in grammar. Both *waṣf* and *ṣifa* appear alone or in combination with other words as titles. When alone, however, neither gives an expressive heading. In his *Zahr al-ādāb*, al-Ḥuṣrī (d. 413/1022) has collected exemplary pieces of description on dishes, drinks, flowers, books, rain, houses, and the like, under rubrics such as "Descriptions (*awṣāf*) by contemporary writers, concerning…" or 'So and so described….'[18] We are told that Muḥammad b. Khalaf b. al-Marzubān (d. 309/921) had composed more than ten *awṣāf*. This means perhaps that many of his books had *waṣf* in their titles; three are known by name: *Waṣf al-fāris wa-al-faras* 'Description of the horse and the horse rider,' *Waṣf al-sayf*, 'Description of the sword,' *Waṣf al-qalam* 'Description of the pen,' (Y. 2646; P. Sbath, *Choix de livres*, n. 910). Since al-Rayḥānī had a handful of *ṣifa*-books (*Ṣifat al-dunyā, Ṣifat al-mawt, Ṣifat al-janna, Ṣifat al-ʿulamāʾ, Ṣifat al-naml wa-al-baʿūḍ, Ṣifat al-faras, Sharḥ al-hawā wa-waṣf al-ikhāʾ*), his *al-Awṣāf* could have comprised several such themes. We have a few citations in the literature which are introduced as: *Waṣafa al-Rayḥānī*…(cf. # 2107, 2129, 2171, 2493, 2509).

Ibn al-Nadīm, Yāqūt, and the other bio-bibliographers cite only a couple of *al-Awṣāf*, but they provide more than twenty titles having *ṣifa* as a component. *Al-Awṣāf* is often combined with *al-Tashbīhāt* or is replaced by it.

1) *Al-Tashbīhāt* 'The Book of Similes' by Ibrāhīm b. Aḥmad Ibn Abī ʿAwn al-Kātib (d. 322/934) (F. 165; Y. 106, 107).[19] This is a collection of ancient and 'modern' poetry ordered by themes, and it studies

[18] See J. Saden, "Waṣf," in *EAL*, 806–7; I. al-Ḥāwī, *Fann al-waṣf*, Beirut 1980[3]; Alma Giese, *Waṣf bei Kushājim*, Berlin 1981; *EI*[2], s.v. "Waṣf," by A. Arazi, XI, 153–58.

[19] Ed. Muḥammad ʿAbdul Muʿīd Khān, Cambridge 1950.

the use of similes in them. The author explains his intention as to present the rare *tashbīhāt* without treating *al-awṣāf* 'descriptions' and *al-istiʿārāt* 'metaphors' to which he shall dedicate separate books, he says.[20] Only a small section of this (pp. 312–18) is in prose, where the author quotes some fifty remarkable maxims mainly from *Kalīla wa-Dimna* and other unnamed sources. We find several of these in R (cf. # 869, 979, 2367). Ibn Abī ʿAwn has cited al-Rayḥānī by name once also in his *Ajwiba al-muskita* (cf. # 2550).

2) *Al-Tashbīhāt* by Muḥammad b. Sahl b. al-Marzbān al-Karkhī (d. ca. 345/956) (F. 152). This is a collection of wisdom in poetry and prose that forms the eighth 'book' of his *al-Muntahā*.[21]
3) *Al-Awṣāf al-sabʿa* 'The Seven Descriptions,' by Abū Bakr Muḥammad b. al-Ḥusayn b. ʿAbd Allāh al-Ājurrī (d. 360/970) (Ibn Khayr, *Fihrist*, I, 285).
4) *Al-Awṣāf* by Ḥamza b. al-Ḥasan al-Iṣbahānī (d. ca. 360/971) (F. 612, ed. Tunis). Tajaddud (F. 154) and Yāqūt (Y. 1220) have *al-Tashbīhāt* instead, so that this might have been *al-Awṣāf wa-al-tashbīhāt*. Apparently the same *al-Awṣāf* is attributed to Ḥamza b. al-Ḥasan al-Iṣbahānī al-Muḥaddith (d. 428/1036) by Pāshā al-Baghdādī (*Dhayl*, II, 276).
5) *Al-Awṣāf wa-al-tashbīhāt* 'Descriptions and Similes' by Ibn al-Nadīm (d. 380/990) (F. 14). Yāqūt (Y. 2427) gives this only as *al-Tashbīhāt*. In the *Fihrist*, in the chapter 'On writing and its instruments' Ibn al-Nadīm says that he has spoken about the issues pertaining to pen, writing and the virtues of books in this book of his.
6) *Rawāʾiʿ al-tawjīhāt min badāʾiʿ al-tashbīhāt* by Abū Saʿd Naṣr b. Yaʿqūb al-Dīnawarī (he was an associate of al-Ṣāḥib b. ʿAbbād who died in 385/995). Al-Ṣāḥib weighed this superior to similar works by Ibn Abī ʿAwn and Ḥamza al-Iṣfahānī.[22]
7) *Thimār al-uns fī tashbīhāt al-Furs* by Abū Saʿd Naṣr b. Yaʿqūb al-Dīnawarī (4th/10th c.).[23]

[20] *Al-Tashbīhāt* 2, 27.
[21] Published by Rafīk Bostān, Giessen 1987.
[22] Al-Thaʿālibī, *Yatīma*, I, 250; IV, 389.
[23] Al-Thaʿālibī, *Yatīma*, IV, 390; Ḥājjī Khalīfa, I, 523.

8) *Al-Rawḍa al-Suhayliyya fī al-Awṣāf wa-al-tashbīhāt* by Aḥmad b. Muḥammad Abū al-Ḥusayn al-Suhaylī al-Khwārazmī (d. 418/1027) (Y. 504).
9) *Awṣāf ṭayf al-khayāl* by al-Sharīf al-Murtaḍā, ʿAlī b. al-Ḥusayn b. Mūsā (d. 436/1044) (Ibn Shahrāshūb 62). He was an *Imāmī* theologian, but also a noted *adīb*.
10) *Al-Marṣūq fī awṣāf al-burūq* by al-Sharīf al-Murtaḍā (d. 436/1044) (Ibn Shahrāshūb 62).
11) *Gharīb al-awṣāf wa-laṭāʾif al-tashbīhāt* by Abū ʿAlī al-Ḥasan Ibn Rashīq al-Qayrawānī (d. 463/1070) (Ibn Khallikān, II, 88). This was a selection of descriptions and similes unique among the *muwalladūn* or *muḥdathūn* poets.
12) *Al-Awṣāf* by Abū ʿAbd Allāh Muḥammad b. ʿAlī b. Shahrāshūb (d. 588/1192) (Ibn Shahrāshūb 106; Pāshā al-Baghdādī, *Dhayl,* II, 276; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa,* II, 476).
13) *Al-Tashbīhāt* by ʿAlī b. Ẓāfir b. al-Ḥusayn al-Azdī (d. 613/1216) (Y. 1778). He was an Egyptian vizier, an *adīb*, and a historian who died at an early age.

Most of the works listed above were of literary nature, though those by al-Ājurrī (n. 3) and Ibn Shahrāshūb (n. 12) had emerged in a religious milieu and could have been concerned with sectarian issues. They were all composed long after the time of al-Rayḥānī, and we have no clues to decide their affinity with his *al-Awṣāf.*

Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838) had based his lexicological handbook *al-Gharīb al-muṣannaf* on *al-Ṣifāt*, a monumental work by his mentor al-Naḍr b. Shumayl (d. ca. 204/819) (F. 57–58). *Al-Ṣifāt* had brought together in five 'books' the rare vocabulary on human body (*khalq al-insān*), generosity, liberality, description of women (*ṣifāt al-nisāʾ*), tents, houses, description of mountains and canyons, camels, sheep and goats, birds, sun, moon, night, day, wells (or springs), water basins, and the description of wine, as well as on farming, vines, grapes, the names of herbs, trees, winds, clouds and rains. This constituted the first great lexicon in Arabic that followed a synonymic-semantic ordering of items, as opposed to *Kitāb al-ʿAyn* which follows a phonetic-permutative principle. Other dictionaries were alphabetic, ordered according to the first or last consonant of the words. The later

al-Mukhaṣṣaṣ again follows a synonymic-semantic ordering.[24] Lexicons of the first kind, prior and contemporary to Abū ʿUbayd, bear titles such as *al-Gharīb al-muṣannaf*, or more frequently *al-Ṣifāt*.[25] These works never claimed to be complete dictionaries, rather as the title *gharīb* conveys, comprised rare and uncommon expressions in Arabic having reference to the fields studied by the authors. Dictionaries with a limited scope were usually specified as 'The *ṣifa* of such and such.' We know, of course, an impressive number of lexicons, which do not have either *ṣifa* or *ṣifāt* in their titles. *Al-Faras* by al-Aṣmaʿī (*Lisān al-ʿArab,* II, 333; IX, 66; XI, 535; XII, 54, 572; XIV, 207), for example, is a dictionary on the horse.

A. Ṣifāt-*lexicons*

1) *Al-Ṣifāt* by al-Khajra al-Aʿrābī. He was a teacher of al-Naḍr b. Shumayl. (?)
2) *Al-Gharīb al-muṣannaf* by al-Qāsim b. Maʿn (d. 175/791) (Y. 2231).
3) *Al-Ṣifāt* by al-Naḍr b. Shumayl (d. ca. 204/819) (F. 57; Y. 2761; al-Qifṭī, I, 108; III, 14, 352; Ibn Khallikān, V, 403; al-Dhahabī, *Siyar*, X, 494; idem, *Taʾrīkh al-Islām* [years 221–230], 325; Ḥājjī Khalīfa, II, 1432).
4) *Al-Gharīb al-muṣannaf* by Abū ʿAmr al-Shaybānī (d. 206/821) (F. 75; Y. 627).
5) *Al-Ṣifāt* by Abū ʿAlī Muḥammad b. al-Mustanīr Quṭrub (d. 206/821), a prominent grammarian and linguist (F. 58; al-Qifṭī, III, 320; Ibn Khallikān, IV, 312).
6) *Al-Ṣifāt* by Abū ʿUbayda Maʿmar b. al-Muthannā (d. ca. 210/825) (*Lisān al-ʿArab,* XI, 50).
7) *Ṣifāt al-khayl* by Abū ʿUbayda (d. ca. 210/825) (*Lisān al-ʿArab,* VII, 89).
8) *Ṣifāt al-ghinam wa-alwānuhā wa-ʿilājuhā wa-asnānuhā* by al-Akhfash al-Awsaṭ, Abū al-Ḥasan Saʿīd b. Masʿada (d. 211/826 or 215/830) (F. 58; Y. 1376; al-Qifṭī, II, 42; Pāshā al-Baghdādī, *Dhayl,* II, 308).
9) *Al-Ṣifāt* by Abū Zayd al-Anṣārī (d. 215/830) (al-Qifṭī, II, 35).

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[24] For a general study see John A. Haywood, *Arabic Lexicography. Its history, and its place in the general history of lexicography*, Leiden 1960.

[25] See ʿAbd al-Tawwāb, *al-Gharīb al-muṣannaf* 27–28.

10) *Al-Ṣifāt* by al-Aṣmaʿī (d. 216/831) (F. 61; al-Qālī, *al-Amālī*, I, 181; II, 285; Ibn Khayr, *Fihrist*, I, 375; al-Qifṭī, I, 108, 202; Ibn Khallikān, III, 176; al-Dhahabī, *Taʾrīkh al-Islām* [years 211–220], 280; al-Baghdādī, *Khizāna al-adab*, III, 139; Ḥājjī Khalīfa, II, 1432).
11) *Al-Gharīb al-muṣannaf* by Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838) (F. 78; Y. 90, 732, 1648).
12) *Al-Ṣifāt* by Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838) (*Lisān al-ʿArab,* XI, 50); perhaps identical with the above?
13) *Ṣifat al-darʿ* by Ibn Aʿrābī (d. 231/845) (Y. 2533).
14) *Ṣifat al-zarʿ* by Ibn Aʿrābī (d. 231/845) (F. 76; Y. 2533; al-Qifṭī, III, 131; Ibn Khallikān, IV, 308; Pāshā al-Baghdādī, *Dhayl,* II, 308); it listed technical terms about sowing.
15) *Ṣifat al-nakhl* by Ibn Aʿrābī (d. 231/845) (F. 76; Y. 2533; al-Qifṭī, III, 131; Ibn Khallikān, IV, 308).
16) *Ṣifāt al-khayl* by ʿAbd al-Ghaffār al-Khuzāʿī (*Lisān al-ʿArab,* IV, 384).
17) *Al-Ṣifāt* by Abū ʿAlī al-Ḥasan b. ʿAbd Allāh Lughdha al-Iṣbahānī (3rd/9th c.) (F. 89; Y. 374; al-Qifṭī, III, 43).
18) *Al-Ṣifāt* by Ibn Khayra (3rd/9th c.) (al-Qifṭī, I, 109).
19) *Al-Ṣifāt* by al-Qāsim b. Muḥammad al-Daymartī al-Iṣbahānī (was alive around 300/912) (Y. 2230).
20) *Ṣifāt al-jibāl wa-al-awdiya . . .* 'Description of the mountains and valleys at Mecca with their names and what is behind them,' by Ibn al-Ashʿath ʿAzīz b. al-Faḍl (3rd/9th c.) (F. 127; Y. 1622).
21) *Ṣifat al-sirj wa-al-lijām* by Ibn Durayd (d. 321/933) (F. 67; al-Qifṭī, III, 97 note);[26] enumerates and defines the various parts of the saddle and bridle.
22) *Ṣifat al-saḥāb wa-al-ghayth* by Ibn Durayd (d. 321/933) (F. 67; Pāshā al-Baghdādī, *Dhayl,* II, 308);[27] narrates anecdotes and poems and defines the vocabulary about clouds and rain in them, mostly on the authority of Abū Ḥātim al-Sijistānī who relates from Abū ʿUbayda.
23) *Al-Ṣifāt* by Abū Manṣūr ʿAbd al-Qādir b. Ṭāhir al-Baghdādī (d. 429/1037) (al-Qifṭī, II, 186 note; Ḥājjī Khalīfa, II, 1432).

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[26] In *Opuscula Arabica*, by William Wright, Leiden 1859, 1–46.

[27] Published by ʿIzz al-Dīn al-Tanūkhī as "Waṣf al-maṭar wa-al-saḥāb," in *Majalla Majmaʿ ʿIlmī al-ʿArabī* 38 (1963), 88–119, 278–309, 427–51, 610–38.

24) *Al-Ṣifāt* by Abū Yaʿlā Muḥammad b. al-Ḥasan al-Farrāʾ al-Baghdādī al-Ḥanbalī (d. 458/1065) (Ḥājjī Khalīfa, II, 1433; Pāshā al-Baghdādī, *Dhayl,* II, 308).

A series of *ṣifāt*-books are devoted specifically to theological issues such as the nature of Allāh's qualities. Here an originally grammatical term was extended to cover questions discussed by theologians and philosophers, taken to mean 'attribute' usually in *Ṣifāt Allāh*, 'Divine attributes' though occasionally also 'quality'. For the Muʿtazilites no distinction exists between *waṣf* and *ṣifa*, though the first describes a quality and the second 'is' one.[28] Needless to say, the discussion about 'Divine attributes' and the 'Names of God' was not restricted to *Ṣifāt*-books only. Some authors approached them from a linguistic viewpoint. Aḥmad b. Muḥammad Abū Jaʿfar al-Naḥḥās (d. 337/948) had one *Ishtiqāq asmāʾ Allāh* 'Etymology of Allāh's names,' and one *Tafsīr asmāʾ Allāh* 'Exposition of Allāh's names' (al-Qifṭī, I, 101, 102).

B. Al-Ṣifāt: *Attributes of God*

1) *Al-Ṣifāt* by Ibrāhīm b. Sayyār al-Naẓẓām (d. 222/836 or 231/845) (F. 206). He was a Muʿtazilite theologian.
2) *Ṣifat Allāh bi-al-adl wa-nafy al-qabīḥ* by Abū al-Hudhayl al-Allāf (d. between 226/840 and 235/850) (F. 204). He was a Muʿtazilite theologian, who first elaborated the discussion on 'Divine attributes' without separating them from the Divine essence.
3) *Al-Ṣifāt wa-al-asmāʾ* by al-Ḥusayn b. Muḥammad b. ʿAbd Allāh al-Najjār (3rd/9th c) (F. 229). A theological text on the attributes and names of God; al-Najjār held debate sessions with al-Naẓẓām on similar issues.
4) *Ṣifāt Allāh* by al-Mubarrad (d. 286/899) (Y. 2684; Pāshā al-Baghdādī, *Dhayl,* II, 308). Ibn al-Nadīm (F. 65), and al-Qifṭī (III, 252) have *Maʿānī ṣifāt Allāh*. He was interested in the lexical aspects of the Divine attributes.

[28] See *EI*², s.v. "Ṣifa," by R. Talmon and D. Gimaret, IX, 551–52.

5) *Al-Ṣifāt* by Abū Sahl Ismāʿīl b. ʿAlī b. Isḥāq al-Nawbakhtī (d. 311/924) (F. 225; al-Ṭūsī, *Fihris* 58; Ibn Shahrāshūb 6, 7; Pāshā al-Baghdādī, *Dhayl,* II, 308).
6) *K. al-Radd ʿalā Aṣḥāb al-ṣifāt* by Abū Sahl Ismāʿīl b. ʿAlī al-Nawbakhtī (d. 311/924) (F. 225; Ibn Shahrāshūb 7); perhaps identical with the above.
7) *Al-Ṣifāt* by ʿAbd Allāh b. Muḥammad b. Kullāb (3rd/9th c.) (F. 230; al-Dhahabī, *Siyar*, XI, 176). An adherent of the Ḥashwiyya, he argued that the word of God is identical with God.
8) *Al-Ṣifa wa-al-tawḥīd* by Abū al-Naḍr Muḥammad b. Masʿūd al-ʿAyyāshī (3rd/9th c.) (F. 245). He was a prolific Shīʿī author.
9) *K. Asmāʾ Allāh ʿazza wa-jalla wa-ṣifātihī* by Abū Zayd al-Balkhī (d. 322/933) (F. 153; Y. 274).
10) *Al-Ṣifāt* by al-Ashʿarī (d. 324/936) (al-Dhahabī, *Siyar*, XV, 87; *GAS*, I, 603, 936).[29]
11) *Asmāʾ Allāh ʿazza wa-jalla al-tisʿata wa-tisʿūna isman mustakhraja min Kitāb Asmāʾ Allāh ʿazza wa-jalla* by ʿUmāra b. Zayd (*GAS*, IX, 318).
12) *Asmāʾ Allāh al-ḥusnā* by Abū ʿAbd Allāh al-Ḥusayn b. Aḥmad Ibn Khālawayh (d. 370/980) (*GAS*, VIII, 180).
13) *Al-Asmāʾ wa-al-ṣifāt* by ʿAlī b. ʿĪsā b. ʿAlī b. ʿAbd Allāh al-Rummānī (d. 384/994) (al-Qifṭī, II, 295, 296; *GAS*, VIII, 113). He was a Muʿtazilī linguist.
14) *Sharḥ al-asmāʾ wa-al-ṣifāt li-Abī ʿAlī* by ʿAlī b. ʿĪsā b. ʿAlī b. ʿAbd Allāh al-Rummānī (d. 384/994) (al-Qifṭī, II, 296).
15) *K. Ṣaghīr fī al-ṣifāt* by ʿAlī b. ʿĪsā b. ʿAlī b. ʿAbd Allāh al-Rummānī (d. 384/994) (al-Qifṭī, II, 296).
16) *Asmāʾ Allāh wa-ṣifātihī* (= *Mukhtaṣar asmāʾ Allāh*) by al-Ṣāḥib b. ʿAbbād (d. 385/995) (Ibn Khallikān, I, 230; *GAS*, VIII, 208; IX, 192).
17) *Al-Ṣifāt* by Abū ʿAbd Allāh Muḥammad b. Manda (d. 395/1004) (al-Dhahabī, *Siyar*, XVII, 33).
18) *Al-Ṣifāt* by ʿAbd b. Aḥmad Abū Dharr al-Harawī (d. ca. 440/1048) (al-Dhahabī, *Siyar*, XVII, 559).

[29] See Michel Allard, *Le problème des attributs divins dans la doctrine d'al-Ašʿarī et de ses premiers grands disciples*, Beyrouth 1965.

19) *Al-Ṣifāt*, or *al-Asmāʾ wa-al-ṣifāt* by al-Ḥāfiẓ Abū Bakr Aḥmad b. al-Ḥusayn al-Bayhaqī (5th/11th c.) (Ibn Khallikān, IV, 291; al-Dhahabī, *Siyar*, VII, 120; X, 113).
20) *Al-Ṣifāt* by al-Azajī, ʿAbd al-ʿAzīz b. ʿAlī b. Aḥmad (d. 444/1052) (al-Dhahabī, *Siyar,* XVIII, 19).
21) *K. Kabīr fī al-ṣifāt* by Ibn ʿAsākir (d. 571/1176) (Y. 2365).
22) *Al-Ṣifāt* by Ibn Surūr al-Ḥāfiẓ ʿAbd al-Ghanī al-Maqdisī (d. 600/1203) (al-Dhahabī, *Siyar,* XXI, 447; Pāshā al-Baghdādī, *Dhayl,* II, 308).

For other categories of *ṣifa/ṣifāt* which better detail their contents see ‘Descriptions of Paradise and Hell’, below pp. 253–54.

C. *Attributes of the Prophet*

1) *Ṣifat al-Nabī* by Abū al-Bukhtarī Wahb b. Wahb b. Kuthayr (d. 200/815) (F. 113; Y. 2803; Ibn Khallikān, VI, 41).
2) *Ṣifat al-nafy* by al-Shāfiʿī (d. 204/819) (Y. 2417).
3) *Ṣifat nahy al-Nabī* by al-Shāfiʿī (d. 204/819) (Y. 2416).
4) *Ṣifat al-Nabī* by ʿAlī b. Muḥammad b. ʿAbd Allāh al-Madāʾinī (d. ca. 225/839) (Y. 1854; Pāshā al-Baghdādī, *Dhayl,* II, 309).
5) *Ṣifat akhlāq al-Nabī* by Dawūd b. ʿAlī b. Dāwūd (d. 270/883) (F. 272; al-Dhahabī, *Siyar,* XIII, 104).
6) *Ṣifat al-Nabī* by Ibn Abī al-Dunyā (d. 281/894) (al-Dhahabī, *Siyar,* XIII, 402).
7) *Ṣifat qabr al-Nabī* by Abū Bakr al-Ājurrī (d. 360/970) (Ḥājjī Khalīfa, II, 1433).

D. *Attributes of hypocrites*

1) *Ṣifat al-munāfiq* or *Ṣifat al-nifāq* by al-Faryābī (d. 301/913) (al-Dhahabī, *Siyar,* VII, 300; IX, 59; X, 661; XI, 445, 517).[30]
2) *Ṣifat al-munāfiq* by Ibn al-Muslima, Fakhr al-Dīn Abū al-Muẓaffar ʿAbd al-Raḥīm (d. 617/1220 or 618/1221) (al-Dhahabī, *Siyar,* XXII, 107).

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[30] Cairo 1349.

3) *Ṣifat al-munāfiq* by Zayn al-Dīn ʿAbd al-Raḥmān Hibat Allāh al-Miṣrī (d. 749/1348) (Pāshā al-Baghdādī, *Dhayl,* II, 69).

E. *Diverse*

1) *Al-Ṣifāt* by Jābir b. Ḥayyān (d. ca. 200/815) (F. 421). This is listed among his writings on alchemy.
2) *Ṣifāt al-khulafāʾ* 'Description of the Caliphs' by Hishām b. al-Kalbī (d. ca. 206/821) (F. 109; Y. 2781).
3) *Ṣifat al-ṣirāṭ* 'Description of the Ṣirāṭ (the bridge over which the righteous pass to cross the flames of Hell to Heaven)' by Ibn Abī al-Dunyā (d. 281/894) (F. 237).
4) *Ṣifat al-mīzān* 'Description of the Scales (that weigh souls on the Day of Judgment)' by Ibn Abī al-Dunyā (d. 281/894) (F. 237).
5) *Ṣifat al-nafs* 'Description of the soul' by Aḥmad b. Ismāʿīl b. Ibrāhīm b. al-Khaṣīb Naṭṭāḥa (3rd/9th c.) (F. 138; Y. 200).
6) *Ṣifāt al-umam* by Abū Zayd al-Balkhī (d. 322/933) (Y. 275; Ṣ. VI, 412).
7) *Ṣifa shukr al-munʿim* by Abū Bakr Muḥammad b. ʿAlī known as Mubramān (d. 345/956) (F. 66; Y. 2574; al-Qifṭī, III, 190; Pāshā al-Baghdādī, *Dhayl,* II, 308).
8) *Ṣifat al-balāgha* by Muḥammad b. Sahl b. al-Marzubān al-Karkhī (d. ca. 345/956) (F. 152; Pāshā al-Baghdādī, *Dhayl,* II, 308). This is one of the lost 'books' of his *al-Muntahā.*
9) *Ṣifat al-nafs* by ʿAlī b. ʿĪsā b. ʿAlī b. ʿAbd Allāh al-Rummānī (d. 384/994) (al-Qifṭī, II, 296), a late Muʿtazilite scholar and admirer of al-Jāḥiẓ.
10) *Ṣifat Jazīrat al-ʿArab* 'Description of Arab Peninsula' by Abū Muḥammad al-Hamadānī (al-Qifṭī, I, 283 note).
11) *Al-Ṣifa* by Ibn al-Ḥurr, ʿAbd Allāh b. Jaballa al-Wāqifī (Pāshā al-Baghdādī, *Dhayl,* II, 308).
12) *Al-Ṣifa ʿalā madhhab al-wāqifa* by Aḥmad b. Ḥasan al-Qazzāz (al-Quzāz) al-Baṣrī (Pāshā al-Baghdādī, *Dhayl,* II, 309).

20. *Al-Aṣnāf, al-Asnān, al-Insān*
الأصناف, الأسنان, الإنسان (n. 31)

The reading is uncertain. Some editions of the *Fihrist* have this as *al-Aṣnāf*, but other lists give *al-Asnān* instead. Pāshā al-Baghdādī has *al-Aṣnāf* in his *Hadiyya* and *al-Aṣnāf fī al-lugha* in his *Dhayl*. The extension *fī al-lugha*, though we do not know where it comes from, expresses that it was on lexicography. The *Asnān* in turn can be read, with a slight misplacing of punctuation, as *al-Insān*. The change from *al-Aṣnāf* to both these latter forms is more extreme. They may be referring to two separate works.

A. Al-Aṣnāf (pl. of ṣinf)

'Kinds, specimens; genus, species, classes' is never used alone as a title, but in combination with other details:

1) *Aṣnāf al-Murjiʿa* 'The classes of the Murjaites' by Wāṣil b. ʿAṭāʾ (d. 131/748) (F. 203; Y. 2795; Ibn Khallikān, VI, 11).
2) *Aṣnāf al-kalām* by Abū Muḥammad b. al-Mughīra al-Yajlī al-Kūfī (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa,* II, 173). He was a Shīʿī scholar contemporary with al-Rayḥānī.
3) *Al-ʿAdl fī aṣnāf al-Muʿtazila* by Qāsim b. al-Khalīl al-Dimashqī (F. 206). He was a Muʿtazilī *mutakallim* contemporary with al-Rayḥānī.
4) *Al-Radd ʿalā aṣnāf al-mulḥidīn* by Abū Isḥāq Ibrāhīm b. Sayyār al-Naẓẓām (d. 222/836 or 231/845) (F. 206).
5) *Al-Tawḥīd ʿalā aṣnāf al-Mushabbiha wa-al-Jahmiyya wa-al-Rāfiḍa* by Abū Muḥammad Jaʿfar b. Mubashshir al-Thaqafī (d. 234/848) (F. 208). He was the chief of the Muʿtazila of Baghdad in his time.
6) *Aṣnāf al-jimāʿ* by Muḥammad b. ʿUbayd Allāh al-Musabbiḥī (d. 420/1029) (Y. 2568).
7) *Aṣnāf al-maghrūrīn* (*GAL* SI, 752).

B. Al-Asnān '*The teeth*'

This title is not enlisted in the editions of the *Fihrist*, but Yāqūt and al-Ṣafadī have it in place of *al-Aṣnāf*. If this reading were correct, it

could have been only a lexical pamphlet. The recording and defining of technical terms related to teeth of men or animals usually formed a section in the larger lexicographical collections of *al-Gharīb al-muṣannaf* kind. Al-Khwārazmī (*Mafātīḥ al-ʿulūm* 10–11) speaks of *Asnān al-ibil* 'The teeth of the camel', *Asnān al-baqar* 'The teeth of the cow,' *Asnān al-khayl* 'The teeth of the horse', and so forth. Extensions to the titles left no doubts as to their specific contents.

1) *Asnān al-jazūr* 'Teeth of the slaughter camel' by Hishām b. Muḥammad al-Kalbī (d. ca. 206/821) (F. 109; Y. 2780; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, II, 70).
2) *Al-Asnān* by Abū ʿUbayda Maʿmar b. al-Muthannā (d. ca. 210/825) (F. 59; Pāshā al-Baghdādī, *Dhayl,* II, 267). Yāqūt (Y. 2708), al-Qifṭī (III, 286), and Ibn Khallikān (V, 239) have this as *al-Insān*. Sezgin (*GAS*, VIII, 70–71) cites *al-Asnān* among Abū ʿUbayda's writings and says that it might have been the same as his *al-Insān*. Another work by Abū ʿUbayda, *Aʿshār al-jazūr* (F. 59; al-Qifṭī, III, 286) is probably a misreading of *Asnān al-jazūr*.
3) *Ṣifāt al-ghinam wa-alwānuhā wa-ʿalājuhā wa-asnānuhā* by Saʿīd b. Masʿada al-Akhfash al-Awsaṭ (d. ca. 215/830 or 221/835) (F. 58; al-Zubaydī, *Ṭabaqāt al-naḥwiyyīn* 76; al-Qifṭī, II, 39).
4) *Al-Asnān wa-al-Litha* 'The teeth and gum(s)' by Ḥunayn b. Isḥāq (d. 260/873) (F. 353).
5) *Tartīb asnān al-ibil wa-asmāʾihā* 'The ordering of the teeth of camel and their names' by Abū ʿAlī al-Qālī (356/966), mentioned in his *K. al-Amālī* (Beirut, no date, I, 21–24).

C. Al-Insān '*Man*'

Lists itemizing parts of the body and physical characteristics of man and animals were among the earliest 'dictionaries' written by lexicologists, usually preceded in genitive form by *khalq* 'physical constitution of'. The fuller title was most probably *Khalq al-insān*, of which the sources know more than a dozen. Ibn Qutayba in his *Adab al-kātib* (Cairo 1346, 116–19) speaks of *furūq fī khalq al-insān* 'varieties in human physical characteristics' and *furūq al-asnān* 'the diversity of teeth'. He divides the 32 human teeth into six groups, but adds that there exited

some divergence in this ordering between Abū Zayd al-Anṣārī and al-Aṣmaʿī. Al-Aṣmaʿī (d. 216/831) and Yaʿqūb b. al-Sikkīt (d. ca. 243/857) each had discussed the *asnān* in their books entitled *Khalq al-insān*. Ibn al-Nadīm lists 22 *Khalq al-insān*, all but one by philologists (see the index of the *Fihrist*).

When alone, *al-Insān* 'The Man' was restricted to the nature of man in a theological and philosophical sense:

1) *Al-Insān* by Ibrāhīm b. Sayyār al-Naẓẓām (d. 222/836 or 231/845) (F. 206).
2) *Al-Insān* by Abū al-Hudhayl al-ʿAllāf (d. between 226–35/840–50) (F. 204).
3) *Al-Insān* by Abū al-Ḥusayn Aḥmad b. Yaḥyā al-Rāwandī (d. 298/910) (F. 217).
4) *Al-Insān* by Abū Muḥammad al-Ḥasan b. Mūsā al-Nawbakhtī (d. ca. 309/921) (Ibn Shahrāshūb 28; al-Ṭūsī, *Fihris* 99).
5) *Al-Insān* by Abū Sahl Ismāʿīl b. ʿAlī b. Isḥāq al-Nawbakhtī (d. 311/923) (Ibn Shahrāshūb 7).
6) *Al-Insān* by Abū Hāshim ʿAbd al-Salām b. Muḥammad al-Jubbāʾī (d. 321/933) (F. 222; Y. 2859).

These authors were primarily theologians of the Muʿtazilite school, to which al-Rayḥānī most likely belonged. As such his *al-Insān*, if he ever had one, could have been a theological text of this kind. Once again we are encouraged not to rashly assign obscure titles to this or another field.

21. *Al-Zimām*
الزمام (n. 13)

All major lists have this title, and the reading is assured. This is the only title of its kind found in the literature.

Zimām (pl. *azimma*) 'rein, bridle, halter' forms a synonym to *lijām* (pl. *aljima*), but differs from it when used as a 'day book, register', and in an extended sense, as inspection and control in connection with certain bureaucratic practices. Since some early philologists such as

Abū ʿUbayda (d. ca. 210/825) had composed treatises entitled *al-Lijām* 'The Bridle', *al-Sirj* 'The Saddle' (F. 59; Y. 2708; Ibn Khallikān, V, 239), and Ibn al-Sikkīt and Ibn Durayd each had one *al-Sirj wa-al-lijām* 'The Saddle and the Bridle' (F. 67, 79; Y. 2841; Ibn Khallikān, IV, 324; VI, 400) in which they gathered and explained the terminology related to these implements, the question arises as to whether *al-Zimām* could have been a lexicon of this kind too. On the other hand, the early Islamic history knows an administrative office, *al-Zimām*, or *Dīwān al-zimām*, the characteristics of which, its origin, general historical development, function and powers are still not firmly settled. Given the relatively early date of our author, who worked as a secretary, we may also ask whether this could have handled in some ways the duties and the modus operandi of that office, something like a directorial manual for its employees? This is very unlikely. No other such specialized treatise is known to me. As in many other cases, here too we are moving on a very uncertain terrain.

Dīwān al-zimām: The general history of the caliphal bureaucratic institutions and their growth is relatively well known. The office of the *kātib*, the *kitāba*, in modern words 'cabinet, and government' operated under the auspices of the *wazīr* 'vizier, minister' in the *wizāra* 'ministry', the central administrative organization of the empire. The ordinary designation for the place where the *kātib*, in Persian *dabīr*, worked was the *dīwān*. Not only the caliphal office and the central government had their *dīwān*s, but the same was the case in the provinces, in the domains of lesser-governors, and even in private houses of the great landowners and prosperous magnates. The first person to found the *dīwān* in Islam is said to have been the Caliph ʿUmar, who reacted upon the advice of a Persian general named Hurmuzān held captive in Medina.[31] In this early register the names of the tribal men who participated in the wars of conquest were recorded so that their pay could be better monitored and regulated. It is natural that the first steps an organizing politico-military body undertakes would be to have a firm control of its finances. Consequently the first *dīwān*s in Islam were nothing but those of taxes or *Dīwān al-kharāj* 'Office of Revenues', which also shut in the *jizya* or poll-tax. This *dīwān* had its

[31] Al-Ṭabarī, IV, 209; Ibn al-Ṭiqṭaqā, *al-Fakhrī* 100–1.

seat in the *Bayt al-māl* and was closely connected with the *Dīwān al-nafaqāt* 'Office of Expenditure' actually the bureau of the controller of the royal household. The *dīwān* was at first simply applied to the accounting register, then to accounting, and eventually to the other related offices.

As the central power grew, the initial registers were expanded, new ones constituted, organized also in major towns and districts which then gave their names to the offices, such as the *dīwān*s of Madīna, Kūfa, Baṣra etc.[32] Some say Muʿāwiya, some say Ziyād b. Abīhī was the person who first inaugurated the *Dīwān al-khātam* following the traditions of the Persians. The officials in this agency were to record and seal a copy of all the orders they received and executed from the government, or the caliph. Next we hear of the *Dīwān al-barīd*, 'The Post' which also became an important institution.[33] In the territories conquered from the Byzantines and Sasanians the already existing, age-long taxation practices continued after a short period of disruption, here and there being adjusted to accommodate the new circumstances. Only in the later years of ʿAbd al-Malik's reign (65–86/684–705) the project of converting the Persian registers into Arabic began,[34] an intricate process that more than forty years later was still not fully accomplished, and it probably never was. The applied jargon in these offices (*wazīr, dīwān, kharāj, jizya, barīd*) comes from Persian. The continuation of MP terminology in most of these organs is a good reflection of the longevity of the older local traditions.

In the Umayyad period the *dīwān*s were restricted to the very basic ones, or at least our information is limited only to the most conspicuous. Upon the coming to power of the ʿAbbāsids, they start to grow in numbers, the older ones are re-instituted and new ones introduced wherever needed.

By the time of al-Mahdī (158–69/775–85) the management of income and expenditure, additional to that provided by established *dīwān*s, was found necessary. A special office for the control of departmental accounts, the *Dīwān al-azimma*, was formed in which the

[32] Al-Ṭabarī, VI, 179–80.
[33] Ibn al-Ṭiqṭaqā, *al-Fakhrī* 129–30.
[34] Al-Ṭabarī, VI, 180.

register (*zimām*) of each *dīwān* was to be in charge of an official, with an overseer to have control over all.[35] "Thence onwards every government department that had financial dealings appears to have had a register of control, for which a special *dīwān* was created with an official in charge. Thus the *Dīwān al-kharāj* had its *Dīwān zimām al-kharāj* which supervised all dealings affecting revenues and revenue-bearing lands, so also the *Dīwān al-nafaqāt* had its *Dīwān zimām al-nafaqāt*."[36] Al-Mahdī assigned ʿUmar b. Bazīʿ to the charge of *dawāwīn*, perhaps a coordinator among the ministries, but soon he realized that the job had become too cumbersome for one individual. So he initiated the *Dawāwīn al-azimma*, each office being put under one man.[37] Every principal 'ministry' had now its own *Dīwān al-zimām* which supervised and controlled its activities. Only then al-Mahdī created the *Dīwān zimām al-azimma*, the name of which implies that the authority in charge was in a position to monitor and organize the proceedings of other financial offices. Though we know that the Umayyads had already an operating *Dīwān al-zimām*, there is no sign of them having known the *Dīwān al-azimma*.[38]

22. *Al-Jamal or al-Jumal*
الجمل (n. 48)

This can be vocalized in at least two different ways each producing a reasonable title: *al-Jamal* or *al-Jumal*. *Al-Jamal* 'camel' in the early Arabic literature can refer to one of two things: Battle of Camels, or The Camel.

A. *Battle of Camel*

This refers to the battle fought by the Caliph ʿAlī against his antagonists who entered the battle-field riding camels.[39] The incident came

35 Al-Ṭabarī, VIII, 167; Jahshiyārī, *Wuzarāʾ* 166, 167.
36 Reuben Levy, *The social structure of Islam*, Cambridge 1962, 325, cites al-Ṭabarī, X, 133.
37 Al-Ṭabarī, VIII, 168.
38 Ibid., VIII, 167.
39 For historical details see *EI*², s.v. "Djamal," by L. Veccia Vaglieri, II, 414–16.

to be known in the historical annals as *al-Jamal* 'Battle of Camel'. In addition to the universal chronicles covering the history of the early Islamic period, quite a number of early historians had detailed the events of this battle in monographs they simply called *Kitāb al-Jamal*. Was al-Rayḥānī one of them? Several arguments speak against this: The authors having a *Kitāb al-Jamal* in their repertoire were generally Shīʿīs who wrote about this as well as the battles fought by ʿAlī at Ṣiffīn and at Nahrawān to cement their sectarian view points.[40] Some combined events to write *al-Jamal wa-Ṣiffīn*. There is no evidence anywhere to show that al-Rayḥānī had any interest for such events either as a historian or a sectarian. It would be rather surprising to find a detailed treatment of a controversial affair such as this by a libertine and accused *zindīq*.

1) *Al-Jamal* by Jābir b. Yazīd b. al-Ḥārith al-Juʿfī (d. 128/746). He had also written on *Ṣiffīn* and on *Nahrawān* (*GAS*, I, 307).
2) *Al-Jamal* by Abān b. Taghlib (d. 141/758). He had also one *Ṣiffīn* and *Nahrawān* (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, XV, 52; *GAS*, VIII, 24).
3) *Al-Jamal* by Abū Mikhnaf (d. 157/774). He also had *Ṣiffīn* (F. 105; Y. 2253; Ibn Shahrāshūb 83; *GAS*, I, 309).
4) *Al-Jamal* by Sayf b. ʿUmar (d. during the time of Hārūn al-Rashīd 170–193/786–809) (F. 106; *GAS*, I, 312).
5) *Al-Jamal* [fī amr Ṭalḥa wa-al-Zubayr wa-ʿĀʾisha] by Muḥammad b. al-Nuʿmān al-Aḥwal Shayṭān Ṭāq (d. after 189/799) (F. 224; al-Ṭūsī, *Fihris* 323).
6) *Al-Jamal* by Hishām b. Muḥammad b. Sāʾib al-Kalbī (d. ca. 206/821). He had also *Ṣiffīn* (*GAS*, I, 271).
7) *Al-Jamal* by Muḥammad b. ʿUmar al-Wāqidī (d. 207/823) (F. 110). He had Shīʿī inclinations and had also written on *Ṣiffīn* (Y. 2598).
8) *Al-Jamal* by Abū Ḥudhayfa Isḥāq b. Bishr al-Bukhārī (d. 206/821) (F. 106). He had also *Ṣiffīn* (Y. 623; *GAS*, I, 294).
9) *Al-Jamal* by Abū ʿUbayda Maʿmar b. al-Muthannā (d. ca. 210/825) (F. 59; Y. 2709; Ibn Khallikān, V, 239; Pāshā al-Baghdādī, *Dhayl,* II, 286: *al-Jamal wa-Ṣiffīn*).

[40] See *EI*², s.v. "Ṣiffīn," by M. Lecker, IX, 552–56. He lists 22 monographs on Ṣiffīn.

10) *Al-Jamal* by Naṣr b. Muzāḥim Sayyār al-Minqarī (d. 212/827) (F. 106; he had also *Ṣiffīn*; al-Ṭūsī, *Fihris* 347; Ibn Shahrāshūb 113; Y. 2750).
11) *Al-Jamal* by Ismāʿīl b. ʿĪsā al-ʿAṭṭār (d. 232/847) (F. 122). He had also *Ṣiffīn*.
12) *Al-Jamal* by Yaʿqūb b. Shayba (lived in the early 3rd/9th c.) (Ibn Shahrāshūb 119). He had also one *Ṣiffīn* and *Nahrawān*.
13) *Al-Jamal* by ʿAbd Allāh b. Muḥammad b. Abī Shayba (d. 235/849) (F. 285). He had also *Ṣiffīn*.
14) *Al-Jamal* by al-Madāʾinī (d. ca. 225/839) (F. 115). He had also *Ṣiffīn* and *Nahrawān* (Y. 1856).
15) *Al-Jamal* by Aḥmad b. Muḥammad b. Khālid al-Burqī (d. 274/887 or 280/893) (Ibn Shahrāshūb 9; al-Ṭūsī, *Fihris* 39; Y. 432).
16) *Al-Jamal* by Ibrāhīm b. Muḥammad b. Saʿīd b. Hilāl b. ʿĀṣim (d. 283/896) (al-Ṭūsī, *Fihris* 17; Y. 105). He had also *Ṣiffīn*.
17) *Al-Jamal* by Abū ʿAbd Allāh Muḥammad b. Zakariyyā b. Dīnār al-Ghallābī (d. 298/910) (F. 121). He had also *Ṣiffīn* (Pāshā al-Baghdādī, *Dhayl,* II, 286).
18) *Al-Jamal* by al-Mundhir b. Muḥammad al-Qābūsī (died at the beginning of the 4th/10th c.). (He had also *Ṣiffīn* and *Nahrawān*; *GAS*, I, 323).
19) *Al-Jamal* by Aḥmad b. ʿUbayd Allāh b. Muḥammad b. ʿAmmār al-Thaqafī (d. 310/922) (Y. 367). He had also *Ṣiffīn*.
20) *Al-Jamal* by Ibn Bābawayh, Abū Jaʿfar Muḥammad b. ʿAlī b. al-Ḥusayn (d. 381/991) (Pāshā al-Baghdādī, *Dhayl,* II, 286).

B. *The Camel*

The second possible interpretation of the first reading gives *al-Jamal* ‘The Camel’, the famous desert animal itself. This reading would not be unusual considering the huge number of books in Arabic devoted to the nomenclature related to and characteristics of this animal. However, the generic and neutral name for the camel is *al-ibil*, which denotes both male (*jamal*) and female (*nāqa*). The Arabic bibliographical literature does not know of any *al-Jamal* referring to the camel. Lexicological studies concentrating on the camel are called *al-Ibil*. Hammer-Purgstall observed that prior to the 12th century at least 16

Arabic handbooks about the camel had been composed, of which none seems to have survived.[41] Some of the oldest include: (H = Hammer-Purgstall):

1) *Al-Ibil* by al-Khalīl b. Aḥmad (d. ca. 175/791) (H).
2) *Al-Ibil* by Naṣīr b. Yūsuf al-Kūfī (he was a friend of al-Kisāʾī, d. 189/805) (F. 72; Y. 2750: Naṣr b. Yūsuf; Pāshā al-Baghdādī, *Dhayl,* II, 261).
3) *Al-Ibil* by Abū Ziyād al-Kilābī, Yazīd b. ʿAbd Allāh b. al-Ḥurr (d. ca. 200/815) (F. 50; al-Qifṭī, IV, 121; Pāshā al-Baghdādī, *Dhayl,* II, 261).
4) *Al-Ibil* by al-Naḍr b. Shumayl (d. ca. 204/819) (F. 57; al-Qifṭī, I, 118). This was the third section of his dictionary *al-Ṣifāt*.
5) *Al-Ibil* by Abū ʿAmr Isḥāq b. Mirār al-Shaybānī (d. 206/821) (F. 75; al-Qifṭī, I, 227; H). He had also one *K. al-Khayl.*
6) *Al-Ibil* by Abū ʿUbayda (d. ca. 210/825) (F. 59; Y. 2708; al-Qifṭī, III, 286; Pāshā al-Baghdādī, *Dhayl,* II, 261; P. Sbath, *Choix de livres*, n. 347: *al-Khayl wa-al-ibil*; H).
7) *Al-Ibil* by Qāsim b. Muʿīn (d. 210/825) (H).
8) *Al-Ibil wa-al-shāt* by Abū Zayd Saʿīd b. Aws b. Thābit al-Anṣārī (d. 215/830) (F. 60; Y. 1361: *al-shāʾ*; al-Qifṭī, II, 35; P. Sbath, *Choix de livres*, n. 8; H).
9) *Al-Ibil* by al-Aṣmaʿī (d. 216/831) (F. 61; al-Qifṭī, II, 202; Pāshā al-Baghdādī, *Dhayl,* II, 261; H).
10) *Al-Ibil* by Aḥmad b. Ḥātim Abū Naṣr al-Bāhilī (d. 231/845) (F. 60; al-Qifṭī, I, 36; Y. 227; Pāshā al-Baghdādī, *Dhayl,* II, 261; H). He was a linguist and had also one *K. al-Khayl.*
11) *Al-Ibil* by Ibn al-Sikkīt (d. ca. 243/857) (F. 79; Y. 2841; al-Qifṭī, IV, 55; Pāshā al-Baghdādī, *Dhayl,* II, 261; H).
12) *Al-Ibil wa-al-ghinam* by Abū ʿIkrima ʿĀmir b. ʿUmrān al-Ḍabbī (d. 250/864) (Y. 1479). He had also one *K. al-Khayl.*
13) *Al-Ibil* by Pseudo-al-Jāḥiẓ (d. 255/868) (F. 209; Y. 2117). This was written more likely by his copyist (*warrāq*), Abū Yaḥyā Zakariyyā b. Yaḥyā b. Sulaymān.
14) *Al-Ibil* by Abū Ḥātim al-Sijistānī (d. 255/868) (F. 64; Y. 1408; al-Qifṭī, II, 62; H).

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[41] *Das Kamel*, Wien 1854, 2 n. 1.

15) *Al-Ibil* by Abū al-Faḍl al-Riyāshī, ʿAbbās b. al-Faraj (d. 257/870) (F. 64; Y. 1383; al-Qifṭī, II, 371; Pāshā al-Baghdādī, *Dhayl,* II, 261). He had also one *K. al-Khayl* (P. Sbath, *Choix de livres*, n. 6, 348).
16) *Al-Ibil* by Abū ʿAnbasa al-Ṣaymarī (d. 270/883) (H).
17) *Al-Ibil* by al-Rajāshī (d. 275/888) (H).
18) *Al-Ibil* by Ibn Qutayba (d. 276/889) (F. 85; H).
19) *Al-Ibil* by Ismāʿīl b. Qāsim al-Kalī (d. 356/966) (H).
20) *Al-Ibil* by Abū al-Shamakh (F. 50; al-Qifṭī, IV, 124).
21) *Al-Ibil* by al-Rabīʿa al-Baṣrī al-Badawī (H).
22) *Al-Ibil wa-nitājuhā* by al-Qālī (d. 360/970) (Y. 730; al-Qifṭī, I, 206; P. Sbath, *Choix de livres*, n. 7).

C. Al-Jumal

Jumal (pl. of *jumla*) 'Totality, sum, collection; sentence,' is sporadically used in place of *mujmal* 'compendium, synopsis'. *Al-Jumal*, alone or in combination with other terms, forms the title of a large series of texts. Often it is a simple shortening of a longer title. Books of this kind happen to belong mostly to the field of philology, linguistics, and grammar, but also appear in other fields.

1) *Al-Jumal* by Abū Bakr Muḥammad Ibn al-Sarrāj al-Naḥwī (d. 316/928) (F. 68; Ibn Khallikān, IV, 339; Pāshā al-Baghdādī, *Dhayl,* II, 286; *GAS*, VIII, 101; IX, 82–85). He was a servant and student of the grammarian and philologist al-Mubarrad (d. 286/899). Most of his works dealt with grammar and linguistics. He had *Jumal al-uṣūl* (F. 68; Ibn Khallikān, IV, 339; *GAS*, IX, 84, also called *Mujmal al-uṣūl*), said to have been based on Sībawayh's (d. ca. 177/793) *Book of Grammar*. All three names may refer to the same book.
2) *Al-Jumal* by Abū Bakr b. Shuqayr (d. 317/929) (*GAS*, IX, 47, 162; also called *Wujūh al-naṣb*, or *K. al-Naṣb ʿalā arbaʿīn*; this is wrongly imputed to al-Khalīl b. Aḥmad and printed as *al-Jumal fī al-naḥw*, Beirut 1987 'Book of sentences-on syntax').
3) *Al-Jumal* [*fī al-naḥw*] by Abū al-Qāsim ʿAbd al-Raḥmān b. Isḥāq al-Zajjājī (d. ca. 337/948) (Ibn Khallikān, I, 50; II, 515; III, 335, 489; VII, 81; *GAS*, VIII, 105; IX, 88, 212, 225, 243, 244; ed. Mohammed ben Cheneb, Paris 1957). This popular book rests behind the fame of

this scholar from Nahāwand in Khuzistān. The following generations of grammarians wrote many commentaries on it, some say up to 120. Brockelmann lists 17 of these based on Ḥājjī Khalīfa and other sources. ʿAlī Tawfīq al-Ḥamad (*al-Jumal*, Beirut 1996) names 41.

4) *Al-Jumal* by Abū al-Ḥasan ʿAlī b. Aḥmad, known as Ibn al-Bādhish (d. ?) (Abū Ḥayyān al-Andalusī, *Tadhkirat al-nuḥāt* 551–52). He was a linguist, philologist and grammarian.
5) *Al-Jumal* [= *al-Jumal fī al-naḥw*, F. 92] by Abū ʿAbd Allāh al-Ḥusayn b. Aḥmad [or Muḥammad] Ibn Khālawayh (d. 370/980) (Abū Ḥayyān al-Andalusī, *Tadhkirat al-nuḥāt* 22 n. 4; Ibn Khallikān, II, 179; *GAS*, VIII, 178–79; IX, 169–71). He was a great lexicographer and grammarian.
6) *Jumal uṣūl al-taṣrīf* by Ibn Jinnī (d. 392/1001) (F. 95; *GAS*, IX, 178; also called *al-Taṣrīf al-mulūkī*).
7) *Al-Jumal* by Aḥmad b. Fāris al-Qazwīnī al-Lughawī (d. ca. 395/1004) (Abū Ḥayyān al-Andalusī, *Tadhkirat al-nuḥāt* 561; Y. 411, 416: *al-Mujmal*; al-Suyūṭī, *al-Muzhar*, I, 99, 100, 112, etc. This is a dictionary. Ed. Kuwait 1985). He was a linguist, lexicographer, and grammarian.
8) *Al-Jumal al-ṣughrā* by ʿAbd al-Qāhir al-Jurjānī (d. 471/1078) (Ibn Khallikān, II, 93; III, 102, 337; edited as *al-Jumal*, Damascus 1972). He has followed the example of al-Zajjājī (d. ca. 337/948), Ibn Hishām (d. 359/969), and Ibn Khālawayh (d. 370/980). It forms a simple grammatical introduction for students of the Arabic language, leaving difficulties to larger compositions, and thus gave rise to a large number of commentaries in the following generations.

D. Next to the above categories, the following make use of *jumal* mostly in the sense of 'collection' or 'synopsis' and come from all kinds of disciplines: alchemy, philosophy, religion, etc.

1) *Al-Jumal wa-al-Ārāʾ* by Jābir b. Ḥayyān (d. ca. 200/815) (*GAS*, III, 223; IV, 73, 254, 256). This is the same as his *al-Jumal al-ʿishrīn*.
2) *Jumal qawl ahl al-ḥaqq* by Abū Jaʿfar Muḥammad b. ʿAbd Allāh al-Iskāfī (d. 240/854) (F. 213).

3) *Al-Jumal* by Abū al-Ḥusayn Aḥmad b. Yaḥyā Ibn al-Rāwandī (d. 298/910) (F. 217). This renowned Muʿtazilite theologian became a heretical scholar and wrote several treatises against established Muslim dogmas.
4) *Jumal maʿānī qāṭīghūryīs* 'Collection of the meanings of 'Categories' by Abū Bakr Muḥammad b. Zakariyyā al-Rāzī (d. 313/925) (F. 357).
5) *Jumal maʿānī Ānālūṭīqā al-ūlā* 'Collections of the meanings of "Analytica priora," to the completion of the Categorical syllogisms' by Muḥammad b. Zakariyyā al-Rāzī (d. 313/925) (F. 357).
6) *K. fī Jumal al-mūsīqī* 'Book of the summing-up of music' by Muḥammad b. Zakariyyā al-Rāzī (d. 313/925) (G. Farmer, *Sources* 26 n. 153).
7) *Jumal Taqdimat al-maʿrifa wa-ʿawāqibihī* probably by Muḥammad b. Zakariyyā al-Rāzī (d. 313/925) (*GAS*, III, 33).
8) *K. fī Jumal min dalālāt al-ashkhāṣ al-ʿulwiyya* (*al-ʿāliya*) *ʿalā al-aḥdāth al-kāʾina*... by Abū Maʿshar (3rd/9th c.) (*GAS*, VII, 25, 131, 146).
9) *K. fī Jumal min dalālāt al-ashkhāṣ al-ʿāliya* by Ibn al-Bāzyār (*GAS*, VII, 154).
10) *Jumal*... by Utāqiyūs (*GAS*, V, 130).
11) *Al-Jumal* by Markos (*GAS*, IV, 57).
12) *Jumal fī Kitāb al-Bayṭara*, anonymous (*GAS*, VII, 391).
13) *Al-Jumal al-lāzim maʿrifatuhā* by al-Ḥakīm al-Tirmidhī (*GAS*, I, 656).
14) *Jumal maqūlāt Jālīnūs fī aṣnāf al-ghilaẓ* by Ḥunayn b. Isḥāq (*GAS*, III, 112, 254).
15) *Jumal* [about *Kitāb al-Mizāj*] anonymous (*GAS*, III, 88).
16) *Jumal al-Taʾrīkh* by Ibn Surayj (lived up to the end of the 4th c.) (F. 151; *GAS*, VII, 170).
17) *Jumal uṣūl al-dīn* by Abū Salama al-Samarqandī (*GAS*, I, 607).

To venture on the prospect that *al-Jumal* was a shortening of *al-Jumal fī al-naḥw* leads us to al-Rayḥānī's *al-Tanbīh*, another title which, as we shall see, could also have been related to the field of grammar. Al-Zamakhsharī and his contemporary al-Maydānī each had one *al-Anmūdhaj fī al-naḥw*, a title almost identical with *al-Jumal fī al-naḥw*. Here the Persian word *anmūdhaj* 'sample, specimen, synopsis, compendium, summary, résumé' is a synonym of *jumal* hence 'Introduc-

tion to grammar'. Moreover, Yaḥyā b. ʿAlī b. Yaḥyā al-Munajjim (d. 300/912), an expert on the practical and theoretical aspects of music, had written a treatise to show the notes for the performance of music using the old Semitic arrangement of letters of the alphabet calling it *Ḥurūf al-jumal* 'An alphabetic notation or tablature'.[42]

23. *Al-Mashākil*
المشاكل (n. 36)

Al-Mashākil (pl. of *mushkila*) is the only title of its kind in the sources. The reading is assured by all the lists, though, given the ambiguity of it as it stands, some additional explanatory detail may be missing. It is the singular *mushkila* 'ambiguous, obscure, difficult,' or rather its substantive *mushkil* (pl. *mushkilāt*) that appears as title both alone and as part of longer headings.

1) *K. Kabīr fī al-mushkil* by al-Farrāʾ (d. 207/822) [Abū Zakariyyāʾ Yaḥyā b. Ziyād b. ʿAbd Allāh b. Manẓūr al-Daylamī] (al-Qifṭī, IV, 11; Ibn Khallikān, VI, 181; Y. 2815: *Mushkil al-lugha al-kabīr*).
2) *Al-Mushkil al-ṣaghīr* by al-Farrāʾ (d. 207/822) (Y. 2815; al-Qifṭī, IV, 11; Ibn Khallikān, VI, 181). This, apparently a shorter version of the above, treated the difficult vocabulary of the Qurʾān.
3) *Al-Mushkil* by Abū Sulaymān Dāwūd b. ʿAlī b. Dāwūd b. Khalaf al-Iṣbahānī (d. 270/883) (F. 272). He is said to have been among the first to interpret the Qurʾān according to its literal meaning, not allowing any reasoning or use of analogy in explaining it.
4) *Al-Mushkil* by Ibn Qutayba (d. 276/889) (F. 86). This is identical with his *Mushkil al-Qurʾān* 'Difficulty of the Qurʾān' (al-Qifṭī, II, 144; Ibn Khallikān, III, 42; al-Dhahabī, *Siyar,* XIII, 297; XVIII, 155; XXII, 322).
5) *Mushkil al-Ḥadīth* by Ibn Qutayba (d. 276/889) (al-Qifṭī, II, 144; Ibn Khallikān, III, 42).
6) *Al-Mushkil fī kitāb al-Qurʾān* by Abū Bakr Muḥammad b. Qāsim b. Muḥammad b. Bashshār al-Anbārī (d. 328/939) (F. 82; Y. 2557; al-Qifṭī, III, 173, 204, 208; Ibn Khallikān, IV, 331; al-Dhahabī, *Siyar,* XV,

[42] G. Farmer, *Sources* 24 n. 143.

276, 512). Elsewhere Yāqūt (Y. 2617) gives it as: *al-Mushkil fī maʿānī al-Qurʾān* (the same also in Pāshā al-Baghdādī, *Dhayl,* II, 332). Al-Anbārī had also one *Risālat al-mushkil* (Y. 2617; Ibn Khallikān, III, 342) in which he repudiated some linguistic proposals by Abū Ḥātim al-Sijistānī and Ibn Qutayba. Al-Anbārī was an *adīb*, author of one *al-Amālī* and one *Adab al-kātib*, among others, and shares also a *Mujālasāt*-book with al-Rayḥānī.

7) *Mushkil gharīb al-Qurʾān* by Makkī b. Abī Ṭālib (d. 437/1045) (Y. 2714; Ibn Khallikān, V, 276).
8) *Mushkil al-maʿānī wa-al-tafsīr* by Makkī b. Abī Ṭālib (d. 437/1045) (Y. 2714; Ibn Khallikān, V, 276).
9) *Mushkil al-ḥadīth* (al-Dhahabī, *Siyar,* XIII, 297, 299).

At this stage it is impossible to assign *al-Mashākil* securely to any field. Based on the above list, however, we may say that this was of the same nature as the *maʿānī*-books, and embraced the intricate and obsolete terminology of the Qurʾān, *ḥadīth*, or the ancient poetry. This enhances the possibility of al-Rayḥānī having had a hand in the field of lexicology.

24. *Al-Mashjī?*
(n. 29) المسيحي ,الشجي ,المشجي ,الشبحي

This is one of the most severely corrupted titles in our inventory. The disparity in the various readings is overwhelming: *al-Shabaḥī* الشبحي ‘The phantom,’ al-Shajī الشجي ‘The sad one’ (or *al-Shajā* الشجى ‘Sadness’), *al-Mushajjī* المشجي ‘Pathetic’ (or *al-Mushajjā*), al-Musajjī المسجي ‘One who praises the Lord,’ *al-Masīḥī* المسيحي ‘The Christian.’ Dodge read al-Masjī ‘The grieving’. Several of the readings give reasonable sense, but none can be verified as ever being used as a title in the older literature. Not in a single letter do they agree. In Arabic writing a lengthened (ى) at the end of a word becomes similar to (ر), or vice versa. The *shīn* (ش) is often written without points as *sīn* (س). Whether the word started with (m) or (s, sh), remains undecided. The closest possible meaningful names in the sources resembling ours are المشجر *al-Mushajjar* and الشجر *al-Shajar*.

Mushajjar is a descriptive term that signifies the form in which the material in a book is presented, as being spread out in the shape of tree branches. The subject matter could embrace varied topics. Max Grünert published the text of a *mushajjar*-book and talked about both its form and content.[43] This is a lexicon. A word is explained, a new word is chosen from the text of the explanation and elaborated upon, then another word from the new elaboration, and so on. The chosen words are not necessarily related to one another. Abū al-Ṭayyib ʿAbd al-Wāḥid b. ʿAlī al-Lughawī (d. 351/962) titled a book of his *Shajar al-durr*,[44] because each chapter of it was called *shajar* subdivided into smaller sections, and each chapter encompassed one hundred words all interrelated like branches of a tree. For example, he begins with the words *ʿayn al-wajh*, explains both words, chooses another word from his own details, and so on. It is added that such an arrangement has its parallel in the field of tradition in *ḥadīth*-collections of al-*musalsal*-kind. The fifteenth-century author al-Suyūṭī's *al-Muzhar fī ʿulūm al-lugha* (I, 454–59) has a chapter called *Maʿrifat al-mushajjar* that discusses the various ways of organizing a lexicon.[45]

In the 3rd/9th century, if not earlier, the genealogical works too began to be composed in 'tree' forms.[46] A similar arrangement was also adopted for medical handbooks, which organized the fundamentals of the field in the form of a tree branch.

A. Al-Mushajjar

1) *Al-Mushajjar* by Yūḥannā b. Māsawayh (d. 243/857) (Ibn Juljul, *Ṭabaqāt al-aṭibbāʾ* 65–66; Ibn Ṣāʿid al-Andalusī, *Ṭabaqāt al-umam* 36). This was a *kunnāsh* 'a medical handbook'.
2) *Al-Mushajjar* by Muḥammad b. Ḥabīb (d. 245/859), the author of *al-Muḥabbar* (F. 119; Y. 2482; al-Qifṭī, III, 121 n. 1; al-Suyūṭī, *Bughya al-wuʿāt*, I, 74). Nothing is known about the content of this work.
3) *Al-Mushajjar* by al-Kindī (d. ca. 252/865).

[43] "Al-Mušağğar," *WZKM* 5 (1891), 233–45.

[44] Ed. Muḥammad ʿAbd al-Jawād, Cairo 1957.

[45] Lexicons similar to *al-Mushajjar* bear other titles such as *al-Mudākhal, al-Mutadākhal, al-Musalsal*.

[46] F. Rosenthal, *A History of Muslim historiography*, Leiden 1968, 97–98.

In his contribution to the theory of *īqāʿ*, al-Fārābī states that Isḥāq al-Mawṣilī was the first among Muslims to develop a theory of rhythm. This theory was adopted by al-Kindī who expanded it without having any expertise in the field of music. Consequently wherever he tried to extract rules from Isḥāq's observations, he went astray and caused new problems. In order to verify my claims, al-Fārābī says, the reader may turn to al-Kindī's *al-Mushajjar*.[47] In the field of *īqāʿ* al-Kindī was a mere imitator of Isḥāq, never having been in a position to test the prepositions derived from experience by his expert predecessor. Does this mean that matters having to do with rhythm were presented in the form of a tree branch? Related here is the fact that al-Rayḥānī was among the earliest authors to have written on *al-ʿĪqāʿ*.

4) *Al-Mushajjar fī al-ṭibb* by Abū Bakr Muḥammad b. Zakariyyā al-Rāzī (d. 313/925) (F. 359).
5) *Al-ʿArūḍ mushajjar* by al-Ḥasan b. ʿAlī b. Muḥammad b. Ibrāhīm b. Aḥmad al-Qaṭān Abū ʿAlī al-Marwazī (d. 548/1153) (Y. 970).
6) *Al-Muthallath fī al-nasab* by Ismāʿīl b. al-Ḥusayn al-ʿAlawī was branched into a number of 'books' such as: Mushajjar kitāb Abī al-Ghanāʾim al-Dimashqī; Mushajjar kitāb al-Ṭabaqāt li-Zakariyyā al-Bazzāz; Mushajjar kitāb al-Maʿārif li-Abī Ṭālib al-Zanjānī; Mushajjar kitāb Man ittaṣal ʿaqabahu li-Muḥammad b. al-Qāsim al-Tamīmī (Y. 653; Yāqūt had visited this author personally in Marw in 614/1217).

A point to be considered in connection with the *mushajjar* is the style of Arabic writing called *kūfī*. The Kūfī-writing, which spread in Iran from the very beginning of Islam, was used mainly for the writing and decoration of the Qurʾān and other important books and monuments. One speaks of Kūfī *mushajjar*, 'decorative Kūfī script', which attained its highest artistic perfection in Persia.[48] Since al-Rayḥānī was most likely the progenitor of the *rayḥānī* script, the emergence of the *mushajjar* in the field of writing acquires some significance.

[47] See E. Neubauer, 1994, 173.
[48] *EIr*, IV, 683.

B. Al-Shajar

The second possible choice, *al-Shajar*, represents a lexicographical text enumerating the technical jargon about various trees and fruits. It appears repeatedly in combination with *nabāt* 'plants':

1) *Al-Nabāt wa-al-shajar* by Abū Zayd al-Anṣārī (d. 215/830) (F. 60; al-Qifṭī, II, 35). He was a grammarian and linguist from Baṣra.
2) *Al-Nabāt wa-al-shajar* by al-Aṣmaʿī (d. 216/831) (F. 61; al-Qifṭī, II, 203).
3) *Al-Shajar wa-al-nabāt* 'Trees and plants' by Abū Naṣr Aḥmad b. Ḥātim al-Bāhilī (d. 231/845) (F. 61; Y. 227; Pāshā al-Baghdādī, *Dhayl,* II, 305; P. Sbath, *Choix de livres*, n. 530). This linguist had studied with al-Aṣmaʿī.
4) *Al-Shajar wa-al-nabāt* by Ibn al-Sikkīt (d. ca. 243/857) (F. 79; Ibn Khallikān, VI, 400), a Baghdad philologist of renown, influential in the area of Arabic lexicology.
5) *Al-Shajar wa-al-nabāt* by Abū Ḥātim al-Sijistānī (d. 255/868) (Y. 1407; al-Qifṭī, II, 62). Ibn al-Nadīm (F. 64) gives this only as *al-Nabāt*.
6) *Al-Shajar wa-al-nabāt* by Abū ʿAbd Allāh al-Mufajjaʿ (F. 91).
7) *K. al-Nabāt* by Abū Ḥanīfa al-Dīnawarī (d. 282/895) (F. 86; Y. 258; al-Qifṭī, I, 42; IV, 204).

25. *Al-Maṣūn*
المصون (n. 1)

All our lists have *al-Maṣūn* in their inventory. As always the title is too short and without any explanatory component, so that it is difficult to decide on its content as it stands. However, we are fortunate enough to have found some references to it in the literature.

The Muslim philosopher Abū al-Ḥasan al-ʿĀmirī (d. 381/991) in his *al-Iʿlām bi-manāqib al-Islām* (pp. 159–60) writes: "By my life! The Zoroastrians (*majūs*) have a book known as Avesta that commands and encourages noble characteristics. Most of these recommendations were put together by ʿAbd Allāh b. Al-Muqaffaʿ in his book known as *al-Adab al-kabīr*, and by ʿAlī b. ʿUbayda in his book surnamed *al-Maṣūn*." Despite being unique and concise, this observation is obviously of great value for our investigation. First of all it places *al-Maṣūn* in the same category of work as *al-Adab al-kabīr* (more correctly *al-Ādāb al-kabīr*), a literary treatise in the best tradition of *adab*, and more importantly still, that both these works had derived their material from the moral precepts and noble virtues propagated in the Avesta. It appears that *al-Maṣūn* was the name by which this work had become known, the original title, perhaps still in Persian, having been something different. *Al-Ādāb al-kabīr* still bore its original title *Mahādharjushnasp* at the time of Ibn al-Nadīm (F. 132). *Al-Maṣūn* 'Preserved, Guarded' seems to have been chosen to implicitly reflect the safeguarding of the ancient moral and literary heritage imbedded in the Avesta.

A fleeting observation on the content and worth of *al-Maṣūn* was made by al-ʿĀmirī's younger contemporary Abū Ḥayyān al-Tawḥīdī (d. 411/1020), who, in his *al-Baṣāʾir wa-al-dhakhāʾir* (IV, 162–63), quotes several anecdotes about al-Rayḥānī on the authority of Ibn Abī Ṭāhir Ṭayfūr (d. 280/893), and then writes: "He [i.e. al-Rayḥānī] is the author of *al-Maṣūn*. People say that he was from Baṣra and was known as al-Manṭiqī. I do not know the true nature of his belief and his real

significance. They say that in his old age he abandoned his habits as a youth and entered upon the course of asceticism. His language in *al-Maṣūn* demonstrates staid intelligence and discernible *adab*, though its erudition is little. The people of Khurāsān are truly fond of this book to the extent that I was informed of a *Dahrite*, from among the chiefs and the military men, who once said to a group of people: 'Your *Maṣūn* is better than your Qurʾān.'" Al-Tawḥīdī goes on to say that blasphemous statements such as this are of course signs of ignorance of the Great God and insolence to His forbearance.[1]

Al-Tawḥīdī returns to this issue once again (*al-Baṣāʾir*, VII, 97): "ʿAlī b. ʿUbayda al-Rayḥānī has a book called *al-Maṣūn*, which contains good teachings and pleasant words. He was in Khurāsān with al-Maʾmūn, and the people of Khurāsān were infatuated with his words. He was a *ẓarīf* but turned to a life of asceticism towards the end of his life." This repeats the previous statement in all its main features, except that the unenthusiastic comment on the extent of knowledge in it has turned positive. Moreover, it informs us that *al-Maṣūn* was a literary contribution rather than a scientific or a philosophical manual. It is not clear whether al-Tawḥīdī had really seen or read it, and his evaluation has the air of being based on hearsay information. His 'Insight and Treasures' is considered as one of his earliest works, written at a time when he had perhaps not known al-Rayḥānī well yet. In al-Tawḥīdī's later works the reader always finds a few sentences from al-Rayḥānī and anecdotes about his person. In fact the total number of citations from al-Rayḥānī or about him by al-Tawḥīdī make him one of our major sources. ʿAbd al-Razzāq Muḥyī al-Dīn lists *al-Maṣūn* as one of the sources of al-Tawḥīdī.[2] The same view is shared also by Wadād al-Qāḍī in her new edition of *al-Baṣāʾir*.

Arabic literature knows no other al-Maṣūn, though *maṣūn* appears in several titles in combination with other terms. From what we now know about *al-Maṣūn*, we may say in advance that none of these has any relevance to it.

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[1] One wonders what kind of appeal it could have had for the materialistic *Dahriyyūn*? On the opinions of this sectarian group see *EI*², s.v. "Dahriyya," by I. Goldziher-[A. M. Goichon].

[2] *Abū Ḥayyān al-Tawḥīdī, Sīratuhu, āthāruhu*, Cairo 1946.

1) *Al-Maṣūn fī al-naḥw* 'What is guarded (preserved) in grammar' by Thaʿlab (200–291/815–904) (F. 81; Y. 552; al-Qifṭī, I, 150; Ibn Khallikān, I, 104; Ḥājjī Khalīfa, II, 451); a book of grammar no longer extant, written in the form of definitions (*ḥudūd*).
2) *Al-Maṣūn fī al-adab* by al-Ḥasan b. ʿAbd Allāh al-ʿAskarī (d. 382/992).[3] This is an *adab*-work encompassing diverse anecdotes in prose and verse; the author once quotes al-Rayḥānī by name.
3) *Al-Maṣūn fī sirr al-hawā al-maknūn* by al-Ḥuṣrī (d. 413/1022) (Y. 160; al-Dhahabī, *Siyar,* XVIII, 139; Ibn Khallikān, I, 54; Ḥājjī Khalīfa, II, 451).[4] This is on keeping the secret of love, and forms a prime contribution to the Arabic theory of love.

Ibn al-Nadīm begins his inventory of al-Rayḥānī's books with *al-Maṣūn*, and the other bibliographers follow his arrangement. Its placement at the very beginning of the work-list could be appraised as a sign of its significance. Al-Maghribī's *Selection* of al-Rayḥānī's writings contains a partial list in its introduction that runs in this order: *al-Maṣūn, al-Ṣabr, Dhikr al-mawt*, etc. In the *Selection* itself the second abridged piece is called *al-Ṣabr*, the third *Dhikr al-mawt*, but the first has no title. There is a very good chance that this missing title was *al-Maṣūn*. This piece consists of 36 sentences (# 2091–2126). Ibn Durayd cites the last of these (# 2126) together with the first of the following text (# 2127) as one continuous maxim. This indicates that the title of the second piece, *al-Ṣabr*, is misplaced and should be removed to after # 2127. If we were correct in considering this unit as a selection and abridgement of *al-Maṣūn*, then we could be pleased to have found some specimens of this major book. As numbered here, it has 36 (or 37) sentences, about two pages in the printed text.

Al-Maṣūn is not a collection of quotable quotes and aphorisms, rather clearly reveals its nature as an unbroken text with a single theme or purpose, that made use also of a few maxims. Its primary significance lays in the powerful formulation of its statements. The author claims to have discovered some secrets of life and the means to lead a

[3] Ed. ʿAbd al-Salām Hārūn, Kuwait 1960.

[4] Ed. Muḥammad ʿĀrif and Maḥmūd Ḥusayn, Cairo 1407/1986; ed. A. Shaʿbān, Cairo 1989.

meaningful and better existence. The people have different interpretations of what is ethically correct or incorrect, and orient their lives in accordance with these interpretations. This ability of discernment and choice is a positive quality of the soul. He eliminates envy as soon as it shows up; subjugates passion and lust, obliterates hatred and malice, and keeps patience in the face of all calamities. One should develop a positive attitude towards life, in despite of its often hard and unpleasant reality, without relying on, or expecting any help from the people. Intelligence and sharpness of thought suffice to clear wrong assumptions and fantasies, and to guide one to the hidden truth. The days of our lives are staircases leading towards the materialization of the Great knowledge, which is the humanism (*adab*). He then focuses on envy in its various forms and effects and offers ways to fight it. At the very end, virtue is better than wealth, and pardoning people's lapses removes rancor.

Al-Maṣūn's gnomic wisdom contents are analogous in some ways to two separate texts in the *Jāwīdān-khirad*: the first (J. 63–64) is part of a section entitled *Ḥikam li-Bahman al-Malik*, and the second (J. 80–86) is part of *Waṣiyya li-al-Furs*, which in turn matches a section of *al-Adab al-ṣaghīr* (*AṢ* 39–48, 50, 52, 58–59). Although set apart here, both these seem to be parts of a longer unit.

In *Ḥikam Bahman*, the king Bahman invites his wise associates to his palace to discuss happiness, the value of knowledge and righteousness, and other noble traits. The session begins with a long encomium on reason (J. 61–62). The participants all agree that learning (*ʿilm*) is the most precious of all possessions, because with it the nobles become more noble and the slaves can rise to the ranks of kings. Learning, when accompanied with reason, is the groundwork for the affairs of this and the next world. Reason is better than wealth, for it guards the man, whereas man guards the wealth. Only with the help of Reason one can make a distinction between vice and virtue, good and bad. These good traits are most needed by kings, for the people follow them, and their corruption means the corruption of the entire society. Just as the body is in need of nutrition, *adab* and *muruwwa* are in need of Reason, though Reason does not need them. Only with Reason one can reach happiness which is the highest of all the good that is sought in this world.

The statements of the last two participants correspond with the first eight in *al-Maṣūn* (# 2091–2098). After these Bahman's session ends, but a few partly anonymous maxims by ancient Persians follow, appended here perhaps by Miskawayh from elsewhere. The rest of *al-Maṣūn* (# 2099–2126) agrees with the *Waṣiyya li-al-Furs* which is longer and more detailed. It seems that *Jāwīdān* offers a slightly fuller copy of *al-Maṣūn*, or at least of the source used by al-Rayḥānī too. The correspondence of the two versions is so close that one can improve the poorer reading of the *Jāwīdān* in several occasions, as on page 63, the last line, *bi-al-inṣāf*, which makes no sense and should be corrected to *bi-al-ẓafar* (see # 2423).

The Ḥanbalī theologian Ibn ʿAqīl (d. 513/1119) had known al-Maghribī's *Selection* and has quoted several sayings from it some belonging to this section (see # 2091, 2095, 2096, 2113, 2116, 2127), and some more that are missing from al-Maghribī's printed text (cf. # 81, 581, 768, 1827, 2486, 2503, 2511, 2512, 2584). This reinforces the idea that the *Selection* we have is defective. At least 30 of its maxims can be found in the *Jawāhir al-kilam* (some 15 from *al-Maṣūn*). Al-Rayḥānī's *Jawāhir* was a late compilation of his. His fascination with gnomologia had encouraged him to incorporate ancient wisdom in his earlier works, and, as he decided to compose a book solely on gnomic wisdom, he turned also to them to extract suitable material.

26. *Al-Khiṣāl*
الخصال (n. 8)

Al-Khiṣāl is listed by Ibn al-Nadīm and Pāshā al-Baghdādī. It stands alone with no hint to its subject matter. The literature knows a dozen such titles with sporadic extensions that may help us to decide the general tenor of our text. Two are written by al-Rayḥānī's contemporaries, the others are later.

1) *Al-Khiṣāl* by Abū ʿAbd Allāh Muḥammad b. al-Ḥasan (d. 189/804) (F. 258). He was a follower of the jurist and theologian Abū Ḥanīfa al-Nuʿmān (d. 150/767), a *faqīh* and traditionalist and had written about religious fundamentals.

2) *Al-Khiṣāl* by al-Ḥasan b. Ziyād al-Luʾluʾī (d. 204/819) (F. 258). He was a follower of Abū Ḥanīfa al-Nuʿmān (d. 150/767).
3) *Al-Khiṣāl* by Abū Bakr Aḥmad b. ʿUmar b. Yūsuf al-Khaffāf al-Shāfiʿī (d. 261/874) (Ḥājjī Khalīfa, II, 1416).
4) *Al-Khiṣāl* by al-Faḍl b. Shādhān al-Rāzī (d. 261/874) (Pāshā al-Baghdādī, *Dhayl,* II, 292; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 162, adds that this was about the office of *imāma*). Ibn al-Nadīm knows this author (F. 287) but does not have this item. He was a Shīʿī theologian and jurist from Nīshābūr and had written on the ordinances of the law, the vocabulary of the Qurʾān, its various readings and interpretations.
5) *Al-Khiṣāl* by Abū al-Ḥusayn (or al-Ḥasan) ʿAlī b. Mahdī al-Kasrawī al-Iṣbahānī (d. ca. 283/896 or earlier) (F. 167; Y. 1980; Ḥājjī Khalīfa, I, 705). This was an anthology of poetry, *ḥikam* and proverbs.
6) *Al-Khiṣāl* by Abū al-Ḥasan ʿAlī b. Mahziyār al-Ahwāzī (wrote before 330/941) (Ibn Shahrāshūb 56). He was a convert from Christianity and had written more than 33 books mostly on religious subjects.
7) *Al-Khiṣāl* by Abū Jaʿfar Muḥammad b. ʿAlī b. al-Ḥusayn Ibn Bābawayh known as al-Shaykh al-Ṣadūq (d. 381/991) (Ibn Shahrāshūb 100; Pāshā al-Baghdādī, *Dhayl,* II, 292; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 162). A selection from this was put into circulation as *Nukhbat al-Khiṣāl* (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, XXIV, 94). The author being an eminent Shīʿī scholar, his book encompasses a listing of four hundred vices and virtues mostly in accordance with *fiqh* and *ḥadīth*.[5]
8) *Khiṣāl al-mulūk* by Mūsā b. ʿĪsā (Ibn Shahrāshūb 107).
9) *Al-Khiṣāl fī furūʿ al-Mālikiyya* by Abū Bakr Muḥammad b. Yaqā b. Dharb al-Qurṭubī (d. 381/391) (Pāshā al-Baghdādī, *Dhayl,* II, 292). Ibn Khayr (*Fihrist*, I, 246) gives his name as Muḥammad b. Yabqā b. Zarb, and the title as *al-Khiṣāl* only. This work discussed the Malikite juristic and legal standpoints.
10) *Al-Khiṣāl* by Abū Dhar al-Ṭarsūsī (Ibn al-ʿAdīm, *Bughya al-ṭalab* 4445).

[5] Lithograph-edition, Qumm 1376 š. I have not seen this.

11) *Al-Khiṣāl* by Abū ʿAbd Allāh known as Ibn Ruwayda Muḥammad b. Jaʿfar b. ʿAnbasa al-Ahwāzī (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 162).
12) *Al-Īṣāl ilā fahm Kitāb al-Khiṣāl* by Ibn Ḥazm al-Andalusī al-Fārisī, Abū Muḥammad ʿAlī b. Aḥmad (d. 456/1064) (Y. 1653, 1657; Ibn Khallikān, III, 325; al-Dhahabī, *Siyar,* X, 164; XVIII, 193, 194, 199; XX, 201; Ḥājjī Khalīfa, I, 704–5). This was a huge commentary on religious laws in 24 volumes based on *al-Khiṣāl al-jāmiʿa li-muḥaṣṣil sharāʾiʿ al-Islām fī al-wājib wa-al-ḥalāl wa-al-ḥarām*. The name of the author is not given.

In despite of all these works, which, based on what we learn about their authors, were on the whole concerned with the legal ordinances of various Muslim schools of law, nothing precise can be said about the content of al-Rayḥānī's *al-Khiṣāl* is a plural form of *khaṣla*, which can signify vice or virtue in a person, though virtue has gained the upper hand; hence this could have been a book of 'Good qualities, or Peculiarities'. From the above Sezgin (*GAS*, II, 82) cites *al-Khiṣāl* by ʿAlī b. Mahdī al-Kasrawī (n. 5) among *adab*-books next to *al-Bayān wa-al-Tabyīn* by al-Jāḥiẓ, *ʿUyūn al-akhbār* by Ibn Qutayba, *al-Manthūr wa-al-manẓūm* by Ibn Abī Ṭāhir Ṭayfūr, and *al-Kāmil* by al-Mubarrad. Ibn al-Nadīm (F. 167), and following him Yāqūt (Y. 1980), say that this was a collection of historical anecdotes, wise sayings, proverbs and select poems. Considering that al-Kasrawī was principally an *adīb*, a poet, a grammarian, a linguist well-versed in *Kitāb al-ʿAyn*, had written on themes of interest to al-Rayḥānī (including 'The correspondences among friends and complaisance among dear ones'), was a close friend of Ibn Abī Ṭāhir Ṭayfūr, a former student and follower of al-Rayḥānī, the *adab*-content and wisdom seems to be the best choice that one can make for *al-Khiṣāl*. This is supported also by *Khiṣāl al-mulūk* (n. 8) by the otherwise unknown Mūsā b. ʿĪsā.

27. *Al-Muʿāqabāt*
المعاقبات (n. 46)

All our sources give this title as *al-Muʿāqabāt* 'Punishments', with the exception of Pāshā al-Baghdādī who has *al-Muʿātabāt* 'Reprimands'.

Both these words have a vast spectrum of meaning, and in some respects can be regarded as synonyms. *Al-Muʿāqabāt* is the only title of its kind in the literature, whereas *al-Muʿātabāt* was used as a commonplace of moralia. In the section on 'Various subjects about which books were written,' Ibn al-Nadīm (F. 140) registers *al-muʿātabāt* as one such subject, but not *al-muʿāqabāt*. Some *adab*-anthologies have chapters on 'reprimands', in which they present anecdotes and amusing comments in prose and verse as to the application of restricted chastisement, its limits, and its impact on extending and strengthening friendship.

1) *Al-Muʿātabāt* by Hishām b. Muḥammad b. al-Sāʾib al-Kalbī (d. ca. 206/821) (F. 109; Y. 2780; al-Qifṭī, III, 286; Ibn Khallikān, VI, 83).
2) *Al-Muʿātabāt* by Abū ʿUbayda Maʿmar b. al-Muthannā (d. ca. 210/825) (F. 59; Y. 2708; al-Qifṭī, III, 286; Ibn Khallikān, V, 239).

Fuad Sezgin names a *Kitāb al-Muʿāqarāt* 'Abominations' or 'Abominable acts' by Abū ʿUbayda, and adds that this is probably the same as his *al-Muʿātabāt*, or *al-Muʿāqabāt* in Ibn al-Nadīm.[6] This last reading is only a conjecture by Sezgin, for both editions of the *Fihrist* have only *al-Muʿātabāt* (F. 59; ed. FF. 54). Whether *al-Muʿāqarāt* was identical with *al-Muʿātabāt* is unclear. Pāshā al-Baghdādī (*Dhayl,* II, 333) has *al-Muʿātaba* by Abū ʿUbayda which is perhaps the same as *al-Muʿātabāt*. Ibn Manẓūr attributes one *al-Muʿāqarāt* to Abū ʿUbayd Qāsim b. al-Sallām (d. 224/838) (cited in the *Fihrist*, ed. Tunis 323, but is missing in other editions).

3) *Al-Muzāḥ wa-al-muʿātabāt* 'Temperament and Reproach' by Abū al-Faḍl Aḥmad b. Abī Ṭāhir Ṭayfūr (d. 280/893) (F. 163; Y. 284; P. Sbath, *Choix de livres*, n. 792).
4) *Al-Muʿāqirūn* by ʿAlī b. Muḥammad b. Naṣr b. Manṣūr Ibn Bassām al-Bassāmī (d. ca. 302/914) (*Fihrist*, Tunis, 659; Y. 1860; Ibn Shākir, *Fawāt al-Wafayāt*, III, 92). Ibn al-Nadīm (F. 167) has a corrupt title for this كتاب الديحين وهم المعاقرون. Ibn Bassām was a poet and secretary famous as *ẓarīf*, with a poisonous tongue (*GAS*, II, 589).

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[6] *GAS*, VIII, 67–69, cites al-Azharī, *Tahdhīb*, I, 221, and Ibn Manẓūr, *Lisān al-ʿArab*, IV, 599.

5) *Fī al-muʿātabāt wa-al-hijāʾ wa-al-iʿtidhār* by Abū Hilāl al-ʿAskarī (d. after 395/1004) is a collection of verses and prose pieces on reprimand, derision and offering of apologies in his *Dīwān al-maʿānī* (I, 157–221).
6) *Al-Shakwā wa-al-ʿitāb* 'Complaint and Reprimand' by al-Thaʿālibī (d. 429/1037).[7]

Al-Muʿāqabāt (*al-Muʿātabāt* and *al-Muʿāqarāt*) encompassed the cultural manners and etiquette of the *ẓurafāʾ* and the *nudamāʾ*, social groups always open to and in search of new entertaining and amusing activities. Ibn Khurdādbih (d. ca. 300/912), reports that the Caliph al-Muʿtamid (256–79/870–92) was passionately fond of pleasure and was given to *muʿāqara* 'vituperation, revilement, scoffing,' as well as the love of all kinds of entertainment and music.[8] The encyclopedic al-Nuwayrī has two long chapters on 'Laudation, Scoffing, Buffoonery, Jesting, Witticism, Drinking, Vituperation and Boon-companionship (*al-muʿāqara wa-al-nadmān*), Singers, and the Description of musical instruments'.[9]

The literary complement to friendly censure and reproof, that is, anecdotes about those who proffer excuses when being reprimanded, and then are pardoned, were managed in the same or similar books.

1) *Al-ʿAfw wa-al-ṣafḥ* 'Pardon and forgiveness' by Abū ʿĀṣim al-Nabīl (d. 212/827) (F. 196). He was a linguist, grammarian and *ḥadīth*-scholar.
2) *Iʿtidhār* by ʿAbd al-ʿAzīz b. Yaḥyā b. ʿAbd al-Malik al-Kanānī al-Makkī (d. 240/854) (he cites this in his *Kitāb al-Ḥīda*, ed. Jamīl Ṣalībā, Damascus 1964, 224).
3) *Risāla fī al-ʿAfw wa-al-ṣafḥ* 'Treatise on forgiveness and pardon' by al-Jāḥiẓ (d. 255/868) (F. 211; Y. 2120).
4) *Iʿtidhār wa-istiʿṭāf* 'Apology and earnest supplication' by Ibn Qutayba (d. 276/889). He quotes from this in a chapter of his *ʿUyūn al-akhbār* titled *al-Iʿtidhār* (III, 102).
5) *K. al-Muʿtadhirīn* 'Those who offer apologies in verse' by Ibn Abī Ṭāhir Ṭayfūr (d. 280/893) (F. 163; Y. 284).

7 Hilāl Nājī, *Majalla Majmaʿ ʿIlmī al-ʿIrāqī* 33.1 (1982), 379.
8 Al-Masʿūdī, *Murūj*, V, 126.
9 *Nihāya*, III, 173–384; IV, 1–333.

6) *Al-ʿAfw* by Ibn Abī al-Dunyā (d. 281/894) (F. 236).
7) *Al-Aʿdhār* 'Excuses' by Muḥammad b. Dāwūd al-Iṣbahānī (d. 296/908) (F. 272). This was about jurisprudence, so not a purely literary work.
8) *Al-Iʿtidhārāt* by Ibn al-Marzubān al-Karkhī (d. ca. 345/956) (F. 152). This is one of the twelve 'books' of his *al-Muntahā*.
9) *Al-ʿAfw wa-al-iʿtidhār* 'Pardon and apology' by Abū al-Ḥusayn Aḥmad b. Nujayḥ b. Abī Ḥanīfa (F. 196). This was an *adab*-work.
10) *Al-ʿItāb wa-al-aʿtāb* by Muḥammad b. Aḥmad al-Nūqānī (d. ca. 382/992) (Y. 2345; al-Dhahabī, *Siyar*, XVII, 145, only *al-ʿItāb*).
11) *Rasāʾil Abī Ghazwān al-Qurashī fī al-ʿAfw* (F. 197).
12) *Kitāb al-ʿAfw wa-al-iʿtidhār* by Abū al-Ḥasan Muḥammad b. ʿUmrān al-ʿAbdī (4th/10th c.).[10]

Maxims on rebuking, offering excuses, and pardoning are relatively abundant in R. *ʿItāb* 'reproof, reprimand' has synonyms in *tawbīkh* 'reproach, censure, reprimand, rebuke,' and *malāma* 'censure, rebuke, reproof.' Such complaints are often included in chapters discussing friendship and love. A true friend shows his affection at the right moment, and scorns his comrade when necessary, but he never expects his friend to seek pardon for his faults from him. Only those who are truly affectionate towards one another can be sure of the effectiveness of reproof: "Reprimand is the garden of lovers" (# 2314), "Reproof is the strolling garden of lovers, the sweet fruit of the affectionate, the sign of thinking, the motion of longing, the comfort of the worried, and the tongue of the compassionate" (# 2502).

Reprimand is a very delicate subject and should be resorted to only with great caution and with a fine feeling for human emotional constitution, for it can easily bring the opposite result. Thus it has been both praised and reprieved. Being fundamentally an undesired sentiment, "Reprimand opens the gate of detestation, but it is better than resentment" (# 269). Moreover, "Open reprimand is better than hiding malice, and accepting an apology is better than persisting on forsaking a friend" (# 1140). One should employ it only when one truly intends to affect a positive change on someone, for "A good reprimand

[10] Ed. ʿAbd al-Quddūs Abū Ṣāliḥ, Oman 1993.

releases the reprimanded from affliction" (# 634). It should be short and unpresumptuous, for "Lengthy reprimand and indulgence in separation lead to the rupture of relations" (# 1088, 1311).

One should not severe relations with one's friend for a doubt that betakes about him, nor should one break relations with him before reprimanding him (# 2025). One should not rush in condemning a friend before reproving him and learning about his excuse and argument (# 1129). On the other hand, to be reprimanded by a friend and showing leniency towards him are better than being bereaved of him (# 1218), for in fact, the companion who is not affected by reprimand is not a good friend (# 964). One should not mar the essence of a favor he confers by reminding it (so as to lay the other under obligation), and the essence of pardoning by reproof, for he who scolds the recipient has not pardoned a sin, and he who counts his favors has done no favor (# 1977). At the very last, "Execute well that which is sought from you, so you will avert the beatings of reproof from yourself" (# 1453).

28. *Al-Jadd, al-Jidd, al-Ḥadd, al-Ḥakk*
الجد, الحد, الحك (n. 12)

As in several other cases, the reading here is uncertain and the word can be vocalized in several different ways. Flügel recorded it without a point as الحد *al-Ḥadd*, but other editors have الجد which can be read either as *al-Jidd* 'Earnestness; Assiduity', or *al-Jadd* 'Good luck, Good fortune' as well as 'Ancestor, Forefather'. Pāshā al-Baghdādī is the only one who has الحك, *al-Ḥakk* 'Rubbing, Chafing', which is apparently a misreading.

Ḥadd (pl. *ḥudūd*) means, among other technical meanings, 'the restrictive ordinances of Allāh', used in the Qurʾān in the plural signifying restrictions and prohibitions imposed by God on believers in terms of religious laws, so called because they mark the boundary between legal and illegal, allowed and forbidden actions.[11] The literature knows a few books in this field as *al-Ḥudūd* (F. 244, 245, 256, 258, 271;

11 *EI*², s.v. "Ḥadd," by B. Carra de Vaux-[J. Schacht]; *al-Lisān*, s.v. "Ḥadd".

Ibn Shahrāshūb 28; Y. 1318, 2417), or as *Ḥadd al-shārib* 'Ordinance for drinking,' (F. 245), *al-Ḥadd fī al-zināʾ* 'Ordinance for adultery,' (F. 245), *Ḥadd al-qādhif* 'Ordinance for accuser,' (F. 245), *al-Ḥudūd fī al-sirqa* 'Ordinances for stealing,' (F. 245) all by al-ʿAyyāshī (3rd/9th c.), and *al-Ḥadd ʿalā Ibrāhīm* by the Muʿtazilite Abū al-Hudhayl (d. ca. 235/850) (F. 204), the exact content of which is unclear.

Ḥadd is used as a technical term still in another field. A famous grammar book by the Kūfan master al-Farrāʾ (d. 207/822) is called *al-Ḥudūd*. This covers a handful of grammatical assertions each introduced as a *ḥadd*, thus: *Ḥadd al-iʿrāb* 'Definition of desinential inflection', *Ḥadd al-maʿrafa wa-al-nakara* 'Definition of the Definite and the Indefinite', *Ḥadd al-mudhakkar wa-al-muʾannath* 'Definition of Masculine and Feminine' etc.[12] Other such books include:

1) *Al-Ḥudūd* by al-Kisāʾī (d. 189/805) (al-Qifṭī, II, 271).
2) *Al-Ḥudūd fī al-ʿArabiyya* by Hishām b. Muʿāwiya (d. 209/824) (Y. 2782; al-Qifṭī, III, 364; Ibn Khallikān, VI, 85),
3) *Al-Ḥudūd* by Abū ʿUbayda Maʿmar b. al-Muthannā (d. ca. 210/825) (F. 59; Y. 2708; al-Qifṭī, III, 285; Ibn Khallikān, V, 238).
4) *Al-Ḥudūd* by Muḥammad b. Saʿdān Abū Jaʿfar al-Ḍarīr (d. 231/845) (F. 76; al-Qifṭī, III, 140),
5) *Ḥadd al-naḥw* 'Definition of grammar' by Thaʿlab (291/904) (F. 81; Y. 553; al-Qifṭī, I, 151; Ibn Khallikān, I, 104; Ḥājjī Khalīfa, I, 635).
6) *Al-Ḥudūd*, also known as *al-Naḥw al-kabīr* 'Comprehensive grammar' by al-Khaṭṭābī al-Qadīm, ʿAbd Allāh b. Muḥammad b. Ḥarb (3rd/9th c.) (F. 77; al-Qifṭī, I, 357).
7) *Ḥadd al-fāʿil* 'Definition of nomen agentis' by Abū al-Ḥasan Ibn Kaysān (d. ca. 299/911) (al-Qifṭī, III, 59).
8) *Al-Ḥudūd al-aṣghar* by Abū al-Ḥasan ʿAlī b. ʿĪsā al-Rummānī (d. 384/994) (Y. 1827; Ḥājjī Khalīfa, I, 635: *al-Ḥudūd al-akbar wa-al-aṣghar*).[13]

Al-Rayḥānī's scholarly background and social status can hardly allow us to bring him into connection with the legal field, though his interest in language could have lead him to a study of grammar. However,

[12] F. 74; Y. 56, 201, 542, 1580, 2814, 2815; al-Qifṭī, II, 57; III, 140–41; IV, 4, 11, 16; Ibn Khallikān, I, 102; VI, 177, 181; Ḥājjī Khalīfa, I, 635.

[13] Ed. Muṣṭafā Jawād, in *Rasāʾil fī al-naḥw wa-al-lugha*, Cairo 1969.

the reading *al-Jidd* adopted by some editors is a more plausible one in his case. We know of one *Risāla fī al-jidd wa-al-hazl* 'Treatise on Earnestness and Jest' by al-Jāḥiẓ,[14] and one *al-Muzāh wa-al-jidd* 'Joking and Earnestness' by the same author.[15] The Shīʿī Iranian scholar Abū ʿAlī al-Ḥasan b. Maḥbūb al-Sarrād or al-Zarrād (d. 224/838) was the author of one *al-Muzāḥ* (Ibn Shahrāshūb 28; al-Ṭūsī, *Fihris* 97). Aḥmad b. Abī ʿAbd Allāh Muḥammad Khalīl al-Burqī (d. 274/887 or 280/893) had one *al-Duʿāba wa-al-muzāḥ* 'Fun-making and joking' (Ibn Shahrāshūb 10; Y. 432), probably only one of the 'books' of his multi-volume *al-Maḥāsin*. Ibn Abī Ṭāhir Ṭayfūr, a student of al-Rayḥānī, is said to have written one *al-Muzāḥ wa-al-muʿātabāt* 'Joking and Reprimand' (Y. 284).[16] Another *adīb*, Abū ʿAbd Allāh Muḥammad b. Aḥmad b. Ibrāhīm b. Quraysh al-Ḥakīmī (lived in late 3rd c.) had written one *al-Fukāha wa-al-duʿāba* 'Jesting and fun-making' (F. 168; Y. 2306).[17]

Al-Rayḥānī uses *jidd* several times, but he speaks about earnestness mostly in terms of its antonyms *muzāḥ*, *laʿib*, *lahw*, and *hazl*. The emphasis on avoiding frivolity and jesting centers around the gaining and keeping of honor which requires an aura of seriousness and gravity in social intercourse. Too much laughing, or laughing over trivial things, reduces the impact of one's import and gravity, just as lengthy silence and solemnity enhance awe and admiration. He who easily gives in to giddiness has a difficult time to be taken seriously and so misses important opportunities in life. The legendary Hūshang would have said "Frivolity is the bane of solemnity" (J. 12), and "When the king

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[14] This was a treatise sent to Muḥammad b. ʿAbd al-Malik al-Zayyāt; see his *Rasāʾil*, I, 227–78; Ch. Pellat, "Nouvel inventaire," n. 73.

[15] F. 211; Y. 2119; P. Sbath, *Choix de livres*, n. 791; Ch. Pellat, "Nouvel inventaire," n. 158.

[16] Ibn al-Nadīm's *al-Muzāj wa-al-muʿātabāt* (F. 163) is wrong. The first component is a misreading of *al-Muzāḥ*. The Egyptian editor of the *Fihrist* has the correct reading.

[17] For some general studies on earnestness and frivolity in early Arabic literature the reader may refer to D. S. Margoliouth, "Wit and humor in Arabic authors," *Islamic Culture* 1 (1927), 522–34; Ch. Pellat, "Seriousness and Humour in early Islam (*al-Jidd wa l-hazl fī ṣadr al-Islām*," *Islamic Studies* 2 (1963), 353–62; idem, *EI*², s.v. "al-Djidd wa'l-Hazl," II, 536–37; F. Rosenthal, "Witty retorts of philosophers and sages from the Kitāb al-Ajwibat al-muskita of Ibn Abī ʿAwn," *Graeco-Arabica* 4 (1991), 179–221; G. J. H. van Gelder, "Mixtures of jest and earnest in classical Arabic literature," *JAL* 23 (1992), 83–106, 169–90.

gives in to joking, his awe dissipates" (J. 12). Al-Rayḥānī follows: "Joking (*muzāḥ*) eliminates the awe (*hayba*); it comes from idiocy or hubris; it is the cause of separation, the staircase of grudge, its beginning is joy, its end sadness" (# 1820), and "He whose laughing is much his awe is little; he whose joking is much is humiliated by it; and he who does much of a thing becomes known for it" (# 1712). To gain fame as being frivolous eliminates the chance of ever being taken seriously, for "He who jokes much is not secure from being regarded as dim-witted, or being ill willed" (# 1524).

To be given to trifling and silly things means to have been taken over by unruly passions, for "Passions are jests (*laʿib*), and when jest comes earnestness (*jidd*) departs. Neither the religion would ever be preserved, nor the world would improve except by earnestness" (# 944). There is much more danger and harm in jesting than one ordinarily thinks. In deed "There is no jesting that does not bequeath hatred" (# 1362). Talking in jest is a characteristic of the fool: "Foolishness bequeaths malice, and pleasure-seeking leads to affliction" (# 558), or "The ignorant aspires after idleness and entertainment; the wise aspires after wisdom, culture, and continuance of good deeds" (# 1823). Moreover, "Joking with one another is the beginning of mutual enmity. The root of joking is exuberance, and its result is a (bad) lesson. There is no good in joking, and its evil is beyond measure. Joking is detrimental to honor and a cutting edge to friendship; it is a small revilement, except that the joker laughs" (# 300). "A small joke, no matter how insignificant, is one of the causes of idiocy, and one of the products of ignorance; so beware of it, and raise yourself to the ranks for which the people will respect you" (# 2053); "Joking occasions blemish and it is more blameworthy for the elderly" (# 1330), and "Joking is the seed of enmity, defamation is the seed of hatred" (# 250).

Nothing speaks against a little amusement and jocularity or agreeable diversions. One can of course laugh unrestrained over laughing matters and ludicrous incidents, but one should not laugh without a laughing matter (# 1914), though in general "The believer's laughing is a lapse of his intelligence" (# 1047). Raillery, or a piece of good-humored ridicule is called for and sternness and glum is reviled, for "One's gloominess repulses people from him without attracting any benefit for him" (# 1215), and "He who flatters much, his real joy will

not be recognized" (#1690). Everything must have a limit and a balanced measure. One wins friends with a cheerful countenance; smiling, or a happy mien, is the cheapest medium with which one can acquire great gains (# 253). It is not laughter that is warned against, but the excess of it and its inopportune time and place. Thus when in the company of the sages and the virtuous, one should avoid bickering and joking, as well as conversation about things that are not allowed and are not nice, for among them those who would disdain and belittle the speaker are more than the ones whom such conversation amuses, so "Know that joking and laughing disgrace and bequeath remorse, in addition of causing defect in religion and great sins" (# 1696).

29. *Al-Ṭāriq 'The Evening Star'*
الطارق (n. 5)

30. *Al-Nājim 'The Morning Star'*
الناجم (n. 33)

Flügel has الطارق, Tajaddud and others have *al-Ṭārif* الطارف 'Newly acquired; Novel'. *Ṭāriq* seems to be the better reading for two reasons: it is a technical term used as a chapter heading in the Qurʾān (*sūra* 80),[18] what might have influenced its choice by our author, and in connection with *al-Nājim*, which unequivocally appears in all lists.

Najm 'lucky star' is the noun of the verb *najama* 'to appear, rise' given to this particular star because it is the first to emerge in the sky. *Nājim* was used as a nickname for the poet Abū ʿUthmān Saʿd b. al-Ḥasan b. Shaddād (d. 314/926) (Y. 1348–49). *Ṭāriq* 'night traveler, nocturnal visitor' is also a common personal name, given to the star because of its appearance late in the night. *Ṭāriq* is defined in the Qurʾān as النجم الثاقب 'The star of piercing brightness'. For al-Jāḥiẓ (*Bayān*, I, 229),

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[18] The grammarian Ibn Khālawayh (d. 370/980) had one *al-Ṭāriqiyyāt*. (Abū Ḥayyān al-Andalusī, *Tadhkirat al-nuḥāt* 22).

najm is *thurayyā* (i.e. the Pleiades) in the Arab language. The Pleiades are a cluster of small stars in Taurus, usually spoken of as 7.[19]

Al-Nājim is cited independently from the bibliographical sources once. A relatively late author, Ibn Nāṣir al-Dīn (d. 842/1438), in his *Tawḍīḥ al-Mushtabah* (Beirut 1993, IV, 230) gives it as: *al-Nājim fī ḥikam ʿArabiyya wa-mawāʿiẓ adabiyya* 'The lucky star on Arab wisdom and literary admonitions'. Although this extension gives a hint of the content of the book, its elaborate rhyming is suspicious, reminiscent of titles current in the fifth-sixth/twelfth centuries. Ibn Nāṣir al-Dīn may have known this and added his impression of the subject matter to its title. This fits perfectly in the repertoire of al-Rayḥānī's wisdom production, one of whose maxims reads: "To every rising star (*nājim*) there is a setting!"[20]

The only other author known to have had a book called *al-Nājim* is Abū al-ʿAbbās Jaʿfar b. Aḥmad al-Marwazī (d. 274/887), of interest on his own for the rest of his literary production, which echoes works by Ibn al-Muqaffaʿ and al-Rayḥānī. He is among the first to have written a geographic book in Arabic: *al-Masālik wa-al-Mamālik* 'On roads and countries'. Among his other works: *al-Ādāb al-Kabīr*; *al-Ādāb al-ṣaghīr*; *al-Balāgha wa-al-khiṭāba*, and *Taʾrīkh al-Qurʾān li-taʾīd kutub al-sulṭān*. He was very fond of collecting books on diverse fields of knowledge (F. 167; Y. 776–77; Ṣ. XI, 96).

31. *Rāʾid al-radd, Rāʾid al-wadd, Rāʾid al-ward*

رائد الرد (n. 3)

This is an obscure and problematic title. Dodge reads *Rāʾid al-wadd* and translates 'Searching for love.' The word *rāʾid* originally signifies the person who seeks herbage and water and guides his people to it; hence both a 'seeker' and a 'messenger'. It may be translated as 'The

[19] For a study of the various meanings covered by the word *najm*, see August Fischer, "An-Nağm Sure 55,5," *Islamica* 5 (1934), 198–210, 376–78.

[20] J. 181; Ibn Durayd, *Mujtanā* 50. The author of this piece is al-Rayḥānī; see my comments on *al-Mujtanā*.

messenger of love' or 'The Seeker of love.' I cannot make anything out of *Rāʾid al-radd*. This construction could have been a fixed expression as in رائد الضحى 'dawn; morning light'.

32. *Al-Nāshī (al-Nāsī)*
الناشي (n. 9)

This is another case of an indeterminable title and content. *Nāshiʾ* is the active participle of the verb *nashaʾa* 'growing; youngster.' Dodge (261) reads *al-Nāshī* 'One who defers the pilgrimage.' The same word appears in a title by al-Jāḥiẓ: *al-ʿĀshiq al-nāshī wa-al-mutalāshī* 'The inexperienced lover and the dwindling one,' apparently a story about some lovers (F. 211; Y. 2119). Dodge (406) reads this in turn without the connecting (*wa*) and translates 'The amorous: growing hot, growing cold,' adding that the last two words mean literally 'increasing and decreasing'. Aḥmad b. Muḥammad b. Naṣr al-Jayhānī al-Kātib (d. 330/941), the secretary and vizier of the Sāmānid Naṣr b. Aḥmad b. Naṣr, had written a book called: *al-Ziyādāt fī Kitāb al-Nāshīʾ min al-maqālāt* (Y. 455). Ibn al-Nadīm has this as: *al-Ziyādāt fī Kitāb al-Nāsī fī al-maqālāt* (F. 153).

33. *Al-Tanbīh*
التنبيه (n. 35)

34. *Al-Nabīh*
النبيه (n. 56)

The first of these is one of the problematic titles in our lists. It can be punctuated and vocalized in several different ways to produce a series of discrepant meanings. Flügel read *al-Tanbīh*, the Tunisian edition of the *Fihrist* has النبيه, Tajaddud has الغيبة *al-Ghība* or *al-Ghayba*, and al-Ṣafadī gives البينة, *al-Bayna*. Further down the list, there is another title (n. 56) that looks like النسه, and Tajaddud 'improves' it to النبيه. This is the form and vocalization we find also in al-Maghribī. Dodge

considered both these to be identical and vocalized them *al-Binyah* البنية ‘Structure’.

Clearly we are facing a real handicap in determining the originals. It is evident that none of our sources was sure as to the true readings of these. One could have easily placed the diacritical points such as to get التثنية, التشبيه, النسبة, البنية, النية, التيه, التنبه, etc. As if that was not enough, several differing vocalizations are also possible. Some make reasonable choices as titles, others make no sense and are easier to discard.

Al-Tanbīh ‘Admonition, Exhortation, Advice, Counsel; nota bene’ is a plausible reading, frequently used as such, but often with additional details exhibiting the contents. Brockelmann, *GAL*, has more than 50 of these, and Sezgin some 30 for the earlier centuries. None of these authors includes ours. These are mostly ‘warnings,’ ‘harangues,’ or critic addressed towards prepositions put forward by scholars: for example: *al-Tanbīh ʿalā khaṭāʾ Ibn Jinnī fī tafsīr shiʿr al-Mutanabbī* by ʿAlī b. ʿĪsā al-Rabaʿī (Y. 1829; Ibn al-ʿAdīm, *Bughya al-ṭalab* 671) who was a critic of Ibn Jinnī’s reading and interpretation of poems by al-Mutanabbī. Yāqūt (Y. 1517) repeats this elsewhere simply as *al-Tanbīh*.

Tajaddud’s reading الغبيه or الغيبة has become التنبيه in his Persian translation of the *Fihrist* (p. 199), so that here we are doing perhaps with a misprint. Accepting الغيبة as a title, we still face the problem of ascertaining its correct reading: *al-Ghayba* ‘Absence, Concealment,’ or *al-Ghība* ‘Slander, Calumniation’. The former is used to signify the Shīʿī concept of the Shorter and or Greater Occultation of the *Imām* expounded in the third/ninth century and after, thence all such books are posthumous to al-Rayḥānī [the earliest by al-Ḥasan f. Muḥammad b. Samāʿa al-Kūfī (d. 263/876); al-Ṭūsī, *Fihris* 98]. *Al-Ghība* on the other hand has never been used alone as a title, but we know of two *Dhamm al-ghība*, one by Abū Isḥāq Ibrāhīm b. Isḥāq al-Ḥarbī (d. 285/898) (Ḥājjī Khalīfa, II, 1419), and the other by Abū al-Ḥusayn Aḥmad b. Fāris al-Mārr (Ḥājjī Khalīfa, I, 828). Moreover, Ibn Abī al-Dunyā has one *al-Ghība wa-al-namīma*.[21]

[21] Ed. Muṣṭafā ʿAbd al-Qādir ʿAṭā. Beirut 1993. Abū ʿAbd Allāh Muḥammad b. Futūḥ b. Ḥamīd al-Azudī (d. 488/1095) had one *Dhamm al-namīma* (P. Sbath, *Choix de livres*, n. 433).

The reading التنبيه adopted by modern editors is a quite good choice, though its subject matter remains obscure. Since very few books are known simply as *al-Tanbīh*, it is likely that ours had some extension to it. One *Makāʾid al-mulūk* 'Ruses of kings', ascribed to al-Jāḥiẓ, is also called *Tanbīh al-mulūk*.[22] In any event, al-Rayḥānī would be one of the earliest to have used such a title. Here I give only those listed alone as *al-Tanbīh*.

A. *Al-Tanbīh*

1) *Al-Tanbīh* by Abū ʿUmar Ṣāliḥ b. Isḥāq al-Bajillī al-Jarmī (d. 225/839) (*Fihrist*, Tunis 257; Ibn al-ʿAdīm, *Bughya al-ṭalab* 634; al-Suyūṭī, *Bughya al-wuʿāt*, I, 530; II, 9). Tajaddud (F. 62) has *al-Tathniyya wa-al-jamʿ* 'Duals and Plural forms,' for this. Al-Jarmī, of *mawlā* origin, was primarily a grammarian, but wrote also on prosody and linguistic subjects.
2) *Al-Tanbīh* by Yaḥyā b. Aktham (d. 242/856) (al-Masʿūdī, *Murūj*, IV, 319; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, XIV, 197; al-Dhahabī, *Siyar,* XII, 6; XIII, 318). This was regarded as a valuable and influential contribution, probably on Islamic law, cited as an evidence of Yaḥyā's erudition and intelligence as a *qāḍī*.
3) *Al-Tanbīh* by Ibn Qutayba (d. 276/889) (Ṣ. XVII, 609).
4) *Al-Tanbīh* by al-Yamān b. Abī al-Yamān al-Bandanījī (d. 284/897) (al-Suyūṭī, *Bughyat al-wuʿāt*, II, 352). For this Ibn Nadīm (F. 85) has *al-Taqfiyya* (variant: *al-Tafqiyya*). Al-Bandanījī originated from a noble Iranian house, was a poet well versed in linguistic, and had written one *Maʿānī al-shiʿr* and one *al-ʿArūḍ*).
5) *Al-Tanbīh* by Ibn Jinnī (d. 392/1001) (al-Qifṭī, II, 337; Ibn Khallikān, III, 247) was a commentary on al-Mutanabbī's poems.
6) *Al-Tanbīh* by Abū Isḥāq Ibrāhīm b. ʿAlī al-Shīrāzī (d. 476/1083) (Ibn Khallikān, I, 29, 108, 109; III, 247; IV, 227; V, 287; al-Dhahabī, *Siyar,* XVIII, 482; XX, 281; XXI, 502). This was on jurisprudence.

[22] Al-Sandūbī, *Adab* 152; Ch. Pellat, "Nouvel inventaire," n. 153.

B. النبيه, *al-Nabīh*

Here again it is impossible to determine the reading and the content hidden behind this corrupt name.

1) *Al-Nābih wa-nabīh* ‘Celebrated and Noted’ by Abū ʿUbayda (d. ca. 210/825) (*GAS*, VIII, 70, variant *Nābih al-raʾīs*. F. 59 has: *Nāmih al-raʾīs*).
2) *Al-Nābih wa-nabīh* by Abū Zayd al-Anṣārī (d. 215/830) (F. 60; *GAS*, VIII, 79). He was an authority on grammar and language.
3) *Al-Nabīh al-munabbī ʿan radhāʾil al-Mutanabbī* by al-Mutayyam (*GAS*, II, 487, 638).

C. النية appears in the following:

1) *Al-Ikhlāṣ wa-al-niyya* by Ibn Abī al-Dunyā (d. 281/894) (F. 237).
2) *Al-Niyya* by Abū al-Ḥasan ʿAlī b. Muḥammad b. Aḥmad al-Miṣrī (d. 338/949) (F. 237). He was an ascetic in the tradition of Ibn Abī al-Dunyā and followed his example in composing his work. He also has one *al-Ikhlāṣ* (F. 237).

35. *Al-Mutajallī ‘Manifest, Shinning,’ or al-Mutaḥallī ‘Ornamented’*
المتخلي, المتحلي, المتجلي ‘Free, Single’ (n. 14)

None of these forms have been used as a title in the literature. I cannot make any sense out of any of them!

36. *Ṣifat al-ʿulamāʾ ‘Description of the learned’*
صفة العلماء (n. 41)

This is present in all lists. It is the only title of its kind in the sources. Though clearly a *ṣifa*-book, it is unlikely that it was a lexicographical text. It could have had some affinity with al-Rayḥānī’s *al-Awṣāf*.

One of the ‘books’ of Ibn Qutayba’s *ʿUyūn al-akhbār* is called *al-ʿIlm wa-al-bayān* ‘Knowledge and Eloquence’ (II, 117–260). It comprises statements by people from the past on knowledge, learning and the

learned, in prose and verse, grouped into shorter chapters covering the virtues of writing or memorizing, purity of speech, choice poems, elaborate short compositions to be utilized as examples in enhancing writing skills, advantages of keeping silence to talking, testament of teachers, and so forth. A large portion of this consists of sermons (*khuṭab*) delivered on the pulpit (*minbar*) (231–60). Here Ibn Qutayba quotes *Kalīla wa-Dimna* or *Kitābun li-al-Hind* several times (II, 121, 143, 173, 179), *Kutub al-ʿajam* 'Books of the Persians' (II, 179), and Buzurjmihr (II, 120, 122, 123, 126, 127, 175). Here we read: "The parable of the learned on earth is like that of the stars in the sky" (II, 121); "Kings are sovereigns over the people, the learned are sovereigns over the kings" (II, 121); "When keeping company with the learned, be more attentive in listening and less eager to talk" (II, 122); "A man is not learned before he has three things in him: he does not humiliate those lower in learning than him, he does not envy those who are above him, and he does not accept payment for his learning" (II, 122); "Teach your knowledge to the ignorant, and learn from the learned, for by doing so you learn what you do not know and guard what you have already learned" (II, 123); "When a word comes from the heart it affects the hearts; when it comes from the tongue it does not go beyond the ears" (II, 125). Almost in all the early pages of this 'book', we find sayings for which there are parallels in al-Rayḥānī. It is likely that some of these had been extracted from works of similar nature, such as *Ṣifat al-ʿulamāʾ*.

Al-Jāḥiẓ had one *al-ʿĀlim wa-al-jāhil* 'The learned and the ignorant' (F. 212; Y. 2120; Ch. Pellat, n. 130). Of a similar contour was perhaps *al-ʿIlm wa-al-ʿulamāʾ* 'Learning and the learned' by Abū ʿUmar al-Nūqānī, Muḥammad b. Aḥmad b. Sulaymān (d. ca. 382/992) (al-Dhahabī, *Siyar*, XVII, 145. Y. 2344 has *al-ʿIlm* only). No details are known about these. Al-Nūqānī was primarily an *adīb*.

37. *Ṣifat al-mawt 'Description of death'*
صفة الموت (n. 38)

This is cited by al-Maghribī as *Dhikr al-mawt* 'Recollection of death'. From al-Maghribī's *Selection* (# 2153–2175) we learn that this is neither

a theological speculation on death or dying, nor a collection of *ḥadīth*, or pious warnings on death and circumstances facing the dead in the hereafter. This is a unique example of a literary work, a *coup de force* on writing on a real life situation in ways probably unexplored until then. More like a poem, it vividly depicts the actual workings of death on the loved ones left behind and of the forces of nature on the dead person. The few remaining pieces in al-Maghribī's *Selection* are disjointed, but they are clearly ingredients of a longer interrelated text that, though having made use of a few maxims, is not a collection of discrete formulations. It describes the dead and death in form of an epistle.

1) *Majlis fī dhikr al-mawt* by Manṣūr b. ʿAmmār surnamed Abū al-Sadā (or al-Sarī), who was a devout ascetic and lived around 800–850 (F. 236). His books are all preceded with *majlis* 'session' instead of *kitāb* 'book'.
2) *Majlis al-mujassā fī dhikr al-mawt* by Manṣūr b. ʿAmmār Abū al-Sadā (F. 236).
3) *Dhikr al-mawt wa-al-qubūr* by Ibn Abī al-Dunyā (d. 281/894) (F. 237).[23]
4) *Al-Mawāʿiẓ wa-dhikr al-mawt* by al-Marzubānī (d. 384/994) (F. 148).

More comments on the interaction between life and death can be put together from R: "Death is the gateway to the hereafter, and commendable deeds facilitate the entrance through this gate" (# 9). By following the right way and conferring good services to fellow human beings, one gains favors for the afterlife. The person more regretful at the time of death is the prodigal learned (# 202). This world seeks the seeker of the hereafter until it provides him his full share of livelihood, while the death seeks the seeker of this world until it drives him out of it (# 1103). Recollection of death has a chastising function: "Humble your heart by recalling the death, enlighten it by the calamities of this world, warn it of the vehemence of destiny, enliven it by exhortation, and deaden it by abstinence" (# 710). And so forth.

[23] Leah Kinberg has reconstructed this text on the basis of anecdotes quoted from them in the later literature. See his *Kitāb al-Mawt wa-Kitāb al-qubūr*, Haifa 1983.

38. *Ṣifat al-dunyā ‘Description of the world’* صفة الدنيا (n. 19)

This is given also as *Dhamm al-dunyā* ‘Blaming the world’, and once as صفة الوما, which is a visible misreading. It could have covered a description of the world from the point of view of man in it; an anthology of wisdom on the temporary nature of life and how one should conduct his short sojourn in it.[24] Al-Jāḥiẓ had a treatise addresses to the caliph as: *Risāla ilā Amīr al-Muʾminīn fī Ṣifat al-dunyā* (F. 211), and one *Risāla fī Dhamm al-zamān*.[25] Some short specimens of the last epistle kept by Ibn ʿAbd Rabbih (*ʿIqd*, II, 342–45) are translated by Charles Pellat.[26] One Manṣūr b. ‘Ammār (lived around 800) had a صفة الزمان, ‘Description of Time’, a quote from which is preserved by al-Khaṭṭābī.[27] Franz Rosenthal translated this piece and commented on its contents.[28] The anonymous *al-Maḥāsin wa-al-aḍdād* has a chapter entitled: *Maḥāsin faḍl al-dunyā* (174–75), that lists positive and negative viewpoints about the pleasures of this world. Others take a more criticizing and resigned view of the world and write *Dhamm al-dunyā*: Ibn Abī al-Dunyā (d. 281/894) (F. 237), al-Marzubānī (d. 384/994) (F. 148; Y. 2583), and Fakhr al-Dīn al-Rāzī (d. 606/1209) (Y. 2589). One of the ‘books’ of Ibn ʿAbd Rabbih’s *ʿIqd al-farīd* (III, 140–227) is called *al-Zumurruda fī al-mawāʿīẓ wa-al-zuhd*. Next to various definitions of *zuhd*, it has announcements by well-known ascetics and preachers with sporadic anecdotes about them. Two sections have relevance to the topics at hand: *Ṣifat al-dunyā* (III, 172–79), and *Fī al-mawt* ‘On Death’ (III, 186f). The plainly admonitory contents of these sections include sayings about the attractions of this world for the mortal men by ʿAlī, Aristotle, one *ḥakīm*, and several other learned men.

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[24] صفة الدنيا was also a translation for the Greek *geographia* (*EI*², s.v. “Kharīṭa,” IV, 1078), but we know no book on geography under this title.

[25] F. Rosenthal, *Sweeter than hope* 22.

[26] English translation from French by D. M. Hawke, *The life and works of Jāḥiẓ, translations of selected texts*, Berkeley and Los Angeles 1969, 122–24.

[27] See his *al-ʿUzla* 188.

[28] *Sweeter than hope* 21.

39. *Ṣifat al-janna ‘Description of Paradise’* صفة الجنة (n. 22)

Ṣifat al-janna, or as several of our sources have it, *Safar al-janna* ‘Travel to Paradise’ is apparently the first of its kind in literature. It is hard to imagine the content and contour of this book. There is almost no reference to Paradise in R. We only learn that: “No bliss in the world is also an expedient to Paradise other than the bliss of knowledge” (# 2370). Among Manichean writings, Ibn al-Nadīm has one *Risāla al-janna* ‘Espistle about Paradise’ which dealt with the pleroma of light, the seat of God’s light.[29]

1) *Al-Janna wa-al-nār* ‘The Paradise and the Fire (of Hell)’ by Abū al-Ḥasan ʿAlī b. al-Ḥasan b. Faḍḍāl b. ʿUmar al-Kūfī, an associate of the Shīʿī Imām ʿAlī al-Riḍā (d. 203/818) (Ibn Shahrāshūb 57; Pāshā al-Baghdādī, *Dhayl,* II, 286).
2) *Ṣifat al-janna* by Ibn Abī al-Dunyā (d. 281/894) (al-Dhahabī, *Siyar*, XIII, 402). This was a collection of *ḥadīth* and poems about Paradise.
3) *Ṣifat al-nār* by Ibn Abī al-Dunyā (d. 281/894) (al-Dhahabī, *Siyar*, XIII, 402).
4) *Al-Janna wa-al-nār* by Abū al-Naḍr Muḥammad b. Masʿūd al-ʿAyyāshī (3rd/9th) (F. 245; Ibn Shahrāshūb 89).
5) *Al-Janna wa-al-nār* by Abū al-Ḥasan ʿAlī b. Muḥammad known as Buzurj al-Kūfī (3rd/9th c.) (Pāshā al-Baghdādī, *Dhayl*, II, 286).
6) *Ṣifat al-janna* by Abū Nuʿaym (d. 430/1038) (al-Dhahabī, *Siyar*, XVII, 456).
7) *Ṣifat al-janna wa-al-nār* by Ḍiyāʾ al-Dīn Abū ʿAbd Allāh Muḥammad b. ʿAbd al-Wāḥid (d. 643/1245) (al-Dhahabī, *Siyar*, XXIII, 127; Pāshā al-Baghdādī, *Dhayl*, II, 69).
8) *Ṣifat al-janna* by Ibn Qayyim al-Jawzīya, Shams al-Dīn Muḥammad b. Abī Bakr (d. 751/1350) (Ibn Rajab, *Dhayl*, II, 450).

The standard authoritative collections of *ḥadīth* normally arrange their material into ‘books’. An example: *Ṣifat al-qiyāma* (al-Tirmidhī,

[29] See K. Kessler, *Mani* 223.

Sunan, IV, 611–70 (n. 2415–2522); *Ṣifat al-janna* (al-Tirmadhī, *Sunan*, IV, 671–700, n. 2523–2572); *Ṣifat jahannam* (al-Tirmidhī, *Sunan*, IV, 701–717, n. 2573–2605).

40. *Imtiḥān al-dahr 'The Testing of Providence'* إمتحان الدهر (n. 53)

This is confirmed by all our major lists, and it is the only title of its kind. Aḥmad b. Muḥammad b. Khālid al-Burqī al-Qummī (d. 274/887 or 280/893), a prolific Shīʿī scholar who had written much on *adab*, had also one *al-Imtiḥān* (al-Ṭūsī, *Fihris* 39; Y. 431; not in the *Fihrist*), about which we do not know anything.[30]

Dahr is 'time' and 'life'. Translating *dahr* as 'fate' is not always appropriate. The confusion is caused by the fact that a personalized time had always acted as an agent in producing events which determine the fate of the individual. The transferring of the words designating 'destiny' to those for 'death' has taken place in many words.[31] Al-Rayḥānī has numerous aphorisms on the transitory nature of this world, the passage of time and its impact on human destiny. Some of these could well have been elaborated upon in the present book.

What were these *ṣifa*-books all about? Scholarly speculations about the nature of life, man's short existence on earth, death, Paradise and Hell? The jargon used in these fields? Were these perhaps products of al-Rayḥānī's later life, when he, as some want us to believe, had repented his youthful life of pleasure and indulgence to live a pious life? Or have these titles contributed to the later biographers' estimation of him as an ascetic? The remaining specimens of his *Ṣifat al-mawt* do not provide any clue in this respect.

In moralizing discourse, 'description of the world' soon turns into an enumeration of the negative aspects of life: it is short, unpredictable, untrustworthy, leaves man in sorrow and pain, destroys hopes,

[30] Aḥmad b. Muḥammad b. Ḥammāda al-Kātib's *Imtiḥān al-kuttāb* 'The testing of secretaries' (F. 145; Y. 470), and al-Jāḥiẓ' *Risāla fī imtiḥān ʿuqūl al-awliyāʾ* 'Epistle on testing the wisdom of holy men,' (F. 211; Y. 2120) could not have been similar to ours.

[31] *EI*², s.v. "Dahr," by W. Montgomery Watt, II, 94–95.

and no matter what one does, it moves everyone towards death. Living is concurrent with death, every breath is a step nearer to final departure (# 1327). The general tenor becomes a call to abandoning the pleasures of this world and accumulating provisions for the hereafter (# 9). "The most generous of people is he who abstains from the pleasures of this world and grants it to others" (# 138). Ascetic tendencies have ancient roots in the Near East, where in all ages dervish groups have cherished and lived up their otherworldly inclinations in search of ultimate truth. Layers of such views of the world are eternalized in the Bible: "Man is like a breath; his days are like a fleeting shadow" (Bible, Psalm, cxliv. 4). Once Sufyān al-Thūrī said: "Jesus said: 'The love of this world is the root of all evil, and there is much illness in wealth.' He was asked about its cure, and he only said: 'Its possessor is not secure from boasting and arrogance.' They said: 'What if the possessor stays secure from boasting?' He responded: 'His attempt at ameliorating it keeps him away from recalling God'."[32] To devoid oneself from the attractions of this fleeting world, one should think of the permanent life to come. Abstinence from the world, mistrusting its glitter and splendor is concomitant with the constant remembering of death (# 1384). Some perceive life in the present temporary world as only a period good for amassing provisions, a prelude to the everlasting life. Death is seen as a remedy for endless pains in this world. "Blessed is the person who contemplates on the ruinousness of this world and its vanishing and so forsakes it, consoles himself to endure what God has ordained him, restrains from the forbidden, and reflects on the death and what comes after it." (# 1120).

There is no trace of any religiously colored teaching in R. Only the thresholds of abstinent tendencies can be detected in some sayings. Is the present world only a place of affliction and toil for al-Rayḥānī? Certainly not! Here a wise and experienced scholar examines the reality of human existence, and enjoins the moderate use of the good and pleasant things in the world. However, pragmatic and positivistic viewpoints, no mater how realistic and down to earth, cannot stop an aged man to grumble about the bygone days, missed opportunities, and the insecurity about what would come after death.

[32] Ibn Qutayba, *ʿUyūn*, II, 331.

41. *Al-Ṣabr 'Patience'*
الصبر (n. 15)

This title is recorded in all our lists, and its content is partially preserved. *Ṣabr* which is the *nomen agentis* of the root *ṣ-b-r* appears abundantly in the Qurʾān primarily in the sense of patience and endurance.[33] The concept of Patience in literature is dealt with in monographs, or in chapters of *adab*-collections, all posterior to al-Rayḥānī.

1) *Al-Ṣabr* by Abū Jaʿfar Muḥammad b. Al-Ḥusayn b. Abī Shaykh al-Burjulānī (d. 238/852) (F. 236). A Hanbalite scholar and ascetic, he had written on asceticism, piety and love of God, generosity and bountifulness.
2) *Al-Ṣabr wa-al-riḍā* by al-Muḥāsibī (d. 243/857).[34] Al-Muḥāsibī is among the first ascetics to have treated Patience in a volume. In question and answer form, he deals with two important principles of ascetic life: The enduring of God's providence and the absolute submission to His will. The questions are answered with the help of verses from the Qurʾān and in particular, the *ḥadīth*.
3) *Al-Ṣabr wa-ādāb al-lisān* by Ibn Abī al-Dunyā (d. 281/894) (F. 237; al-Dhahabī, *Siyar,* XIII, 402). He had studied with the above-mentioned al-Burjulānī whom he often cites in his *isnād*.[35] Since *al-Ṣabr* is lost, a general view of its content and structure may be gained from another book of his on a similar topic, namely his *al-Ṣamt wa-ādāb al-lisān*. This is a collection of a total of 754 gnomic phrases on 'Silence'; many are repetitions, providing only variants and supplementary chains of authorities. There remain some 500 straightforward maxims on the virtues of keeping silence, listening more than talking, and the dangers that accompany unrestricted speech, mostly attributed to the Prophet.[36] Some 100 of these have their parallels in R, though of course without any attribution.

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[33] *EI*², s.v. "Ṣabr," by A. J. Wensinck, VIII, 685–87. For a study of the concept of *ṣabr* in the Qurʾān, see Yūsuf al-Qarḍāwī, *al-Ṣabr fī al-Qurʾān al-karīm*, Beirut 1991; and H. Ringgren, "The concept of ṣabr in Pre-Islamic poetry and the Qurʾān," *Islamic Culture* 26 (1952), 75–90.

[34] See Otto Spies, "Ein Fragment aus dem Kitāb aṣ-Ṣabr war-Riḍāʾ des al-Ḥārith al-Muḥāsibī," *Islamica* 6 (1934), 283–89.

[35] See *Dhamm al-dunyā* 15.

[36] Ibn Abī al-Dunyā, *al-Ṣamt*, Beirut 1990.

4) *Al-Ṣabr* by Abū al-Ḥasan ʿAlī b. Muḥammad b. Aḥmad al-Miṣrī (257–338/870–949) (F. 237). He was another ascetic who followed the tradition of Ibn Abī al-Dunyā both in his compilations and leading an abstemious life.
5) *Al-Ṣabr wa-al-tabṣīr* by Abū Saʿīd b. al-Aʿrābī (Ibn Khayr, *Fihrist*, I, 284).
6) *Al-Ṣabr* (*fī sharḥ shiʿr al-Mutanabbī*) by Ibn Jinnī (d. 392/1001) (al-Qifṭī, II, 337). This critical commentary, written by an eminent grammarian of Baṣra, emphasized the patience and hard work that one needs to invest in reading and interpreting al-Mutanabbī's challenging poems, so not a book on Patience.
7) *Al-Ṣabr wa-al-ʿazāʾ* 'Patience and Mourning' by Ṣāliḥ b. Jaʿfar b. ʿAbd al-Wahāb (d. 395/1004) (Y. 1444). He had studied with Ibn Khālawayh (d. 370/980), was prominent in *adab*, and had written a *K. Al-Ḥanīn wa-al-awṭān*.
8) *Al-Ṣabr wa-al-shukr* by Ibn Qayyim al-Jawziyya, Shams al-Dīn Muḥammad b. Abī Bakr (d. 751/1350) (Ḥājjī Khalīfa, II, 1432).
9) *ʿUddat al-ṣābirīn wa-dhakhīrat al-shākirīn* by Ibn Qayyim al-Jawziyya (d. 751/1350).[37] This huge compilation begins with defining the etymological root of the word *ṣabr* and its synonyms in form of citations from famous men, then moves to distressful situations in life and the kinds of calmness called for in each case, the moral advantages of keeping silence, etc. The author cites Ibn Abī al-Dunyā often. One notices that many of the sayings assorted by the early *adībs*, are later on credited to *ṣūfī* sheikhs.

The few specimens of al-Rayḥānī's *Kitāb al-Ṣabr*, as summarized by al-Maghribī (# 2127–2152), exhibit coherence and continuity rather than a set of distinct sayings. This text, which is referred to as a *waʿẓ* 'admonition' and retains some elements of a discourse between a *wāʿiẓ* 'the admonisher' and a *mawʿūẓ* 'the admonished', is not restricted to Patience, and can be considered as a unique work of *adab*. More detail on *ṣabr* can be extracted from R which is in fact very rich in this regard.

Ṣabr 'steadfastness or prudence,' belongs to *makārim al-akhlāq*, and exhibits a broad spectrum of meaning. It has its antithesis in *jazaʿ* 'anxiety, concern; impatience, anguish,' and *ḍajar* 'irritation, vexation'. The

[37] Ed. Beirut 1994.

patient is *ṣabūr*, *ṣabbār*, or *ṣābir* (pl. *ṣābirūn*), and the impatient is *jaziʿ*, *ḍajūr*. Among other synonyms and antonyms are *ṭūl al-anāt* 'long-suffering, longanimity, forbearance, great patience' versus *qaṣīr al-anāt* 'impatient, intolerant of; bad-tempered,' and *saʿat al-ṣadr* 'patience, long-suffering,' versus *ḍayyiq al-ṣadr* 'impatient, intolerant of; bad-tempered'.

Patience is said to be of two kinds: enduring calmly what is detested but unavoidable, and abstaining from what is loved. Enduring the detested is a noble deed, and abstaining from the beloved is a challenge to the soul and its passion. If one wins over both, he can honor himself with a good win (# 469; cf. # 713). The best weapon against misfortunes and the blows of fate is patience: "The experts have tested but not found anything more useful than patience; everything is remedied with it, but it has no remedy other than itself" (# 447), so "Face misfortunes with patience and mildness" (# 334). The misfortune of having to endure a misfortune is the greater of the two (# 139), in other words, "Misfortune is one, but if the unfortunate was impatient, it becomes two" (# 189), or "Impatience with a misfortune is even more tedious than having to endure it" (# 437). The best of what man has been gifted with in this world is patience (*anāt*) in anger, serenity in anxiety, fortitude (*ṣabr*) in misfortune, calmness in hardship, ease and good manners among the people, and dignity and forbearance when facing vainglory (# 132). When one does not feel sad for what he loses, does not hope for things to come, and endures hardships, then he can count himself among the astute (# 103). The things to be endured are those that one cannot remove and has no power to change (# 161). Friendship is gained by enduring the unpleasant (# 296). Impatience in the misfortune of a friend is better than patience, and patience in one's own misfortune is better than impatience (# 450). Manliness will not last without prudence (*ṣabr*) and resignation (# 75). "He is perfect in manliness who does three things: he studies his religion, economizes in his living, and endures calamities if they happen" (# 389). So Be patient and do not give way to immoderate grief.

42. *Al-Barzakh 'Purgatory', or al-Tadruj 'The Pheasant'*
البرزخ, or التدرج (n. 2)

43. *Al-Ṭāwūs 'The Peacock'*
الطاووس (n. 28)

In the second place of our bibliographical list after *al-Maṣūn*, Ibn al-Nadīm has a title which Flügel and Pāshā al-Baghdādī read *al-Barzakh*, but Yāqūt, al-Ṣafadī, Ḥājjī Khalīfa, and Tajaddud read *al-Tadruj*. The two terms are indeed very similar in writing and can be easily mistaken for one another.

Al-Barzakh 'Purgatory', the space between the corporeal and the incorporeal world, is the interval where all souls departing this life will await the final hour. This would be the only book of its kind on this specific eschatological theme, covering theological speculations about the fate of human beings after death, a subject very unusual for someone like al-Rayḥānī. However, we should take account of three other books of his: *Ṣifat al-dunyā* 'The description of the world', *Ṣifat al-mawt* 'The description of death', and *Ṣifat al-janna* 'The description of Paradise'. Together they could have formed a quadruple series: Life, Death, Purgatory, and Paradise?

The second reading *al-Tadruj* 'The Pheasant' fits in an entirely different field. The bird *tazarv* (MP) > *tadruj* (Ar.) belongs to the family of Phasiandées, originally from the east; they are relatively long and in diverse kinds, have delicious meat, shinning feathers, and pleasant singing. This beautiful bird is in some ways comparable with *ṭāwūs*, the peacock, another bird to which al-Rayḥānī had dedicated a long tractate.

Al-Ṭāwūs is one of the few books of al-Rayḥānī about which we find a few comments in the literature. In a section of his *Thimār al-qulūb*, al-Thaʿālibī brings together a host of announcements and estimations

in prose and verse about *ṭāwūs* from a variety of authors, including al-Rayḥānī. After citing some poems in praise of the beauty of the peacock, he says: "ʿAlī b. ʿUbayda al-Rayḥānī described the peacock in a lengthy discourse, towards the end of which he said: 'The joy experienced by the eyes from this bird is more than the tongue is capable of describing'."[1] Then al-Thaʿālibī moves on to compare *ṭāwūs* with *tadruj* (*Thimār* 481), and this strengthens the idea that al-Rayḥānī could have written about this bird too, for in older zoological texts these birds are usually depicted together.

Muslim zoologists treat the peacock as the symbol of beauty, and it has become proverbial in the Arab language. One says: 'Beautiful like the peacock,' 'Beautiful as the peacock,' 'More beautiful than the peacock,' or 'More flourishing than the peacock.' al-Thaʿālibī writes: "Someone told me that once al-Ṣāḥib [b. ʿAbbād], upon seeing the handwriting of al-Amīr Shams al-Maʿālī, who had reached perfection in all aspects, said: 'This is the wing of the peacock'" (*Thimār* 479). On the same page Abū al-Ḥasan b. al-Nāṣir al-ʿAlawī praises the attractiveness of the pheasant in comparison with the peacock and finds it more pleasant to the eyes.

The charm of the peacock is contrasted with the ugliness of its legs. The peacock's legs have become proverbial too for being unattractive, used when something perfect in harmony turns ugly, or it signals a defect in something full of charisma and merits. When referring to a shortcoming in someone or something otherwise flawless, one says: "Like the peacock's legs" (*Thimār* 480). The voice of the peacock was considered as bad omen by the general public.[2] Then again al-Thaʿālibī writes: "ʿAlī b. ʿUbayda described the beauty of the peacock and at the end of his description said: 'Nonetheless, it approaches with slender legs, melancholic outcry, dreadful voice, and a useless body.'" (*Thimār* 480; # 2507). *Al-Ṭāwūs* could have included more concise dicta such as these next to other details.

The way al-Thaʿālibī quotes al-Rayḥānī's *al-Ṭāwūs* implies that he knew this book and probably took other material from it, too (for example the anonymously quoted sayings between the above

[1] *Thimār* 478–79; al-Zamakhsharī, *Rabīʿ*, IV, 450.
[2] Al-Jāḥiẓ, *Ḥayawān*, I, 288; II, 243.

quotations on pages 479–80). However, a comparison with al-Jāḥiẓ' *al-Ḥayawān* discloses that al-Thaʿālibī is dependent mainly on this author for his proverbs and quotable quotes on animals.

Al-Jāḥiẓ' observations about the peacock and the pheasant are spread throughout his *al-Ḥayawān*. For him the beauty of both birds is delightful to the eyes (I, 194). The peacock is a bird of Paradise (III, 395; V, 209), is beautiful (I, 194; V, 472–73), is comparable with pheasant in splendor (I, 210), but it has a terrible voice which is a bad omen (I, 288). It is the loveliness of its colors that has made it popular, though the cock is more attractive in some ways (I, 247); its male is more stunning than its female; its exquisiteness depends on the curves of its feathers and the changing of its colors (V, 150); it has many defects (II, 243–45); when a hen hatches its eggs, the new born is less elegant and has a more odious voice (I, 199, 344–45, 347); the pigeon is superior to it and more valuable; its price (III, 212); how it dies (VII, 38); its origin from India (VII, 170); its pairing (VII, 186); number of its eggs; loss of its feathers in summer (III, 171, 183); general comments on the *tadruj* (I, 192; II, 244; III, 200, 201, 202, 395; V, 209, 210, 471; VII, 38). One Jaʿfar b. Saʿīd argued for the superiority of the cock to peacock and pheasant (II, 243–45). Another person opted for the ascendancy of pigeon to falcon, *shāhīn*, hawk, eagle, peacock and pheasant (III, 312). Al-Jāḥiẓ speaks also of one Ḥamāya, *Ṣāḥib al-Ṭawāwīs* 'The Owner of the Peacocks' (about him see F. 206). As a whole there is not much information about these birds in the *Ḥayawān*.[3]

In a critical review, Abū Manṣūr al-Baghdādī asserts that al-Jāḥiẓ had based his *al-Ḥayawān* on Aristotle, only adding to it poetical excerpts and proverbial expressions about animals collected already by al-Madāʾinī and some other authors.[4] He accuses al-Jāḥiẓ not only of having plundered Aristotle's zoological texts, but also a work of al-

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[3] An anecdote reported on the authority of Thumāma b. Ashras (d. 213/828) by al-Masʿūdī states that when a group of the *zanādiqa* were brought to the court of the Caliph al-Maʾmūn, they were required to repent of their blasphemous and unorthodox views by spitting on a picture of Mānī and by slaughtering the bird pheasant (*Murūj*, IV, 305). Apparently the killing of this particular bird had been strictly prohibited by the Manicheans, in whose cultic rituals it might have played a major role.

[4] *Kitāb al-Farq bayn al-firaq wa-bayān al-firqa al-nājiya minhum*, ed. Muḥammad Badr, Cairo 1910, 162.

Madāʾinī (d. ca. 225/839), not named, which was full of old wisdom on animals as well as much poetry on their uses and benefits. This unidentified work was perhaps al-Madāʾinī's lost *Manāfiʿ aṣnāf al-ḥayawān*.[5] To be sure, al-Jāḥiẓ' major source was Aristotle's *Ṭibāʿ al-ḥayawān* translated some time earlier by Yaḥyā Ibn al-Biṭrīq (early 3rd/9th c.).[6] Another work by Aristotle on animals in Arabic *Ajzāʾ al-ḥayawān* has left no trace on al-Jāḥiẓ.[7] In any case, very few of al-Jāḥiẓ' assertions on the peacock go back to Aristotle.[8]

Books on animals up to the beginning of the third century consisted basically of two categories: lexicographical ones concerned with the vocabulary particular to animals (horses, camels, flies, birds, beasts, etc.), and those which encompassed fables and anecdotes of the *Kalīla wa-Dimna* type. Perhaps the translation of the Aristotelian corpus provided the necessary momentum for closer observation and description of animals in a zoological sense. Al-Rayḥānī could have been among those who had taken steps to combine both traditions, showing an aptitude for proverbs and idiomatic expressions on the animal world. At any rate, he was one of the earliest authors to compose monographs on chosen birds and animals.[9]

44. *Ṣifat al-naml wa-al-baʿūḍ*
صفة النمل والبعوض, or النملة والبعوضة (n. 45)

All major lists have this title. This is the only work of al-Rayḥānī cited by Ḥājjī Khalīfa (II, 1468). *The Description of ants and mosquitoes* is unique

[5] *GAS*, III, 366–67.

[6] Ed. ʿAbd al-Raḥmān Badawī, Kuwait 1977.

[7] Ed. ʿAbd al-Raḥmān Badawī, Kuwait 1978.

[8] See Wadiah Taha al-Najim, *Manqūlāt al-Jāḥiẓ 'an Arisṭū fī Kitāb al-Ḥayawān*, Kuweit 1985, especially pages 105, 125, 142, 156, 157, 166, 168.

[9] For the history of this branch of literature consult Aijaz Muhammad Khan Maswani, "Islam's contribution to zoology and natural history," *Islamic culture* 12 (1938), 328–33; J. Brugman, *Introduction of Aristotle's 'Generation of Animals'*- كون الحيوان, Leiden 1971, 38–53; Herbert Eisenstein, *Einführung in die arabische Zoographie. Das tierkundliche Wissen in der arabisch-islamischen Literatur*, Berlin 1991; L. Kopf, "The zoological chapter of the Kitāb al-Imtāʿ wal-muʾānasa of Abū Ḥayyān al-Tauḥīdī," *Osiris* 12 (Brussel 1956); (translates the Arabic text and annotates it).

in the classical Arabic literature. In the period when al-Rayḥānī lived and worked numerous books containing the vocabulary relevant to specific animals came to existence such as *al-Faras* 'The horse', *al-Ṭayr* 'The bird,' *al-Ḥimām* 'The pigeon', *al-Ḥasharāt* 'The insects', *al-Naḥl* 'The bee', *al-Dhubāb* 'The flies', and so forth.[10] We would probably not be far off to assume that the present book was of the same kind. A remote consideration is to read النحل 'The bee', or النخل 'The palm-tree' instead of النمل.[11] The juxtaposition of the two unrelated insects also hints at the possibility of it having been a story-book, a collection of fables with ants and mosquitoes as characters.[12]

The Persian *Sindbādnāma* (al-Ẓahīrī 336–37) has the following fable on the bee and the ant: Once a bee saw an ant in the desert striving to bring a corn to its nest. The bee said: Oh, my brother, why do you torture yourself in this way? Come and take a look at my feeding grounds to see that only what remains from me and what I reject is brought to the kings. Then it flew away, the ant following in haste. As the bee reached a butcher's shop, it landed on the meat, but suddenly the butcher cut off a piece, and hit the bee in half. The ant watching the event, went to the bee, started dragging its leg towards its nest saying: He who has his pasture here, has his battle-ground here, too.

Fakhr al-Dīn al-Rāzī makes a reference to the story of the mosquito and the palm-tree among Persian fables: Once a mosquito sat on a huge palm-tree (*nakhla*). Later while preparing to fly away, it said to the tree: 'Hold fast, I am flying away.' The tree said: 'By God, I never noticed your landing, how could I notice your flying away?!'[13] Al-Rayḥānī once says: "Do not humiliate an enemy no matter how weak, for with artifice, the weak can bring down the strong" (# 933). This note is versified by al-Mutanabbī: "In dispute, do not look down on an insignificant enemy, for even a mosquito can make the lion's eye bleed" (# 933.1).

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[10] For an enumeration of such titles in the *Fihrist* see Ṣāliḥ Aḥmad al-ʿAlī, *Majalla Majmaʿ ʿIlmī al-ʿIrāqī* 33.4 (1982), 27–33.

[11] Ibid., 31.

[12] Al-Jāḥiẓ' *al-Ḥayawān* contains a few interesting zoological observations on ants and mosquitoes (see its index under these names).

[13] *Al-Tafsīr al-kabīr*, Istanbul 1307, I, 351 (had seen it in the *Kalīla wa-Dimna*); al-Thaʿālibī, *Tamthīl* 376. The story is versified into Persian by Farīd al-Dīn ʿAṭṭār; see M. Muḥaqqiq, *MDAT* 7 (1338), 102.

45. *Ṣifat al-FRS*
صفة الفرس (n. 34)

The second half of this title can be vocalized in two different ways, each producing a radically distinct meaning: either *faras* 'horse', which signifies 'Description of the horse', or *furs* 'Persians' 'Description of the Persians,' the reading adopted by Dodge (262) though he wrongly translated it as 'Description of Persia.'

A. *'Description of the horse'*

Ṣifat al-faras would suggest a lexicographical compendium that enumerated the terminology related to the horse, covering the lexeme for its body parts, teeth, eyes, color, manner of running, its various races, name of famous horses, and horse-owners, etc. The downside with this reading is that, depite offering a popular topic, it would be the only title of its kind in the literature. The more general term for the horse in Arabic is *khayl*, and books dealing with horses are usually called الخيل, or خلق الخيل of which Ibn al-Nadīm lists more than twenty.[14] However, the same author also knows several الفرس and خلق الفرس. The early philologists al-Naḍr b. Shumayl (d. ca. 204/819), Abū ʿAlī Muḥammad Quṭrub (d. 206/821), al-Aṣmaʿī (d. 216/831), Thābit b. Abī Thābit (d. 219/834), Abū Tharwān al-ʿAklī, al-Qāsim b. Muḥammad al-Anbārī (d. 304/916), and the *adīb* Abū al-Ṭayyib Muḥammad b. Aḥmad al-Washshāʾ (d. 325/936) each had a *Khalq al-faras* 'Physical constitution of the horse'.[15] Abū ʿUbayda Maʿmar b. al-Muthannā (d. ca. 210/825) had one *al-Khayl* and one *al-Faras*.[16] We are told that he had written more than 50 tractates about horses, but only one of them, *al-Khayl* has survived.[17] Abū Ḥātim al-Sijistānī's *Kitāb al-Faras* was

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[14] See the index to *Fihrist*. Ibn al-Kalbī's (d. ca. 206/821) *al-Khayl* is published as *Ansāb al-khayl*, Aḥmad Zakī Pāshā (ed.), Cairo 1946.

[15] F. 52, 58, 61, 66, 76, 81, 93; Ibn al-Khallikān, III, 176; IV, 312, 341, V, 404; Ḥājjī Khalīfa, I, 723; P. Sbath, *Choix de livres*, n. 19.

[16] Y. 2551, 2708; Ibn al-Khallikān, V, 239.

[17] *Al-Khayl*, ed. F. Krenkow, Hyderabad 1358/1939; ed. Muḥammad ʿAbd al-Qādir, Cairo 1986.

more of a simple lexicon on the horse.[18] Abū Ḥātim, who studied with al-Rayḥānī, had composed several lexicographical works related to animals. *Al-Faras* which al-Dhahabī[19] attributes to al-Zajjāj is probably the same as his *Khalq al-faras*.[20] *Al-Faras* by Ibn Qutayba is said to have constituted one of the twelve 'books' that made up his *al-Maʿānī al-kabīr*.[21] In the published *al-Maʿānī al-kabīr* the section on the horse is called *al-Khayl*, though Ibn Qutayba himself refers to it as *Abyāt al-maʿānī fī khalq al-faras*.[22] This contains poems which have to do with the horse, and the author has chosen them in order to explain the intricate vocabulary in them. Most of those authors who wrote about the horse had also texts of similar nature on other animals, as well as on Man: *al-Insān*, or *Khalq al-insān*.

B. *'Description of the Persians'*

Though we know of a *Faḍl al-faras ʻalā al-himlāj* 'The Superiority of racing horses to ambling horses (or mares)' by al-Jāḥiẓ, this author's *Faḍl al-Furs* was certainly about the 'Merits of the Persians',[23] as his *Faḍāʾil al-Turk* was about the 'Merits of the Turks.'[24] The Persian Manichean Suhrāb had composed an epsitle about the Persains, *Risāla fī al-Furs* (F. 400).[25] Abū ʿUbayda's *Faḍāʾil al-Furs*,[26] was perhaps intended to feed the bellows of the *Shuʿūbī* partisans. Abū 'Ubayd al-Qāsim b. Sallām's (d. 224/838) *Faḍāʾil al-Furs* contained information such as 'The Persian king Bīwarasb founded Damascus',[27] thus indicating his familiarity with the ancient Iranian mythology and epics. However, since in the standard bio-bibliographical sources no such title appears under Abū ʿUbayd's name, it may be that a single book had been attributed to two different people due to the similarity of their names. Both authors

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[18] Ḥājjī Khalīfa, II, 1446.
[19] *Siyar*, XIV, 360.
[20] F. 66; Ibn Khallikān, I, 49.
[21] F. 85.
[22] *Uyūn*, I, 157–58.
[23] F. 211; Y. 2119.
[24] Al-Dhahabī, *Siyar*, XI, 530.
[25] K. Kessler, *Mani* 231.
[26] F. 59; Y. 2708, 2709; Ibn al-Khallikān, V, 239.
[27] Qalqashandī, IV, 92; *GAL*, II, 159.

come from the same intellectual milieu and time as al-Rayḥānī, and have several other titles in common with him. Another contemporary scholar, Haytham b. ʿAdī (d. 207/822), had composed one *Akhbār al-Furs* 'The History of Persians'.[28] Later on, Abū al-Ḥasan Muḥammad b. al-Qāsim al-Nassāba, who was alive in 377/987, wrote one *K. Akhbār al-Furs wa-ansābuhā,*[29] and Ibn al-Farrāʾ (4th/10th c.) extracted some wisdom from one *Sīrat al-Furs*.[30] These latter books were apparently ordinary historical narratives about Iran and Iranians.

Whether we adopt the reading 'Description of the Persians,' or 'Description of the horse,' for al-Rayḥānī's work, each would be the sole title of its kind in the field. At the present state of our knowledge both readings have practically the same weight.

[28] F. 112; Y. 2479.

[29] F. 127.

[30] *Rusul al-mulūk* 42–43.

46. *Al-Mukhāṭab 'The party addressed'*
المخاطب (n. 4)

47. A*l-Khuṭab*
الخطب (n. 32)

48. *Khuṭab al-manābir 'Public sermons'*
خطب المنابر, (n. 49)

Al-Mukhāṭab is the only title of its kind in the literature. *Khuṭab* (pl. of *khuṭba* 'Public address; Sermon, Muslim Friday prayer sermon'). Some lists give this as *al-Khaṭīb* 'The Orator; The Preacher'. *Khuṭab al-manābir* 'Public sermons,' or 'Edifying speeches from the mimbar'. All three books had to do, one way or another, with public lecture, oratory, articulated speech, and other matters of interest to rhetoric. That al-Rayḥānī had returned to this subject several times is a good indication of his personal interest for oratory. What they really contained and the intention motivating the author for their compilation is unknown and difficult to confirm. Perhaps they were simple collections of *khuṭba*s by eminent and influential men of the past, of interest for historical and linguistic values, and with the intention to be used as examples for professional *khaṭīb*s and students of literary styles. Specimens of such discourses had quite naturally found a prominent place in the *adab*-works such as *al-Bayān wa-al-tabyīn* by al-Jāḥiẓ, *ʿUyūn al-akhbār* by Ibn Qutayba (particularly in the section on 'Knowledge and Speech,' II, 230–60), or *al-Maḥāsin wa-al-masāwī* by al-Bayhaqī.

Among the pre-Islamic Arabs *khaṭīb* was spokesman of the tribe. Beside the *kāhin, shāʿir, wāʿiẓ*, and the *sayyid*, he was one of the leaders of the group. His function as a spokesman was similar to that of the poet, the distinction between them being that the poet used the

poetic medium whereas the *khaṭīb* expressed himself in prose, often embellished with *saj*ʿ 'internal rhyme'. He had to be *faṣīḥ* 'eloquent' and to have mastered the means of *balāgha*. Next to the official *khaṭīb*, the *wāʿiẓ* could exercise the function of an edifying preacher.

Khuṭba has always played an important role in the Islamic civilization. It was not limited to the Friday prayer, and was delivered on festive occasions, at the end of Ramaḍān, or at Nawrūz and Mihragān. It followed a sophisticated series of obligatory directives elaborated for its performance. On Friday after the completion of the prayer, the *khaṭīb* steps on the podium while the announcer calls to the *khuṭba*. The lecture usually begins with a verse of the Qurʾān which puts to focus some political or social subject of importance to the public to be discussed. Discussion about the *khuṭba* and the regulations governing it had given rise to a hot debate among the *Shuʿūbī*s and their antagonists in this period.[1]

When Aristotle's *Rhetorica* was translated into Arabic, it was called al-*Khiṭāba*. This has survived and is published.[2] The translator is unknown. The text is full of mistakes making the reading and understanding of it extremely difficult. It may be that the translator worked at a time when the Arab language was still not ripe enough to fully cover Aristotelian rhetorical technical terminology, or that he simply followed the principle of word for word translation, or even that he was not proficient enough at his work. Some proposed Isḥāq b. Ḥunayn as the translator (F. 310), a claim that cannot be verified

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[1] Ignaz Goldziher, "The Ḥadīth as a means of edification and entertainment," in his *Muslim Studies*, 2 vols., London 1971, II, 145–63; Johannes Pedersen, "The Islamic Preacher: *wāʿiẓ*, *mudhakkir*, *qāṣṣ*," *Ignace [Ignaz] Goldziher Memorial Volume*. 2 vols., Samuel Löwinger & Joseph Somogyi (eds.), Budapest 1948, I, 226–51; idem, "The criticism of the Islamic preacher," *Die Welt des Islams* 2 (1953), 215–31; idem, *EI*[2], s.v. "Khaṭīb," IV, 1109–11. This provides a concise overview of the socio-political function of the *khaṭīb* from pre-Islamic period to the modern times, with a useful bibliography. *EI*[2], s.v. "Khuṭba," by A. J. Wensinck, V, 74–75, supplements J. Pedersen's contribution on the *Khaṭīb*. Ibrāhīm al-Nuṣṣ, *al-Khiṭāba al-ʿArabiyya fī ʿaṣrihā al-dhahabī*, Cairo 1965; Marie-Hélène Avril, "Généalogie de la huṭba dans le Kitāb al-Bayān wa-al-Tabyīn de Ǧāḥiẓ," *BEO* 46 (1944), 199–216 (she studies the 'legitimization' of the *khuṭba*, as part of al-Jāḥiẓ' anti-Shuʿūbiyya program); Aboubaker Chraïbi, "Modèles et apocryphes: les khuṭbas d'Aktham et de Quss Ibn Sāʿida," *JAL* 27 (1996), 87–117.

[2] Ed. ʿAbd al-Raḥmān Badawī, Cairo 1959; reprint Beirut 1979.

in the literature. One Ibrāhīm b. ʿAbd Allāh, and later al-Fārābī each wrote a commentary on this book. Ibn al-Nadīm (d. 380/990) had seen the original translation and calls it 'ancient', and this can mean that it belongs to the period before Ḥunayn b. Isḥāq (d. 260/873). This inference is enhanced in that the jargon utilized here is different from those that become current in later literature. It is rather unusual that a text of such a poor quality has survived the vicissitudes of time. Having been among the early translations, this book has left strong impact on the formation of opinions on rhetoric in later Arab literature, where the expansion of ideas on the science of rhetoric developed during the forth and fifth centuries, to be standardized in the sixth. Avicenna has assigned a chapter of his *al-Shifāʾ* to rhetoric, but a comparison of this with Aristotle's *al-Khiṭāba* shows that he has not used it; he perhaps relied on the commentary on it by al-Fārābī. This commentary was again translated into Latin in the 13th century and is available.[3]

At the time al-Rayḥānī was writing, Aristotle's *al-Khiṭāba* was perhaps still unknown in Baghdad. Only some collections of older sermons had come into circulation until then, among them those credited to the Prophet, to the Caliph ʿAlī, and a few other renowned men.

A. *Sermons of the Prophet*

The literature conveys that the Prophet himself had already held several sermons, though it does not seem that such public discourses were subject to specific rules and guidelines as it became the case in later times. If we believe the statement by Jābir, when the Prophet delivered his speech his eyes turned red, his voice rose, his temper moved as if he was informing a tribe of an advancing enemy.

1) *Khuṭab al-Nabī* by al-Madāʾinī (d. ca. 225/839) (F. 113, 114; Y. 1854; al-Dhahabī, *Siyar,* X, 402; Pāshā al-Baghdādī, *Dhayl,* II, 292; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 193).
2) *Khuṭab al-Nabī* by Abū Aḥmad ʿAbd al-ʿAzīz b. Yaḥyā al-Jalūdī (d. 332/943) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 193).

[3] See Deborah L. Black, *Logic and Aristotle's 'Rhetoric' and 'Poetics' in Medieval Arabic Philosophy*, Leiden 1990.

3) *Al-Khuṭab al-Nabawiyya* by Abū Nuʿaym (d. 430/1038) (al-Dhahabī, *Siyar,* XIX, 306).
4) *Khuṭbat al-Nabī* by al-Mustaghfirī (al-Dhahabī, *Siyar,* XVII, 564).

B. *Sermons of ʿAlī*

Alī's *khuṭbas* form the greater part of the *Nahj al-balāgha.*

1) *Khuṭab Amīr al-Muʾminīn ʿalā al-manābir* by Abū Sulaymān Zayd b. Wahb al-Juhanī (d. ca. 96/714) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 189).
2) *Al-Khuṭab* by Jaʿfar al-Ṣādiq b. Muḥammad (d. 148/765), the Shīʿī Imām (Ibn Abī al-Ḥadīd, *Sharḥ Nahj al-balāgha*, ed. M. ʿAbdih, II, 138). This is said to have been a version of the *Khuṭbat al-ashbāḥ* or *Khuṭab Amīr al-Muʾminīn* reported by Masʿada b. Ṣadaqa.
3) *Khuṭab ʿAlī* by Hishām b. al-Kalbī (d. ca. 206/821) (F. 108; Y. 2780; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 186).
4) *Khuṭab Amīr al-Muʾminīn* by Muḥammad b. ʿUmar al-Wāqidī (d. 207/822) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 191).
5) *Khuṭab ʿAlī* by Naṣr b. Muzāḥim al-Minqarī (d. 212/827) (al-Ḥusaynī, *Maṣādir*, I, 57).
6) *Khuṭab ʿAlī b. Abī Ṭālib* by al-Madāʾinī (d. ca. 225/839) (F. 114; Y. 1855; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 190).
7) *Khuṭab ʿAlī wa-kutubuhu ʿilā ʿummālihī* 'Discourses of ʿAlī and his correspondences with his governors' by al-Madāʾinī (d. ca. 225/839) (F. 115; Y. 1856; al-Dhahabī, *Siyar,* X, 402).
8) *Khuṭab Amīr al-Muʾminīn* by Abū al-Qāsim ʿAbd al-ʿAẓīm b. ʿAbd Allāh (d. 252/866) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 190).
9) *Khuṭab Amīr al-Muʾminīn* by Ismāʿīl b. Mahrān b. Muḥammad b. Abī Naṣr (lived in the first half of the 3rd/9th c.) (Ibn Shahrāshūb 6; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 189).
10) *Khuṭab Amīr al-Muʾminīn* or simply *al-Khuṭab* by Abū Isḥāq al-Nahmī, Ibrāhīm b. Sulaymān b. ʿUbayd Allāh b. Khālid b. Ḥibbān (or Ḥayyān) al-Shīʿī al-Kūfī (late 3rd/9th c.) (al-Ṭūsī, *Fihris* 13; Ibn Shahrāshūb 2; Y. 69; Pāshā al-Baghdādī, *Dhayl,* II, 292; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 183, 188). He was a Shīʿī scholar from Kūfa.

11) *Khuṭbat Amīr al-Muʾminīn* by Abū al-Khayr Ṣāliḥ b. Abī Ḥammād Salama al-Rāzī (first half of the 3rd/9th c.) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 189).
12) *Khuṭbat Amīr al-Muʾminīn* or *al-Khuṭab* by Abū Isḥāq Ibrāhīm b. Ḥakam b. Ẓahīr al-Fazārī (3rd/9th c.) (Ibn Shahrāshūb 4; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 183, 187).
13) *Khuṭab Amīr al-Muʾminīn* by Abū Aḥmad ʿAbd al-ʿAzīz b. Yaḥyā al-Jalūdī (d. 332/943) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 190).

B. *Other illustrious sermons*

1) *Khuṭab fī al-tawḥīd wa-al-ʿadl* by Wāṣil b. ʿAṭāʾ (d. 131/749) (F. 203; Y. 2795; Ibn Khallikān, VI, 11).
2) *Khuṭbat allatī akhraja minhā al-rāʾ* by Wāṣil b. ʿAṭāʾ (d. 131/749) (F. 203; Y. 2795; Ibn Khallikān, VI, 11).[4]
3) *Khuṭbat Wāṣil b. ʿAṭāʾ* (d. 131/749) by al-Madāʾinī (d. ca. 225/839) (F. 117; Y. 1858).
4) *Khuṭab ʿAmr b. ʿUbayd* (d. 144/761) (Ibn Khallikān, III, 462).

D. *Collections of Sermons*

Al-Khuṭab wa-al-mawāʿiẓ by Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838)[5] contains sermons (*khuṭab*) and testaments (*waṣāyā*) of the Prophet, exhortations (*mawāʿiẓ*) of several Biblical prophets, as well as wise sayings from Luqmān, and the Caliphs Abū Bakr and ʿUmar. This encompasses a total of 144 sentences each with a full chain of authorities similar to the later works of Ibn Abī al-Dunyā. Disregarding these authorities, we will have only short exemplary pieces of wisdom that cannot be distinguished in length from other concise sentence-collections. Here Abū ʿUbayd cites (p. 198) another book of his, not listed in bio-bibliographical literature, namely: *al-Nikāḥ* 'Marriage'. Since several available *khuṭba*-books embrace speeches delivered at

[4] See H. Daiber, *Wāṣil Ibn ʿAṭāʾ als Prediger und Theologe. Ein neuer Text aus dem 8. Jahrhundert n. Chr.*, Leiden 1988.

[5] Ed. Ramaḍān ʿAbd al-Tawwāb, Cairo 1986.

marriage ceremonies, titles such as *al-Nikāḥ* can also be considered with the present group.

Abū ʿUbayd was an eminent scholar in the entourage of the Ṭāhirid general ʿAbd Allāh b. Ṭāhir, became a *qāḍī* in Tartus for 18 years (from 192/807 to 210/825), stayed in Baghdad for some 8 years, then returned to his hometown Harat. When he finished his *Gharīb al-ḥadīth*, Ibn Ṭāhir increased his monthly salary of 2 thousand dirhams to 10 thousand. He made the pilgrimage to Mecca in 219/834 and remained there to his death in 224/838. ʿAbd al-Tawwāb lists 42 scholars as his teachers, each contributing one or the other of the disciplines in which he became proficient during his productive literary career. Though one can expect the same or a similar list of scholars for his contemporary al-Rayḥānī, we lack resources for ratifying the latter's ties with them. Like Abū ʿUbayd, al-Rayḥānī must have received a superior education in Khurāsān and Iraq, but curiously enough not a single person among Abū ʿUbayd's teachers can be corroborated securely as his immediate teacher.

1) *Khuṭab al-Miṣrayn Makka wa-al-Madīna* by al-Haytham b. ʿAdī (d. 207/822) (F. 112-13. Flügel has *Khuṭab al-Muḍarras*, the same in Y. 2792).
2) *Al-Khuṭab wa-al-balāgha* by Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh b. Ghālib al-Iṣbahānī. He was a close associate of the poet al-ʿAttābī (d. 208/823 or 220/835) (F. 151).
3) *Al-Mukhāṭibāt fī al-tawḥīd* by al-Jāḥiẓ (d. 255/869) (F. 210).
4) *Al-Balāgha wa-al-khiṭāba* by Abū al-ʿAbbās Jaʿfar b. Aḥmad al-Marwazī (d. 274/887). He shares several titles with al-Rayḥānī. (F. 167; Y. 776–77).
5) *Al-Khuṭab* by Aḥmad b. Muḥammad b. Khālid al-Burqī (d. 274/887 or 280/893) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 185).
6) *Al-Khuṭab* by Ismāʿīl b. ʿAlī and Ismāʿīl b. Abī ʿAbd Allāh (3rd/9th c.) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 184).
7) *Al-Khuṭab* by Ibrāhīm b. Muḥammad b. Saʿīd b. Hilāl al-Thaqafī (d. 283/896) (Ibn Shahrāshūb 2; Y. 105). He was a prolific Shīʿī scholar.
8) *Al-Khuṭab* by Abū ʿAlī Muḥammad b. ʿĪsā b. ʿAbd Allāh b. Saʿd (3rd/9th c.) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 185).

9) *Al-Khuṭab* by Abū al-Qāsim Hārūn b. Muslim b. Saʿdān (3rd/9th c.) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 185).
10) *Maḥāsin al-khaṭīb* and *Masāwī al-khaṭīb* constitute a short chapter of al-Bayhaqī’s (d. ca. 320/932) *al-Maḥāsin wa-al-masāwī* (pp. 483-85).
11) *Al-Khuṭab*. This constitutes a large section in Ibn ʿAbd Rabbih’s (d. 327/938) *ʿIqd al-farīd*, IV, 54–154 (includes *khuṭba*s by the Prophet, Rightly-guided Caliphs, Umayyad and ʿAbbāsid Caliphs and quite a number of other prominent individuals).
12) *Khuṭab Abī Bakr b. Abī Qaḥāfa* by Aḥmad b. ʿAbd al-ʿAzīz b. Yaḥyā al-Jalūdī (d. 332/943) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 187).
13) *Khuṭab Ibn Nubāta* (d. 374/984) (Y. 1333, 1516, 1572, 1690, 1691; al-Dhahabī, *Siyar,* XXIII, 248, 355; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 186).
14) *Al-Khuṭab* by al-Ṣāḥib Ismāʿīl b. ʿAbbād (d. 385/995) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 184).
15) *Al-Khaṭīb* by Ibn Jinnī (d. 392/1001) (Y. 1600).
16) *Al-Khuṭab* by Ibn Sīnā (d. 428/1036) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 184).
17) *Al-Khuṭba* by al-Sharīf al-Murtaḍā (d. 436/1044) (Ibn Shahrāshūb 63).
18) *Khuṭab* by Abū al-ʿAlāʾ al-Maʿarrī (d. 449/1057) (al-Dhahabī, *Siyar,* XVIII, 37).
19) *Khuṭab al-khayl* by Abū al-ʿAlāʾ al-Maʿarrī (d. 449/1057) (Y. 333; al-Qifṭī, I, 58). Here personified animals deliver the sermons.
20) *Khuṭbat al-faṣīḥ* by Abū al-ʿAlāʾ al-Maʿarrī (d. 449/1057) (Y. 333; al-Qifṭī, I, 59; al-Dhahabī, *Siyar*, XVIII, 37).
21) *Al-Khuṭab* by Abū al-Faḍl al-Ṣābūnī, Muḥammad b. Aḥmad b. Ibrāhīm (4th/10th c.) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 185).
22) *Al-Khuṭab* by Tāj al-Dīn Muḥammad b. al-Ḥusayn b. Muḥammad (died after 585/1189) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 185).
23) *Khuṭab al-jumʿa* by Ibn al-Jawzī (d. 597/1200) (al-Dhahabī, *Siyar*, XXI, 375).
24) *Khuṭab al-laālī* by Ibn al-Jawzī (d. 597/1200) (al-Dhahabī, *Siyar*, XXI, 369).

25) *Al-Khuṭab* by ʿAlī b. al-Ḥasan al-Shamīm al-Ḥillī (d. 601/1204) (Y. 1690, 1696).
26) *Al-Khuṭab al-Nāṣiriyya* by ʿAlī b. al-Ḥasan al-Shamīm al-Ḥillī (d. 601/1204) (Y. 1697).
27) *Al-Khuṭab al-mustaḍiyya* by ʿAlī b. al-Ḥasan al-Shamīm al-Ḥillī (d. 601/1204) (Y. 1697).
28) *Khuṭab nasq ḥurūf al-muʿjam* by ʿAlī b. al-Ḥasan al-Shamīm al-Ḥillī (d. 601/1204) (Y. 1696).
29) *Khuṭab al-Harawiyya* by ʿAlī b. Abī Bakr b. ʿAlī al-Harawī (d. 611/1214) (Ibn Khallikān, III, 347).
30) *Sharḥ Khuṭab al-Nubātiyya* by Abū al-Baqāʾ ʿAbd Allāh b. Abī ʿAbd Allāh (d. 616/1219) (Ibn Khallikān, III, 100).
31) *Al-Khuṭab wa-al-tarassul* by Ibn Abī al-Shakhbāʾ? (al-Dhahabī, *Siyar,* XVIII, 587).
32) *Al-Khuṭab* by al-Kallāʿī (or Kullāʿī?) (al-Dhahabī, *Siyar,* XXIII, 137).
33) *Khuṭab* by Ismāʿīl al-Ḥuṭayrī (Y. 728).
34) *Khuṭab* by Mundhir b. Saʿīd al-Balūṭī (Y. 2718).
35) *Al-Khuṭab wa-al-khuṭabāʾ* by Ibn al-Ḥadhāʾ al-Andalusī (Y. 2676).
36) *Khuṭab wa-fuṣūl waʿḍiyya* by al-Ḥasan b. Khaṭīr (Y. 860).
37) *Khuṭab qalīla* by al-Qāsim b. al-Qāsim al-Wāsiṭī (d. 626/1228) (Y. 2218).[6]

Some of these were collections of *khuṭba*s delivered by different people at diverse occasions, for example by ʿAlī b. Abī Ṭālib, chosen for their power and command of language. Others were sermons formulated and presented by the authors themselves.

49. *Al-Nikāḥ ‘Marriage’*
النكاح (n. 50)

Al-Nikāḥ could have been a book on the legal rules of matrimony and issues of inter-human relationship: marriage contract, the sermon, anecdotes about women, sexual failures and diseases, curiosities about biological forms, and even wise sayings related to women and family

[6] For a list of more recent *khuṭba*s see Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, VII, 183–207.

life. Perhaps it would not be too far off to assign this to the oration and admonitory harangues. The title could have been longer, for example, *Khuṭab al-nikāḥ*.

1) *Al-Nikāḥ* by Abū ʿAbd Allāh Muḥammad b. Ḥusayn (d. 189/804) (F. 257). He was a *faqīh* and *ḥadīth*-scholar.
2) *Al-Nikāḥ* by al-Ḥusayn b. Saʿīd b. Ḥammād b. Saʿīd Mihrān al-Ahwāzī, a companion of ʿAlī b. al-Ḥusayn al-Riḍā (d. 204/819) (F. 277; al-Ṭūsī, *Fihris* 104). He had written also about divorce.
3) *Al-Nikāḥ* by Ismāʿīl b. Mūsā b. Jaʿfar al-Ṣādiq (early 3rd/9th c.) (al-Ṭūsī, *Fihris* 61; Ibn Shahrāshūb 6). He had written also about divorce.
4) *Al-Nikāḥ* by Muḥammad b. Abī ʿUmayr (d. 217/832) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, XXIV, 299).
5) *Al-Nikāḥ* by Abū ‘Ubayd al-Qāsim b. Sallām (d. 224/838) (he names this in his *al-Khuṭab wa-al-mawāʿiẓ* ‘Sermons and admonitions’, p. 198). Both these titles are missing from the lists of Abū ʿUbayd’s works. This scholar shares several fields of study with al-Rayḥānī.
6) *Al-Nikāḥ* by al-Ḥasan b. Maḥbūb al-Sarrād or al-Zarrād (d. 224/838) (F. 276; al-Ṭūsī, *Fihris* 96; Ibn Shahrāshūb 28). He was a close affiliate of the Shīʿī Imām ʿAlī b. al-Ḥusayn al-Riḍā. This was a legal text on marriage. He had also written about divorce.
7) *Al-Nikāḥ* by Ismāʿīl b. ʿAlī b. ʿAlī b. Razīn b. ʿUthmān, the nephew of Diʿbal al-Khuzāʿī (d. 247/861) (al-Ṭūsī, *Fihris* 58; Āghā Buzurg al-Ṭihrānī, *al-Dharī ʿa*, XXIV, 298).
8) *Al-Nikāḥ* by al-Bukhārī (d. 256/869) in his *Ṣaḥīḥ* (III, 410–57). This is a collection of traditions pertaining to diverse aspects of marriage credited to the Prophet. It is followed by *al-Ṭalāq* ‘Divorce’ (III, 457-84).
9) *Al-Nikāḥ* by al-Ḥasan f. Muḥammad b. Samāʿa al-Kūfī (d. 263/876). (al-Ṭūsī, *Fihris* 98). He had also a boon on Divorce.
10) *Al-Nikāḥ* by Abū Sulaymān Dāwūd b. ʿAlī b. Dāwūd b. Khalaf al-Iṣfahānī (d. 270/883) (F. 271).
11) *Al-Nikāḥ* by Saʿīd b. Manṣūr.[7]

[7] See M. b. Aḥmad b. M. al-Mālikī in *al-Khaṭīb al-Baghdādī mu’arrikh Baghdād wa-muḥaddithuhā*, Damascus 1945, 99.

12) *Khuṭab al-nikāḥ* by Ibn Qutayba (d. 276/889) in his *ʿUyūn al-akhbār* (IV, 72–76). This constitutes only a short section of the *Kitāb al-Nisāʾ* 'Book on Women'.
13) *Al-Nikāḥ* by Abū Naḍr Muḥammad b. Masʿūd al-ʿAyyāshī (3rd/9th c.) (F. 245; al-Ṭūsī, *Fihris* 317–18; Ibn Shahrāshūb 89; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, XXIV, 300). He was an influential Shīʿī preacher in Khurāsān in the 9th century, and had written other relevant works: *Nikāḥ al-mamālīk* 'Marriage with Slaves'; *Mā yakrahu li-al-jamʿ baynahum* 'What is disliked about an assembly among them (i.e. *mamālīk*)'; *al-Ḥathth ʿalā al-nikāḥ* 'Encouragement of marriage'; *al-Akfāʾ wa-al-awliyāʾ wa-al-shahādāt fī al-nikāḥ* 'Persons equal and socially equivalent and testimonies (in connection) with marriage'; *Man yakrahu munākaḥa* 'Those who loathe marriage', and *al-Ṭalāq* 'Divorce'. These were juridical texts which formulated the Shīʿī opinions on family matters.
14) *Al-Nikāḥ* by ʿAlī b. al-Ḥasan b. ʿAlī b. Faḍḍāl al-Kūfī (3rd/9th c.) (Ibn Shahrāshūb 57; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, XXIV, 298).
15) *Al-Nikāḥ* by Abū al-Ḥasan ʿAlī b. al-Ḥasan al-Ṭāṭurī (3rd/9th c.) (Ibn Shahrāshūb 57).
16) *Al-Nikāh* by Muḥammad b. Aḥmad b. Yaḥyā b. ʿImrān (3rd/9th c.?) (al-Ṭūsī, *Fihris* 274). He had also one *Kitāb al-Ṭalāq*.
17) *Al-Nikāh* by Muḥammad b. ʿAlī b. Maḥbūb al-Ashʿarī (3rd/9th c.?) (al-Ṭūsī, *Fihris* 308). He had also one *Kitāb al-Ṭalāq*.
18) *Al-Nikāḥ* by Abū Jaʿfar Muḥammad b. Yaʿqūb al-Kulaynī (d. 328/939). This along with *K. al-Ṭalāq* are among the 'books' of his *al-Kāfī*. (al-Ṭūsī, *Fihris* 326).
19) *Al-Nikāḥ* by ʿAlī b. al-Ḥusayn b. Mūṣā Ibn Bābawayh [Bābūya] al-Qummī (d. 329/940) (Ibn Shahrāshūb 58; Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, XXIV, 298).
20) *Al-Nikāḥ* by Abū Jaʿfar Muḥammad b. ʿAlī b. al-Ḥusayn Ibn Bābawayh (d. 381/991) (Āghā Buzurg al-Ṭihrānī, *al-Dharīʿa*, XXIV, 299).
21) *Al-Nikāḥ wa-al-ṭalāq* is a short chapter '*faṣl*' of al-Khwārazmī's (d. 387/997) *Mafātīḥ al-ʿulūm* 13–15.
22) *Al-Nikāh*. This was one of the 'books' of *Kitāb al-Īṣāl* by Ibn Ḥazm al-Andalusī al-Fārisī, Abū Muḥammad ʿAlī b. Aḥmad (d. 456/1064) (Ibn Ḥazm, *al-Faṣl fī al-milal*, I, 114).

23) *Al-Nikāḥ* by Abū Jaʿfar Muḥammad b. al-Ḥasan b. ʿAlī al-Ṭūsī (d. 460/1067) (al-Ṭūsī, *Fihris* 286, 287). He had also one *Kitāb al-Ṭalāq*.
24) *Al-Nikāḥ* by Abū al-Qāsim ʿAlī b. Jaʿfar al-Saʿdī (d. 515/1121) (Abū Ḥayyān al-Andalusī, *Tadhkirat al-nuḥāt* 627).

As can be seen from the historical and ideological background of several of the above authors, books on marriage and divorce were written often from a religious and legal point of view. Since al-Rayḥānī was not a religious scholar it is difficult to conceive the content of his *al-Nikāḥ*.[8] For examining a few specimens of *khuṭab al-nikāḥ* the reader may refer to Ibn ʿAbd Rabbih’s *ʿIqd al-farīd*, IV, 149-51.

50. *Al-Mawʿiẓa ‘Exhortation’*
الموعظة (n. 58)

This title is cited only by al-Maghribī. Since *mawʿiẓa* is in the singular (the more frequently used form is the plural *mawāʿiẓ*), it may have been only a single exhortatory speech; or more likely it is used as a generic term for the whole branch of homilies. It goes with the same class of exhortatory texts as *khuṭab*, *waṣāyā*, and *andarz*. Short poems of *ḥikam* and *zuhd* (often pessimistic, full of skepticism, and fatalism) are collected in the *zuhdiyyāt* (ascetic poems), whereas the religious and moralistic admonitions in rhymed prose form the content of the *mawāʿiẓ*.[9]

1) *Al-Zuhd wa-al-mawāʿiẓ* by Jābir b. Ḥayyān (d. ca. 200/815) (F. 423). Jābir is assumed to have written, among many other things, much on asceticism in form of moral warnings.
2) *ʿIẓat Hārūn al-Rashīd* ‘The Admonition of Hārūn al-Rashīd’ by Muḥammad b. al-Layth al-Khaṭīb ‘The Preacher’ (d. after 204/

[8] For more recent such books see Āqā Buzurg al-Ṭihrānī, *al-Dharīʿa*, XXIV, 297–301.

[9] For a general review and evaluation of this literary genre consult Jiḥād Riḍā, *Adab al-waṣāyā*, Dissertation, Aleppo 1987; J. Pedersen, “The Islamic preacher: Wāʿiẓ, mudhakkir, qāṣṣ,” *Goldziher Memorial Volume*, I, 226–51.

819) (F. 134). This Iranian Shuʿūbī scholar was a contemporary of al-Rayḥānī, and like him, was accused of *zandaqa*, but he later wrote a refutation on them. Though a religious intellectual and a successful professional preacher, he composed also several literary books including one *Kitāb al-Adab* addressed to his one time patron Yaḥyā b. Khālid al-Barmakī (d. 190/805). He was the author of the celebrated letter of Hārūn al-Rashīd (170–193/786–809) to the Byzantine Emperor Constantine VI (780–797).[10]

3) *Al-Khuṭab wa-al-Mawāʿiẓ* by Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838).[11] This is a collection of traditions of an admonitory nature, short historical anecdotes, and chosen sayings by eminent Muslims, put together with the purpose to orient and encourage the believers towards religion and God's commandments, and to show them the right path to salvation. Since Abū ʿUbayd has several other books which share their titles with the works of al-Rayḥānī, it may be that the one under consideration here had some affinity with this.
4) *Al-Mawāʿiẓ* by ʿAbd Allāh b. Muḥammad b. Ghallāb, known as Ghulām Khalīl, a *ṣūfī* scholar, who composed mostly religiously motivated books (F. 237).
5) *Mawāʿiẓ al-ʿārifīn* by Sahl al-Tustarī (d. 283/896) (F. 237).
6) *Al-Zuhd wa-al-mawʿiẓa* by Aḥmad b. Abī ʿAbd Allāh Muḥammad b. Khālid al-Burqī (d. 274/887 or 280/893) (al-Ṭūsī, *Fihris* 38–39; Y. 431).
7) *Maḥāsin al-mawāʿīẓ* and *Maḥāsin al-zuhd* form two sections of the anonymous *al-Maḥāsin wa-al-aḍdād* (172–73, 181–84).
8) *Al-Mawāʿiẓ* by ʿAlī b. al-Ḥasan b. Faḍḍāl al-Kūfī (Ibn Shahrāshūb 57).
9) *Al-Mawāʿīẓ* by Muḥammad b. ʿAbd al-Wāḥid b. Abī Hāshim Abū ʿUmar al-Lughawī al-Zāhid, al-maʿrūf bi-Ghulām Thaʿlab (d. 345/956) (al-Qifṭī, III, 177).
10) *Al-Ādāb wa-al-mawāʿiẓ* by Abū Saʿd Khalīl b. Aḥmad al-Sijzī (Y. 515). Apparently the same as *al-Daʿawāt wa-al-ādāb wa-al-mawāʿiẓ* by Abū

[10] See *Lettre du Calife Hārūn al-Rašīd à l'empereur Constantin VI*. Texte présenté, commenté et traduit par Hadi Eid, Paris 1993.

[11] Ed. Ramaḍān ʿAbd al-Tawwāb, Cairo 1986.

Saʿīd Khalīl b. Aḥmad b. Muḥammad b. Khalīl (d. 378/988) (Pāshā al-Baghdādī, *Dhayl,* II, 295).

11) *Al-Mawāʿiẓ wa-al-ḥikam* by Abū Ja‘far Muḥammad b. ʿAlī b. al-Ḥusayn Ibn Bābawayh (d. 381/991) (al-Ṭūsī, *Fihris* 304).
12) *Al-Zawājir wa-al-mawāʿiẓ* ‘Restrictions and Exhortations’ by Abū Aḥmad al-‘Askarī (d. 382/992) (Y. 912; al-Dhahabī, *Siyar,* XVI, 414; P. Sbath, *Choix de livres*, n. 493).
13) *Al-Mawāʿiẓ wa-dhikr al-mawt* ‘Exhortations and remembrance of death’ by al-Marzubānī (d. 384/994) (F. 148; al-Qifṭī, III, 184); this is said to have consisted of over five hundred pages. The same author had one: *al-Zuhd wa-akhbār al-zuhhād* ‘On Asceticism and the Ascetics’ (Y. 2584; al-Qifṭī, III, 183).
14) *Kitāb fī al-zuhd wa-al-mawʿiẓa* by Muḥammad b. Isḥāq al-Shābushtī (d. 399/1008) (Y. 2426).
15) *Al-Mawāʿiẓ wa-al-ḥikam* by Muḥammad b. ʿAlī b. al-Ḥusayn Ibn Bābawayh (d. 381/991) (Ibn Shahrāshūb 100). He was a prominent Shīʿī theologian.
16) *Al-Mawāʿiẓ al-sitt* by Abū al-ʿAlāʾ al-Maʿarrī (d. 449/1058) (al-Qifṭī, I, 60).
17) *Al-Kalim al-nawābigh fī al-mawāʿiẓ* by al-Zamakhsharī (d. 530/1135) (Y. 2691).
18) *Maqāmāt fī al-mawāʿiẓ* by al-Zamakhsharī (d. 530/1135) (Y. 2691).

Since al-Maghribī mentions *al-Mawʿiẓa* in the fifth place in his ordering of al-Rayḥānīʾs works, there is a good chance that the fifth untitled book in his *Selection* is in fact an abridgement of this book. To properly understand and evaluate the purport of this one page text (# 2193–2216), it should be considered together with what seems to be a copy of it, almost three times as long, in Ibn Durayd’s *al-Mujtanā* (50–52). The differences between the two are due perhaps to shortening and modifications done by al-Maghribī. Its tenor is commonplace and advisory with dear qualities to be cultivated or vices to be dropped. Man is generally prone to seek comfort and forget about the consequences of his undertakings, but a prudent person is never distracted from paying attention to his affairs and being watchful vis-à-vis his enemy. Lucky is he who is open to all opinions, for every intellect has something positive to offer. A smiling face wins friends; generosity is

to be done for its own sake, and good handling of misfortunes deprives the malicious of joy. Excessive talking, envy, hatred, and hypocrisy are among traits to be dismissed. One must be fair at all costs and remain a friend to goodness; only the weak act upon fantasy; love of this world distracts one from the right path, and the passage of the time is destructive on man, but it can also be constructive.

51. *Akhlāq Hārūn ‘Hārūn’s Characteristics’*
أخلاق هارون (n. 30)

That Hārūn here refers to the ʿAbbāsid Caliph Hārūn al-Rashīd (170–193/786–809) is almost certain, though only one of our lists (Pāshā al-Baghdādī) gives the full title as *Akhlāq Hārūn al-Rashīd*. Like most of al-Rayḥānī’s works this is lost too and no trace of it can be found in the sources. We may assume that some of the abundant anecdotal material about al-Rashīd circulating in the early Arabic literature had had its origin in this *Akhlāq*. Whether this had any affinity with the lost *ʿIẓat Hārūn al-Rashīd* ‘Admonishing Hārūn al-Rashīd’ (F. 134) by Muḥammad b. al-Layth al-Khaṭīb ‘the preacher,’ remains open.

Akhlāq Hārūn fits into the category of *Akhlāq al-mulūk*, or Mirrors for Princes devoted to enlisting and popularizing the proper rules of behavior for caliphs, kings, princes and governors. These are not much different from the *Sīra* or *Siyar al-mulūk* such as *Sīra Ardashīr*, *Sīra Anūshirwān* (F. 132; Yāqūt lists some 30 *siyar/sīra*), which at least partially had their precedents in the older tradition of historical biography known as *Kār-nāmak* in Middle Persian.

Related to the *siyar* and *akhlāq al-mulūk* are the *khabar* or *akhbār*-collections which often cover a broader range: 1. Life histories of persons (historical biographies), such as *Akhbār Ḥammād ʿAjrad* and *Akhbār Ḥujr b. ʿAdī* (F. 158, 166); 2. Histories of groups of people (caliphs, ministers, tribes, poets, musicians, philosophers, and the like), such as *Akhbār khulafāʾ Banī al-ʿAbbās* ‘Histories of ʿAbbāsid Caliphs’ by Abū al-Faḍl Muḥammad b. Aḥmad b. ʿAbd al-Ḥamīd al-Kātib (F. 120) and *Akhbār al-Furs* by al-Haytham b. ʿAdī (d. 207/822) (F. 112); 3. Histories of towns, particular events or objects, such as *Akhbār Makka* and *Akhbār al-Qurʾān* (F. 111, 207). Of relevance to our case would be only the first group, individual life-histories, of which the literature knows a large number.

1) *Sīrat al-Maʾmūn* by Sahl b. Hārūn (d. 215/830).[1]
2) *Akhlāq al-mulūk* by Muḥammad b. al-Ḥārith al-Tha'labī (3rd/9th c.) (F. 165); wrongly imputed to al-Jāḥiẓ (F. 211; Y. 2119). G. Schoeler identified this as the Pseudo-al-Jāḥiẓ' *K. al-Tāj*.[2]
3) *K. al-Sulṭān wa-akhlāq ahlihī* 'Sovereignty and the characteristics of sovereigns' by al-Jāḥiẓ (F. 211; Y. 2119).
4) *Sīrat Hārūn b. Abī al-Jaysh* by Aḥmad b. Yūsuf b. Ibrāhīm Ibn al-Dāya (d. ca. 330/941) (Y. 560).
5) *Ṣifat Hārūn* by Abū al-Faraj al-Iṣfahānī (d. ca. 363/972) the author of *al-Aghānī* (F. 128). This might have had to do with the astronomer Hārūn b. ʿAlī b. Yaḥyā al-Munajjim (d. 288/900), whose literary work and personal merits Abū al-Faraj admired.

52. *Faḍāʾil Isḥāq 'Isḥāq's Merits'*
فضائل إسحاق (n. 37)

Next to the *akhlāq*, *akhbār* and *sīra* come some classes of *faḍl* (pl. *faḍāʾil*) genre. Yāqūt has at list 50 titles of this kind (see the index to his *Muʿjam*). These fall into four broad categories: 1. Merits of individuals ('*Faḍāʾil* of…', similar to biographical *akhbār* and *sīra*); 2. Merits of tribes or other social groupings; 3. Merits of towns; 4. Merits of certain actions, ideas, events, etc. *Faḍāʾil Isḥāq* matches up with the first group, such as: *Faḍāʾil Abī Bakr* by the historian Abū Jaʿfar al-Ṭabarī (Y. 2462) and *Faḍāʾil Aḥmad b. Ḥanbal* by Ibn Mandah (Y. 1501).

Whereas in *Akhlāq Hārūn* the name Hārūn points towards its possible biographical content, here we are in absolute darkness. Who was this Isḥāq? The only assumption one can make is that Isḥāq was a person of some social standing who lived before the time of al-Rayḥānī, or was an older contemporary of his. The author seems to have felt it unnecessary to describe his personage any closer in the title, or is there something missing? Since Isḥāq is a rather ordinary

[1] Not mentioned by Ibn al-Nadīm, but by Ibn Nubāta, *Sharḥ al-ʿuyūn* 242; Ḥājjī Khalīfa, I, 238; ʿĀkūb 188, 251.

[2] G. Schoeler, *ZDMG* 130 (1980), 217–25.

name, and does not happen to stand for a caliph or a renowned figure easily identifiable, it could be that the title is defect. In any case, it was probably of a biographical nature, an encomium on the merits of this individual. He could have been a minister, a governor, a general, a rich and powerful person, a celebrated scholar, or a close affiliate of the author.

At least two prominent persons named Isḥāq in this period should be considered. The first is the ʿAbbāsīd prince Isḥāq b. Sulaymān b. ʿAlī b. ʿAbd Allāh al-Hāshimī. He had created a huge (public) library in competition with al-Rashīd's *Bayt al-ḥikma*, and had gathered numerous scholars and expert translators there to work for him (F. 305). According to al-Jāḥiẓ, this scholarly library and institute was filled with all kinds of books, baskets, parchments, satchel, notebooks and inkwells (*Ḥayawān*, I, 61). Isḥāq b. Sulaymān ruled as a governor in Medina and Baṣra, then in Sind, and later in Egypt during the reign of Hārūn al-Rashīd (170–193/786–809), as well as in Ḥimṣ and Armenia under al-Amīn. He was also a literary man and a patron of translations from foreign languages into Arabic, and died in Baghdad after 194/810. The Syriac speaking Iranian scholar Dādīshūʿ, and the Indian Mankah (Kankah) belonged to his circle and translated for him a number of works from Syriac and Sanskrit such as *Names of the Drugs of India* (F. 305, 360). He is even said to have translated (or perhaps it is better to say patronized the translation of) a Persian book on the veterinary care of horses and other animals (F. 377). Al-Rayḥānī could have known this prince personally and might have enjoyed his patronage, and as a sign of appreciation, to have composed a book flattering his meritorious qualities.

The second candidate is Isḥāq b. Ibrāhīm al-Mawṣilī (150-235/767–849), who was a contemporary of al-Rayḥānī, and both knew each other well. It is not impossible for al-Rayḥānī to have written a treatise in praise of an already famed scholar, singer and musician of the caliphal court. However, Isḥāq was of the same age and lived some years after al-Rayḥānī, so it is rather unlikely that a book about his person had been dedicated to him while he was still alive. Only later on, Abū al-Ḥasan ʿAlī b. Yaḥyā al-Munajjim (d. 275/888) and Abū Bakr al-Ṣūlī (d. 335/946) each wrote a *Kitāb Akhbār Isḥāq al-Mawṣilī* (F. 160; Y. 2008,

2678). Abū al-Faraj al-Iṣfahānī (d. ca. 363/973) refers to what seem to be two different books of songs by Isḥāq al-Mawṣilī as *Kitāb Isḥāq*, and *Majmūʿ Isḥāq*.[3] Unfortunately none of these has survived.[4]

53. *Al-Hāshimī*
الهاشمي (n. 6)

Al-Hāshimī implies some sort of connection with someone from the house of Hāshim, the common family of the Prophet and the ʿAbbāsids.[5] One could imagine this item to have been a further extension of the above *Faḍāʾil Isḥāq*, giving a *Faḍāʾil Isḥāq al-Hāshimī.* This in turn would be a further point in favor of choosing Isḥāq b. Sulaymān as suggested for the above case. However, the two titles are placed too far apart in the lists of al-Rayḥānī's books to allow such a reconstruction. As it stands, we have no clue to the mystery hiding behind this lost book.

Among the epistles of Ibn al-Muqaffaʿ one was called *al-Hāshimiyya*.[6] Had he presented and defended the rights, perhaps the revolutionary claims, and merits of the ʿAbbāsids vis-à-vis the Umayyads? This would be a hasty judgment, because in a statement of al-Tawḥīdī (*Akhlāq al-wazīrayn* 72–73) we read that Ibn al-Muqaffaʿ had written an epistle in which he outlined the defects of a member of the house of Sulaymān b. ʿAlī al-Hāshimī (the father of the above Isḥāq). This prince, a brother of Ibn al-Muqaffaʿ's patron ʿĪsā b. ʿAlī, was a governor of Baṣra, ʿUmān and Bahrain under al-Manṣūr and died in 142/759. Though al-Tawḥīdī does not give the title of this *Risāla*, it is to be expected that *al-Hāshimiyya* is meant here. We recall that al-Rayḥānī was very fond of Ibn al-Muqaffaʿ and followed closely his literary course in writing. Here he might have been inspired by this example, though the first was a dispraise and his was a praise of a member of the house of Hāshim.

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[3] *Aghānī*, III, 18; XI, 284.

[4] For a general study of the *faḍāʾil* genre in Arabic literature consult Ernst August Gruber, *Verdienst und Rang. Die Faḍāʾil als literarisches und gesellschaftliches Problem im Islam*. Inauguraldissertation, Frankfurt 1975.

[5] *EI*², s.v. "Hāshimiyya," III, 265.

[6] *Al-Mawrid* 7.4 (1978), 15 cites al-Jāḥiẓ' *Kitāb al-Muʿallimīn*.

Al-Jāḥiẓ who had one *al-Rasāʾil al-Hāshimiyyāt* (*Ḥayawān*, I, 7) does not say anything about the content of these epistles anywhere, but al-Masʿūdī (*Murūj*, VIII, 431) states that al-Jāḥiẓ' *Tafḍīl ṣināʿat al-kalām* was better known as *al-Rasāʾil al-Hāshimiyyāt*. In that case, this was a work about the refinement of speech, its artistic values and literary matters, and was addressed to the ʿAbbāsids.[7] As can be seen, by just having the title *al-Hāshimī* alone, we should not immediately jump to the conclusion that it was a book of praise or dispraise; it could have easily been something completely different![8]

54. *Al-Ajwād 'The generous'*
الأجواد (n. 54)

This title is present in most of our lists without any ambiguity. It was perhaps a collection of anecdotes about openhanded people, with messages encouraging liberality and benevolence.

Ajwād (pl. of *jawād* 'generous') is the counterpart to *bukhalāʾ* (pl. of *bakhīl* 'miser'). *Jūd* 'generosity' has a synonym in *karam* and an antonym in *bukhl* 'miserliness, avarice'. One says, "Generosity is the false brother of prodigality" (# 351).[9] Discourses on Generosity and Avarice were among the typical subjects of public interest in the early Islamic period and were treated by scholars in monographs or as chapters in anthologies. While writing about generosity and the generous the author quite naturally would resort to avarice and the avaricious, and vice versa, to enhance his arguments. The choice of the title would announce the main subject and the emphasis. Monographs

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[7] Published as "Faḍīlat ṣināʿat al-kalām," *al-Mawrid* 7.4 (1978), 216–20; Ch. Pellat, "Nouvel inventaire," n. 117.

[8] The Umayyad poet al-Kumayt b. Zayd al-Asadī (ca. 59–128/678–745) has left behind a cycle of poems called *al-Hāshimiyyāt* (a set of eleven panegyrics of various length on the Prophet, ʿAlī b. Abī Ṭālib, and several other Shīʿī figures). See *Die Haʿimijjāt*, Josef Horovitz (ed.), Leiden 1904; Aḥmad b. Ibrāhīm al-Qaysī (d. 339/950), *Sharḥ Hāshimiyyāt al-Kumayt*, Beirut 1986; Wilferd Madelung, "The Hāshimiyyāt of al-Kumayt and Hāshimī Shīʿīsm," *Studia Islamica* 70 (1989), 5–26.

[9] In Pahlavi *andarz* occasionally the antonyms are given as *brādrīd* 'false brother' of the other. See A. Tafazzoli, *AO* 31 (1971), 19–97. This reminds one of the sentences which begin with أخت، أخو.

on avarice acquired more publicity, perhaps because the negative aspects of their stories offered more surprising reading and fitted better the purpose of amusement and teaching of morals. A classic of this kind is the *Bukhalāʾ* by al-Jāḥiẓ, which includes Sahl b. Hārūn's (d. 215/830) treatise in praise of Avarice (F. 133), one of the oldest in the field. Writing contrary to the established morals and social values was an accepted manner of discourse among the literati at the time, and the masters of Arabic rhetoric and style would engage in it for literary purposes to demonstrate the vigor of their pens and a combination of wit and taste. Several such texts have survived and the modern scholarship has taken notice of them.[10]

1) *Al-Ajwād* by Abū ʿAmr Kulthūm b. ʿAmr b. Ayyūb al-Thaʿlabī al-ʿAttābī (d. 208/823 or 220/835) (F. 135; Pāshā al-Baghdādī, *Dhayl,* II, 262). Al-ʿAttābī, a prose stylist and poet at the service of the Barmakids, and an admirer of the ancient Persian wisdom, is a literary figure worthy of note on his own. He was not only a contemporary of al-Rayḥānī and frequented the court of al-Maʾmūn, but wrote several other pamphlets of close interest to our author such as: *Kitāb al-Ādāb*, and *Funūn al-ḥikam*. These are lost; we know them only by their titles.[11]
2) *Al-Dībāj* by Abū ʿUbayda Maʿmar b. al-Muthannā (d. ca. 210/825) (F. 59, 278; Y. 2708). We are told that the first person to write a book about the generous and chivalrous people who lived in pre-Islamic and early Islamic periods was Abū ʿUbayda, whose book the people called *al-Dībāj* 'Silk brocade' (al-Marzubānī, *Nūr al-qabas* 108).
3) *Al-Jūd wa-al-bukhl* 'Generosity and Avarice' by Saʿīd b. Aws Abū Zayd al-Anṣārī (d. 215/830) (Y. 1361). He was well-known as a grammarian and a linguist, but had also composed several works related to *adab*.
4) *Al-Jūd wa-al-karam* by Muḥammad b. Ḥusayn al-Burjulānī (d. 238/852) (F. 236).

[10] Consult F. Malti-Douglas, *Structure of Avarice: The Bukhalāʾ in Medieval Arabic Literature*, Leiden 1985.

[11] See Muḥammad b. Saʿd b. Ḥusayn, *al-ʿAttābī*, al-Riyāḍ 1986; *GAS*, II, 540–41; VIII, 159–60.

5) *Al-Jūd* by Abū al-Qāsim Sulaymān b. Aḥmad b. Ayyūb al-Ṭabarānī (d. 242/856 or 243/857) (al-Dhahabī, *Siyar,* XVI, 128).
6) *Al-Ajwād* by Abū ʿAbd Allāh Muḥammad b. Zakariyyā b. Dīnār al-Ghallābī (d. ca. 298/910), a *mawlā* of the Banū Ghallāb, who had also written on *al-Mubkhilūn* 'The miser' (F. 121; al-Masʿūdī, *Murūj*, I, 13; Pāshā al-Baghdādī, *Dhayl,* II, 262), and seems to have published a version of *Bilawhar wa-Būdhāsf*.[12]
7) *Al-Ajwād* by al-Kharāʾiṭī (d. 327/938) (mentioned in *Nawādir al-rasāʾil*, ed. Ibrāhīm Ṣāliḥ, Beirut 1986, 128; Ibn al-Mustawfī, *Taʾrīkh Irbil*, Baghdad 1980, 257). Among others, he is also the author of one *Makārim al-akhlāq*.[13]
8) *Al-Jawwād al-fayyāḥ* 'The Bountiful Giver', by Ibn Rūsand (?) al-Ṭāʾī (F. 197).
9) *Akhbār al-ajwād* by Abū ʿUbayd al-Marzubānī (d. 384/994) (F. 149).
10) *Al-Mustajād min faʿalāt al-ajwād* by Abū ʿAlī al-Muḥassin b. Abī al-Qāsim ʿAlī b. Muḥammad al-Tanūkhī (d. 384/994) (Y. 1612; Ḥājjī Khalīfa, II, 1671; Pāshā al-Baghdādī, *Dhayl,* II, 331). The attribution of this book to al-Tanūkhī is not certain.[14]
11) *Al-Ajwād* by al-ʿAlāʾī (Ibn al-Zubayr, *al-Dhakhāʾir* 16).
12) *Al-Ajwād* by al-Dāraquṭnī.[15]
13) *Al-Mustazād ʿalā al-Mustajād min faʿalāt al-ajwād* by ʿUthmān b. ʿĪsā al-Balaṭī (d. 599/1202) (Y. 1612). This was a reworking of al-Tanūkhī's *al-Mustajād*, with additional items.

In addition to these specialized monographs of which none has survived, *al-Ajwād* forms also a major part in larger encyclopedic *adab*-works such as Ibn ʿAbd Rabbih's *ʿIqd al-farīd*, the second 'book' of which is called: *Kitāb al-Zabarjada fī al-ajwād wa-al-asfād* 'The jewel about the generous and the openhanded' (I, 262–373). This is divided into the

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[12] See D. Gimaret, Beyrouth 1971, 32–35; Sayyid Ḥasan Amīn, *Bāztāb-i usṭūra-yi Būdā dar Irān wa Islām*, Tehran 1377, 48, 50, 98; Ziriklī, *al-Aʿlām*, VI, 130.

[13] S. S. I. Khānaqāwī et al. (eds.), 2 vols., Cairo 1991. A later abridged version of this is also available and published as *al-Muntaqā min Kikāb Makārim al-akhlāq wa-maʿālīhā wa-maḥmūd ṭarāʾiqihā*, by Abū Ṭāhir Aḥmad b. Muḥammad al-Silafī al-Iṣbahānī (d. 576/1180), Damascus 1986.

[14] See R. Sellheim, *Materialliane zur arabischen Literaturgeschchte*, 2 vols., Wiesbaden 1976–87, I, 348–53.

[15] Cited in al-ʿUshsh, *al-Khaṭīb al-Baghdādī*, n. 258.

following chapters each containing a handful of assertions about the generous and generosity in verse and prose: Praise of generosity and blame of avarice (263–69); Encouraging the doing of favors (269–73); Being generous despite shortage of resources (273–76); Giving before being asked (276–79); Fulfilling of people's needs (279–83); Keeping one's promises (283–93); Subtlety of requesting favors (293–317); Receiving favors from governors (317–21); Giving thanks for bounty (321–23); Rarity of the generous among the multitude of the misers (324–7); Those who were stingy first, but turned generous later (327–29); Those who praised a governor for reward, but were frustrated (329–32); The generous people in pre-Islamic times (332–39); The generous people in the (early) Islamic period (339–48); The second generation of the (Muslim) generous people (349–58); The fettering (bonding, making them generous) of kings by lauding their praise (358–73).

It is perhaps not farfetched to assume that the contents of al-Rayḥānī's *al-Ajwād* were more or less similar to at least a part of the points listed by Ibn ʿAbd Rabbih. Though Ibn ʿAbd Rabbih does not specifically refer to al-Rayḥānī, in several of the above chapters we find sayings which have their parallels in our collection. R contains a large quantity of adages on issues linked with this particular topic. In fact Generosity forms a central point in all works of wisdom including ours, and it is expressed with the largest possible use of synonymous words.

The act of being generous, the actor of generosity and its object, each has a rich vocabulary. The 4th/10th-century lexicologist Abū al-Ḥasan ʿAlī b. ʿĪsā al-Rumānī (d. 384/994) gives the synonyms for generous as: 1. *jawād*; 2. *fayyāḍ*, 'munificent, bountiful, liberal'; 3. *sakhī*, 4. *karīm*, 5. *jaḥjāḥ* (= *sayyid*), 6. *ḥurr*, 'liberal'; 7. *miʿṭāʾ*, 'giver, donor'; 8. *naffāḥ* (he who spreads goodness or is very useful to people), 9. *khiḍram* (he whose generosity is compared to the sea), 10. *hayyin* (he who gives presents with ease), 11. *sahl*, 'openhanded'; 12. *sarī* (*sarw* is generosity in manliness), 13. *samaydaʿ* (an openhanded chief), and 14. *labīb*.[16] He neither outlines any distinctions between them, nor provides any rankings. From these R uses seven (1, 3, 4, 6, 7, 12, 14), but there are

[16] *Al-Alfāẓ al-mutarādifa al-mutaqāriba*, Cairo 1413/1992, 83.

still many other terms that can be grouped with these: *baḥr* 'ocean' and *maṭar* 'rain' are often used in panegyrics and titles as metaphors for a symbol of abundant generosity, also of abundant learning. In the opinion of theologians liberality (*jūd*) and generosity (*sakhā*), when regarded as human attributes, are synonymous.[17] In "One should not belittle a little goodness" (# 2049), the terms *khayr, iḥsān, maʿrūf* are used as synonyms.

From among the twelve subdivisions of Temperance (*'iffa*) in the Platonic system of virtues, Miskawayh picks up *sakhāʾ* 'Liberality' for further elaboration: it consists of: *karam* 'Generosity,' *īthār* 'Altruism, Preference,' *nubl* 'Nobility, Magnanimity' *muʾāsāt* 'Charity,' *samāḥa* 'Open-handedness, Supererogation,' *musāmaḥa* 'Remission, Lenity,' (the difference between the last two: spending part of what is not due vs. cancellation of part of what is due).[18] Following Miskawayh, Naṣīr al-Dīn Ṭūsī divides *sakhāʾ* to eight kinds: *karam, īthār, ʿafw* (forgiveness), *muruwwa* (manliness), *nubl*, *muwāsāṭ*, *samāḥa*, and *musāmaḥa*.[19]

Another term of relevance *ḥasana* (pl. *ḥasanāt*) 'good deed, benefaction; charity, alms' is used as a synonym for *ṣadaqa* 'alms, charitable gift, almsgiving, voluntary contribution of alms.' *Iḥsān* is beneficence, charity, almsgiving, or performance of good deeds; a quality to be gained. This constitutes a major part of charitable and righteous deeds (*khayr*, pl. *khayrāt*; *khayyir* = *muḥsin*, *ʿaṭūf* 'benevolent'). Benevolence has been identified by monotheists with charity (*ṣadaqa*, *birr*): "We must be just before we are generous." Benevolence, charity and kindness (*rifq*, *maʿrūf*) are the implications of true justice. *Ṣanīʿa* (pl. *ṣanāʾiʿ*) 'good deed, benefit, favor'; and *iṣṭināʿ al-maʿrūf* signifies 'rendering good works'.

At a more comprehensive level, the topic as a whole is treated under the broader concept of *ḥurriyya*, Persian *āzādagī* 'liberality', where *al-ḥurr al-karīm* or *āzādah* is the true gentleman. To this family belong *muruwwa* or *mardumī* 'the perfection of manliness,' and *futuwwa* or *jawānmardī* 'the totality of the noble, chivalrous qualities of a man,'

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[17] Al-Hujwīrī 408; Nicholson, *Kashf* 317.

[18] *Tahdhīb al-akhlaq* 114–15; tr. 84.

[19] Ibid. Instead of *nubl* نبل, Wickens reads *nayl* نيل 'attainment' which does not fit properly with the rest of the colon.

which covers the ideal of manhood, comprising of knightly virtues, especially manliness, valor, chivalry, generosity, magnanimity, sense of honor; nobility of character, and manly virtue.

The attempts of the later lexicologists to clearly differentiate between certain of these terms is not always successful, and reflects an interest that is difficult to document in reality. Thus Abū Hilāl al-ʿAskarī explains the difference between *karam* and *jūd*: *karam* has several meanings: God is *karīm* (exalted, beloved), and *al-jawād al-mifḍāl* (munificent) which is an adjective; *karīm* is also *sayyid*; *karam* is the donation of a thing willingly whether it be little or much, and *jūd* is a great donation; another possible distinction between the two is that *karam* is giving to someone whom one will want to show respect and increase his esteem with him, whereas *jūd* may have this purpose or not.[20] He goes on to explain that *karīm*, the magnificent man, differs also from *sakhī*, the liberal man; the former deals with large sums, the latter with small ones. The difference between *sakhā* and *jūd* is that, *sakhā* is when the person who has been asked for a favor shows kindness and tenderness and so increases the affection of the seeker, that is why *sakhī* is not a name of God. Moreover, *jūd* is indulgence in giving without having been asked. God is called *jawād* because of His excessive bliss on His creatures. For al-Rāghib al-Iṣbahānī, on the other hand, *sakhā*ʾ 'liberality' is a name for what is given beyond *jūd*, and *bukhl* 'greed' is a name for what falls short of moderation.[21] For the legendary Awshahanj *sakhā*ʾ is 'magnanimity towards the needy, and spending dearly when needed.' (J. 8).

The lexicographers' attempt to keep a distinction between these terms becomes mostly irrelevant when we concentrate on aphorisms. At some earlier point a gradation and differentiation of meaning had certainly existed between many of these, but in the course of time the distinctions disappeared for the most part; later lexicographers were faced with a desperate dilemma to keep the fine and already marred line between the disparate words. The rigid and elaborate classifications of linguists are foreign to the literature they rely upon. In studying critical theological texts, however, one must beware from

[20] Abū Hilāl, *Furūq* 143.
[21] Al-Rāghib, *Muḥāḍarāt*, III–IV, 40.

the beginning of the confusion that can so easily arise if one neglects the wide and vague meaning of *karam*, *sakhāʾ*, *jūd* and a host of other related technical terms in Arabic. The wisdom literature, on the whole, tends to use these terms and their derivatives mostly as synonyms.

55. *Al-Awfiyāʾ*
الأوفياء (n. 60)

Ibn al-Nadīm, Yāqūt and al-Ṣafadī do not have this title. The only source for it is the very late Pāshā al-Baghdādī (*Dhayl,* II, 276).

Awfiyāʾ is the plural of *wafāʾ* 'true to one's word; the faithful (lover),' perhaps a book comprising sketches about lovers and/or people who had stayed true to their words. The only other author with such a title in the literature is Abū ʿUbayda Maʿmar b. al-Muthannā (d. ca. 210/825) (F. 59), a contemporary of al-Rayḥānī, who was probably acquainted with him, too. This is also lost, so that nothing further can be said about any of them. Are we perhaps witnessing a confusion between the names of these authors: Ibn ʿUbayda and Abū ʿUbayda? Another perhaps relevant book was *Kitāb man aqāma ʿalā al-mawadda wa-al-wafāʾ* by Muḥammad b. Khalaf b. al-Marzubān (d. 309/921), cited in the list of books possessed by al-Khaṭīb al-Baghdādī as he entered Damascus.[22] Ibn al-Marzubān had studied with Ibn Abī Ṭāhir Ṭayfūr and was an adherent of al-Rayḥānī.

[22] Al-ʿUshsh, *al-Khaṭīb al-Baghdādī*, n. 299.

56. *Al-Samʿ wa-al-baṣar ‘Hearing and Sight’* السمع والبصر (n. 39)

The reading is assured by all major lists. Under the general rubric ‘Names of the books composed about sermons, morals (*ādāb*), and wisdom, by the Persians, Greeks, Indians, and Arabs,’ Ibn al-Nadīm (F. 377–78) cites one *Ḥadīth al-samʿ wa-al-baṣar* ‘The story of Hearing and Sight,’ which is perhaps identical with the above. This assumption is strengthened in that another work by al-Rayḥānī, *al-Ya’s wa-al-rajāʾ* (n. 40) is also cited here as *Ḥadīth al-ya’s wa-al-rajāʾ wa-al-muḥāwara allatī jarrat baynahumā* ‘The story of despair and hope and the dialogue which took place between them.’ These are fortunate additions and point towards the subject matters of these books as moralia, and their form as dispute. As to what the contents of the debate in *al-Samʿ wa-al-baṣar* might have been, nothing can be said for sure. Al-Rayḥānī’s Corpus contains countless adages that have to do with the relative value of speaking, listening, keeping silence, the eyes, etc. such as: “A melodious word wins a listening ear” (# 2296), “The tongue makes the inner man visible, and the eyes the hidden love” (# 2576), “Too many gazes cause prolonged grief” (# 2574), “He who lets his glances free, his sorrow increases” (# 2575), or “Woe unto whoso listens, but his listening does not benefit him” (# 1864).

57. *Al-Ya’s wa al-rajāʾ ‘Despair and Hope’* اليأس والرجاء (n. 40)

All our lists have this. Only one of the manuscripts of al-Ṣafadī’s *al-Wāfī* gives this as *al-Khawf wa-al-rajāʾ* ‘Fear and Hope.’ In both cases the subject and orientation remain reasonably clear. As we just saw, this was a dialogue between these two opposing emotions. Both forms of the title are unique in the literature, but one of the ‘books’ of Ibn ʿAbd

Rabbih's *ʿIqd al-farīd* (III, 140–227), called *al-Zumurruda fī al-mawāʿīẓ wa-al-zuhd*, has two short sections of dicta on *al-khawf* and *al-rajāʾ* (III, 177–80). Rashīd al-Dīn Waṭwāṭ has a sentence that reads: *al-ya's ḥurrun wa-al-rajāʾ ʿabdun* 'Despair is a free man and hope is a slave.'[1] This maxim is paraphrased in Arabic and then in Persian as: whoever gives up hope of the people becomes free from the slavery of serving them and is relieved from the bondage of submissiveness to them; this is real freedom; whoever ties hopes to the people remains in the slavery of serving them and is kept to the bondage of submissiveness to them; and this is true slavery.

Aphorisms on fear and hope are abundant in R: "A man's manliness will not be complete until his hope is cut from the people, is steadfast in adversity, and wishes for the people what he wishes for himself" (# 1910); "Fear should dominate the heart more than hope, for if hope takes over fear, the heart would be spoiled" (# 2067), and "Fearing the occurrence of a mishap is concomitant with the hope of safety from it" (# 568). "Hopes have severed the necks of men like the mirage: he who faces it is deceived, and he who hopes for it is disappointed" (# 1370). It is good not to lose hope, for "Termination of hope makes life miserable" (# 826). Only those who wish something seek for it, for those who fear something run away from it (# 1709). "How astonishing is he who wishes but does not act, fears but does not hold back" (# 1237). Hope attracts one to obedience, fear removes one from sin (# 750). "Fearing the Creator is security, and feeling secure from Him is unbelief. Fearing the creatures is bondage, and feeling secure from them is freedom. Placing hope on Him is a richness with which poverty has no effect; and disappointment of Him is a poverty with which richness is of no avail" (# 612). "Fear God without being disappointed of His mercy, and place your hope in Him without feeling secure of His punishment" (# 614).

[1] *Maṭlūb kull ṭālib min kalām ʿAlī b. Abī Ṭālib*, written in 559/1163, edited and translated by M. Heinrich Leberecht Fleischer as *Alī's hundert Sprüche arabisch und persisch paraphrasiert von Reschideddin Watwat*, Leipzig 1837, sentence numbered 56 (pp. 37–39). The oldest source for this adage is Ibn Qutayba, *ʿUyūn*, III, 185.

58. *Al-ʿAql wa-al-jamāl* *'Reason and Beauty'* العقل والجمال (n. 25)

This is variously read and vocalized: *al-ʿAql wa-al-ḥibāl* (FF); *al-ʿUql wa-al-ḥibāl* 'Cords and Ropes' (Dodge); *al-ʿAql wa-al-jibāl* (PH). The better reading is certainly *al-ʿAql wa-al-jamāl* 'Reason and Beauty' (FT; FSh; Y.; Ṣ). Ibn al-Nadīm has this title once also among the 'Greek books of night stories, histories and fables translated into Arabic' (F. 365). In a selective inventory of the books available in the libraries of Aleppo in 694/1294, the anonymous author has included *al-ʿAql wa-al-jamāl* by al-Rayḥānī.[2] The combination of the two elements in the title recalls once again the widespread *Rangstreit*-literature, here between the respective values of intellect and beauty, a topic frequently discussed in literary circles as well as among philosophers. Al-Rayḥānī says: "The honor based on virtue (*adab*) is the loftiest of all honors, and wisdom ('*aql*) is the best beauty (*jamāl*)" (# 547), and "Goodness of apparel is outward beauty, goodness of character is inward beauty" (# 550).

59. *Al-Muʾammal wa-al-mahīb* *'The Hoped for and Stood in awe of'* المؤمل والمهيب (n. 43)

This is how Rosenthal vocalizes the title and translates it. He also makes the following observation about *al-Ya's wa-al-rajāʾ* and *al-Muʾammal wa-al-mahīb*:

> The former looks as if it might have been a forerunner of the *faraj ba'd al-shidda* literature and contained stories of rescue from the depth of despair; but it might also have dealt rather with statements in poetry and prose on the proper approach toward hoping and not hoping under certain conditions. The latter appears likely to have been a discussion of the correct behavior of persons who looked for promotions and gifts from their benefactors. However, even the vocalization of the words is uncertain; it might be *al-muʾammil*, referring not to the intended benefactor but to the hopeful client. This interpretation could be supported by reference to the combination *al-Āmil wa-l-maʾmūl* often

[2] See P. Sbath, Choix de livres qui se trouvaient dans les bibliothèques d'Alep (au XIII^e siècle), in *Mémoires de l'Institut d'Egypte* 49 (1946), n. 36 'L'intelligence et la beauté'.

> used later on. It appears as the title of a treatise published as a possible work of al-Jāḥiẓ. In reality, it is a chapter of the large *adab* encyclopedia *al-Muntahā fī al-kamāl* by Muḥammad b. Sahl al-Marzubān, who lived in the first half of the tenth century; in it, Ibn al-Marzubān discussed the recommendable attitudes to be taken by officials who hoped for advancement from their superiors. It can be assumed that al-Rayḥānī was indeed concerned with wishing. He was quoted as the author of a saying dealing with the subject. It stated that ‘Wishes are the imaginings (*makhāʾil*) of ignorance’.[3]

The relationship of al-Rayḥānī’s works to Sahl b. al-Marzubān’s anthology is much more substantial (see my comments on al-Karkhī above pp. 53–55). Not only in *al-Āmil wa-al-ma’mūl*, but also in the other remaining ‘books’ of his *adab*-work Ibn al-Marzubān frequently quotes al-Rayḥānī, thus providing us with an abundant number of quotations from him. Rosenthal mentions also one *al-Amal wa-al-rajāʾ* by Muḥammad b. ʿĪsā b. ʿUbayd b. Yaqṭīn,[4] and observes that it had contained the Twelver Shīʿī notions of *bishāra* ‘good news’, that is, a book about the virtues and rewards of the *imām*s and their followers, as well as the Shīʿa political aspirations.[5] One *Qiṣar al-amal* by Ibn Abī al-Dunyā has survived, but remains unpublished.

Rosenthal’s study cited here offers an engaging treatment of hope and despair, wishes and expectations, desire and fear in classical Arabic literature. However, his proposition in connection with *faraj baʿd al-shidda* should be checked, because in *Despair and Hope* we may expect two contestants who engaged in a debate each presenting the positive and beneficial aspects of itself. Whether each supported its claim to supremacy by resorting to anecdotes demonstrating the value of hope or despair cannot be confirmed. R has much to say about the relative value of despair and hope: “Despair is better than hoping for that which its attainment is hard and its acquisition difficult” (# 648), “Despair is like relief” (# 1182), and in a dialogue between two friends, one says “‘I am in a state between hope and despair.’ The other says:

[3] F. Rosenthal, *Sweeter than hope* 63. The maxim quoted here from al-Rayḥānī is taken from al-Sharīshī, *Sharḥ al-Maqāmāt*, II, 253.

[4] F. 278; al-Ṭūsī, *Fihris* 311; Ibn Shahrāshūb 89.

[5] *Sweeter than hope* 64. One has to be extremely careful with rash judgment about titles!

'How is that?' The first: 'As for hope, it promises me success with you; as for despair, it is a measure of uncertainty and caution'" (# 2220); "Speedy despair of a want that you cannot fulfill is like success over it" (# 333); and "He whose hope is strong his performance is weak; hope is of no use to him whose deadline arrives; nonetheless, there is no escape from hope, for it strengthens the heart and with it the world is filled with life" (# 1060).

At least two of the four titles introduced in this section were composed most likely in the style of *munāẓara*, that is, they were among the earliest examples of dispute in Arabic. The literary genre of disputation or verbal contest has had a long history in Mesopotamia and Iran,[6] but its beginnings in Arabic literature remain obscure. The idea put forward by Ewald Wagner[7] that this genre in Arabic, assumed to have started with al-Jāḥiẓ, could have had an autochthonous development was vigorously rejected by Van Gelder.[8] Van Gelder offers an erudite overview of the problems in connection with the origin and the rudiments constituting this genre. The commonest Arabic term for literary dispute is *munāẓara* (pl. *munāẓarāt*), that has a series of synonyms: *muḥāwara*, *munāfara*, *mufākhara*, *tafākhur*, *mukhāyala*, *munāqaḍa*, *muʿātaba*, *munāḍala*, *muʿāraḍa*, etc.[9] Each one of

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[6] Consult S. P. Brock, "The dispute poem: From Sumer to Syriac," *Bayn al-Nahrayn* 7 (1979), 17–26; idem, "A dispute of the months and some related Syriac texts," *JSS* 30 (1985), 181–211; E. Gordon, "A new look at the wisdom of Sumer and Akkad," *Bibliotheca Orientalis* 17 (Leiden 1960), 122–50 (on dispute); Moritz Steinschneider, "Rangstreitliteratur: ein Beitrag zur vergleichenden Literatur- und Kulturgeschichte," *Sitzungsbericht der philosophisch-historische Kl. der kaiserlichen Akademie der Wiss.* Wien 155 (1908), 38–43; Oskar Rescher, "Zur Moritz Steinschneiders Rangstrietliteratur," *Der Islam* 14 (1925), 397–401; H. Vanstiphout, "On the Sumerian disputation between the Hoe and the Plough," *Aula Orientalis* 1 (1983), 239–51; J. Asmussen, "A Judeo-Persian precedent-dispute poem and some thoughts on the history of the genre," ch. 2 of his *Studies in Judeo-Persian Literature*, Leiden 1973. G. J. Reineik and H. C. J. Vanstiphout (eds.) *Dispute Poems and Dialogues in the Ancient and Mediaeval Near East. Forms and Types of Literary Debates in Semitic and Related Literatures*, Leuven, 1991.

[7] "Die arabische Rangstreitdichtung und ihre Einordnung in die allgemeine Literaturgeschichte," *Abhandlungen der Akademie der Wissenschaften und der Literatur*. Mainz, geistes- und sozialwissenschaftlichen Klasse, Jahrgang 1962, Nr. 8, 435–76.

[8] Geert Jan Van Gelder, "The conceit of pen and sword: on an Arabic literary debate," *JSS* 32 (1987), 329–60, here pp. 334–35; see also his "Debate literature," in *EAL*, I, 186.

[9] See Van Gelder, 330 n. 5. *EI*², s.v. "Mufāk͟hara," by Bichr Farès and Ewald Wagner, VII, 308–10.

these terms has a broader spectrum, but 'dispute' which unites them is distinguished when the author or poet creates an arena for two or more contestants, mostly personified objects, but also real people, tribes or cities, seasons of the year,[10] etc. to engage with each other in a debate each presenting their respective merits and virtues by boasting and enlisting the vices and shortcomings of the other. The author usually pretends to be neutral, though at the very end his preference becomes clear. This method was used at different times chiefly for teaching and entertaining as well as simple exercise of literary power.

A good example of dispute in MP is a contest between a palm called the Asyrian Tree and a goat. The available and frequently cited *Draxt ī Asūrīk* is a poem consisting of 121 verses, composed in the NE dialect of Middle Persian, i.e. Parthian. This fits best into the dispute genre where the altercation and competition between two parties is depicted by emulation. Here the palm and the goat each successively gives details of its usefulness for mankind. The Palm boasts: 'They make the stick from me with which they tie your feet;' and the goat retorts: 'I have been hearing that you speak about me and compete with me! But if only one of my acts were heard, then shame would destroy this gossip,' and goes on 'These are my golden words that I have told you, 'like the one who throws pearls to the pig!'[11]

A late Persian poem, a word-duel between the vine and sheep is *Munāẓara-yi raz wa-mīsh*. This is composed in a folkloristic style and uses common ordinary language and jargon. Though of a more recent composition, the contrast itself is much older, belonging to folk stories transmitted by oral tradition. During a devastating and crippling period of drought many animals die from hunger, with the exception of a sheep, which its owner lets free. The sheep attacks the vine causing extreme pain to it. The vine voices its pain and brags about its benefits for the world. This is followed by claims of the sheep. The story ends abruptly without any of the two coming out victorious. This poem of 54 verses was presented by Ibrāhīm Qayṣarī at *The Seventh Congress of*

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[10] The dispute between summer and winter is Sumerian; see E. Gordon *Bibliotheca Orientalis* 17 (1960), 122–50.

[11] For an overview of the studies related to this text consult A. Tafaḍḍulī, "Draxt ī Āsūrīg," *EIr*, VII, 547–49. See also E. Wagner, "Rangstreitdichtung," 458–59.

Iranian Studies, Tehran 1978. He had found it in the handwriting of one Mullā Ramaḍān, a librarian at Balwīs, a village in Khūzistān. As can be seen, this is a modified version of the contest between the palm and the goat, modifications being due to historical developments.[12]

Some classical forms of debate in Arabic have been brought into comparison with the literary branch called *al-Maḥāsin wa-al-masāwī* 'Virtues and vices', or *al-Maḥāsin wa-al-aḍdād* 'Praise of things and dispraise of them'. Inostransev (1918, 79–85) was the first to remark that *al-Maḥāsin* by ʻUmar b. Farrukhān al-Ṭabarī (3rd/9th c.) (F. 332), a prolific author and translator from MP into Arabic, was an adaptation of the Middle Persian literary form *Shāyast nē shāyast* 'Auspicious – inauspicious,' 'Licit, illicit'.[13] In his article on *al-Maḥāsin wa-al-masāwī* in *EI*[2] (V, 1223–27), which summarizes the ideas put forward by the author earlier,[14] Gériès rejects, without adducing any convincing argument, this proposition which was defended also by G. Richter (1932, 37–38), H. Massé,[15] and M. Muḥammadī.[16] Gériès writes: "This period [i.e. the early Islamic] witnessed the proliferation of debate, a genre well-known among the Arabs before the advent of Islam." That the Arabs in pre-Islamic times had debated about diverse matters concerning their everyday life, that their tribal poets had engaged in verbal contests with their rivals in *mufākhara* and *munāfara* style is only natural, but how could one jump from these to the conclusion that these examples of self-praise and disparaging of adversaries came to constitute a literary genre with a distinct structure and handling of subjects?

Gériès avoids questions of borrowing and outside influence and concentrates on the further development of debate. He divides the categories of discourse into two: 1. Theological debates (*munāẓarāt*),

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[12] I. Qayṣarī, "Manẓūma-ī bi shiʿr-i darī naẓīr-i Dirakht-i Āsūrīk," in *Majmūʿa-yi sukhanrānīhā-yi haftumīn kungra-yi taḥqīqāt-i Īrānī*; ed. M.-R. Daryāgasht, II, Tehran, 1357š./1978, 362–78. The same also in *Sukhan* 25 (1355š./1976), 73–78.

[13] Jahangir C. Tavadia, *Šāyast-nē-šāyast. A Pahlavi text on religious customs*, Hamburg 1930.

[14] Ibrahim Gériès in his thesis *Un genre littéraire arabe, al-Maḥāsin wa-l-masāwī*, Paris 1977.

[15] H. Massé, "Du genre littéraire 'débat' en arabe et en persan," in *Cahiers de civilisation médiévale* 4 (1961), 137–47.

[16] Muḥammad Muḥammadī, *al-Adab al-fārisī fī ahamm adwārihi wa-ashhar aʻlāmih*, Beirut 1967, 136–37.

employed by the Muʿtazilites in their fight against other sects; 2. Secular debates (*mufākharāt*, *munāẓarāt*), propagated by the Shuʿūbīs in countering the Arab supremacist views. Proliferation of formal debates enhanced the tendency of questioning all established social and moral norms, leading to a relativist conception of good and evil, and this in turn left its mark on the emerging literature starting with al-Jāḥiẓ and including the genre of *maḥāsin*. However, texts which go well with the literary branch of *al-maḥāsin wa-al-masāwī* are *adab*-works that comprise topics of literary or moral interest and enumerate their positive and negative aspects by citations of poetry and prose. Al-Bayhaqī's *al-Maḥāsin* is a typical example that has organized its material in chapters listing the merits and faults, the good and evil side of things. There is no trace of a 'debate', disputation, or boasting between two antagonistic parties. This arrangement is similar in structure, but not in content, to the older *Shāyast nē shāyast* in MP and has little to do with the 'dispute' genre.

Ibn al-Nadīm lists nine *al-Maḥāsin*, some with extensions that better divulge their subject matters. Those simply called *al-Maḥāsin*, for example by al-Madāʾinī (d. ca. 225/839) (F. 117), Muḥammad b. Aḥmad Ibn al-Ḥarūn (F. 165, Y. 2305), Ibn Qutayba (d. 276/889) (F. 85), al-Burqī (d. 276/889 or 280/893) (F. 276, Y. 431), and ʿUmar b. al-Farrukhān (F. 332), do not expose much about their contents, and since none has survived, it is not possible to corroborate their outline. Ibn Qutayba's lost *al-Maḥāsin* constituted one of the ten 'books' of his *ʿUyūn al-shiʿr*, a counterpart to his mainly prose work *ʿUyūn al-akhbār*, thence perhaps a collection of entertaining and moralizing poems. That of al-Madāʾinī on the other hand, was more of a mirror for princes type: 'It contained the *ādāb* needed by those who would keep company of the kings.' Al-Burqī's is said to have been a huge anthology consisting of some eighty mostly *adab*-'books' such as *Adab al-nafs*, *Adab al-muʿāshara*, *al-Ikhwān*, *Makārim al-akhlāq*, *al-Amthāl*, etc.[17] Several others are slightly more specific: *Maḥāsin al-akhlāq* by al-ʿAyyāshī (F. 245), *Maḥāsin al-ashʿār al-muḥdathīn* by Jaʿfar b. Ḥamdān al-Mawṣilī (F. 166), *Maḥāsin Khurāsān*

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[17] Ibn Shahrāshūb 9–10. The biography of Aḥmad al-Burqī seems to have been confounded with that of his father Abū ʿAbd Allāh Muḥammad. See F. 276–77 and Y. 431–32.

(F. 216, cited also as *al-Maḥāsin*, F. 218), and *al-Maḥāsin fī tafsīr al-Qurʾān* by Abū Hilāl al-ʿAskarī (Y. 920). None of these authors had organized his chosen specimens following the example of al-Bayhaqī.

Some chapters of *al-maḥāsin wa-al-masāwī*-books and other independent texts are entitled *faḍl* 'superiority, precedence,' *faḍīla* (pl. *faḍāʾil*) 'excellence, merit,' *manāqib* 'feats, exploits,' *mathālib* (pl. of *mathlaba*) 'shortcomings, defects,' *dhamm* 'censure, disparagement,' or *faḍāʾiḥ* 'disgrace'. In the *Fihrist* we find titles enlisting merit(s) of individuals (e.g. ʿAlī, Jaʿfar b. Abī Ṭālib, Isḥāq), of particular acts (e.g. merits of shaving one's hair), of tribes and groups (e.g. Rabīʿa, Anṣār, Quraysh), of cities (e.g. Baghdad, Khurāsān), of Qurʾān, of specific foods (e.g. *sikbāj*), and in comparison with their counterparts: merits of Arabs to Persians, of poverty to affluence, of Mecca to Medina, etc. *Manāqib* is used also as a synonym for *faḍāʾil*: *Faḍāʾil al-ṣabūḥ wa-manāqibuhu wa-maʿāyib al-ghabūq wa-mathālibuhu* by ʿUbayd Allāh b. Muḥammad b. ʿAbd al-Malik (F. 171). Ibn al-Nadīm cites ten *manāqib* titles composed about individuals and tribes.

Next to the *faḍāʾil*/*manāqib* come the *mathālib*, which form antitheses to them. In the *manāqib-mathālib* 'praiseworthy - faulty' category each participant lists the repulsive points in the customs and manners of the other party and glorifies his: Persians vs. Arabs, tribes antagonistic to one another, rivaling cities, etc. The most extensive and notable among these was probably *al-Maydān fī al-mathālib*, which collected the faults of the Arabs by 'Allān al-Shuʿūbī (F. 119; Y. 1631, 1632).

Munāfara (pl. *munāfarāt*) 'Competition(s) for honor,' mostly in rhymed prose, is synonym with *mufākhara* (pl. *mufākharāt*). Six such titles were known to Ibn al-Nadīm and Yāqūt: by Abū ʿUbayda (F. 59; Y. 2709), Khālid b. Ṭalīq or Ṭulayq (F. 107; Y. 1236), Hishām b. Muḥammad al-Kalbī (F. 108), al-Madāʾinī (F. 116; Y. 1858), ʿAllān al-Shuʿūbī (F. 119; Y. 1631), and Abū al-Ḥasan Muḥammad b. Qāsim al-Nassāba (F. 127).

The early generations of *al-maḥāsin wa-al-masāwī* consisted of text samples of a literary value, characterized by a playful treatment of writing, use of rhymed prose, indicating the positive sides of things and then their negative sides, a practice al-Jāḥiẓ became famous for. He wrote treatises in praise of the secretaries (*Madḥ al-kuttāb*), then against them (*Dhamm al-kuttāb*), in praise and then dispraise of copyists (*fī dhamm/madḥ al-warrāqīn*), and of wine (*fī dhamm/madḥ al-nabīdh*),

pro- and anti-Shīʿī polemics, etc. He included a stretched-out debate over the merits and faults of the cock and the dog, *maḥāsin al-dīk wa-masāwīhi, wa-manāfiʿ al-kalb wa-maḍārruhu* in his *al-Ḥayawān* (I, 222–389). Sahl b. Hārūn's treatise on the merits of Avarice was a product of the same literary milieu. This was an exercise of his mastery on writing contrary to traditional norms, praising what the learned community generally condemned. Sahl's pointed rhymed speech in defense of the superiority of glass (*zujāj*) to gold pursues the same goal, and offers an excellent example of an Arabic tenzon.[18] Here only two authors speak and no dialogue takes place. This is only a remote form of dispute. Such works provided material for the composition of *al-maḥāsin*. Ibn Abī Ṭāhir Ṭayfūr (d. 280/893), a student of al-Rayḥānī, had written on the bragging between the rose and the narcissus.[19] A student of Ibn Ṭayfūr in turn, Muḥammad b. Khalaf Ibn al-Marzubān (d. 309/921) had one *al-Shitāʾ wa-al-Ṣayf* 'Winter and Summer,' and one *al-Sūdān wa-faḍluhum ʿalā al-bīḍān* 'The Blacks and their superiority to the Whites'.[20] The generation of al-Bayhaqī had acquired other interests and focused on meritorious vs. blameworthy deeds and values, not much in harmony with the approach followed by al-Jāḥiẓ, Sahl b. Hārūn or al-Rayḥānī.

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[18] Ḥamza al-Iṣfahānī, *al-Durra*, II, 392–96.

[19] W. Heinrichs, "Rose versus narcissus: observations of an Arabic literary debate," 179–98.

[20] F. 167; Ḥājjī Khalīfa, II, 1426; Pāshā al-Baghdādī, *Dhayl*, II, 305.



PART III: TEXTS AND TRANSLATIONS

JAWĀHIR AL-KILAM 'THE JEWELS OF SPEECH'
(MS. DĀR AL-KUTUB, ADAB # 71)

The full title in the colophon of the unique ms. Cairo, Dār al-kutub, adab-71 reads: *Jawāhir al-kilam wa-farāʾid al-ḥikam mimmā yajmaʿu ādāb al-dunyā wa-al-dīn: taʾlīf ʿAlī b. ʿUbayda al-Rayḥānī.* This forms the beginning section of a *majmūʿa* with texts from several other authors. The one immediately following reads: *Lawāmiʿ anwār al-qulūb wa-jawāmiʿ asrār adab al-ḥubb wa-al-maḥbūb* by al-Qāḍī Abū al-Maʿālī Ibn ʿAbd al-Malik al-maʿrūf bi-Shaydala al-Baghdādī.

Jawāhir al-kilam does not appear in any of the lists of al-Rayḥānī's works. The title could have been tampered with. It probably contains some later extension, the original having been something like *Jawāhir al-kilam*, or *Farāʾid al-ḥikam*, or both together, but not more. This had its counterparts in *Jawāhir al-kilam* 'The Jewels of speech' and *Mawārīth al-ḥukamāʾ* 'Legacies of the learned' both by Isḥāq al-Mawṣilī (d. 235/849) (F. 158; Y. 615; al-Qifṭī, I, 219), and presaged al-Mubashshir b. Fātik's *Mukhtār al-ḥikam wa-maḥāsin al-kalim* (written in 440/1048) as well as Abū al-Fatḥ al-Āmidī's (d. ca. 550/1155) *Jawāhir al-kalām fī al-ḥikam*.

Our unique copy of *Jawāhir al-kilam* is dated 637/1239. The copyist does not give his name. A later owner of the manuscript, having finished reading it in Aleppo in 719/1319, wrote his name on it as ʿAlī b. ʿAbd Allāh b. Tarshāh b. Ayyūb Ṣāḥib Ḥiṣn Kayfā (Possessor of the fortress of Kayfā). Another unknown owner or reader added a number of comments and sentences on the margins in a distinct writing style. His wording gives the impression that he had compared his copy with another, perhaps older one, and noted several missing passages. I have relegated these additions to the notes at the bottom of the respective pages.

Jawāhir al-kilam consists of 156 folios (307 pages).[1] Apparently the original copy had no pagination, so that our rather careless copyist

[1] The numbers given in brackets [2, 15, 145] in the edited text refer to the folios.

misplaced several folios towards the end of the book without noticing thus causing a disruption in the alphabetical order of the sentences. I have put these pages in their proper place, but kept the order of folio pages in brackets in the text (pages 294–305).

The script is admirably clear. The text is written in a plain and pleasant *naskhī*-hand. The ornamented title page of the original had been damaged and then repaired, the bottom half of it restored on newer paper, rewritten by a different hand. Aside from the damage on the front page, the rest of the book is in good condition. Here and there wormholes have done harm to a line or two, but most of these are slight, and with the help of equivalents to damaged parts found in the literature, mostly correctable. I have adopted the style of writing in the manuscript in full. The very few additions or modifications introduced by me are given in brackets. The copyist used high quality black ink, so that oxidation has done no damage to the paper, which has kept its initial brilliance for more than seven centuries.

The orthography is post-classical. Letters are not always fully pointed. It is likely that the archetype copy lacked diacritical marks, a common and vexatious feature in older Arabic manuscripts. Often the ى at the end of a word after a *fatḥa* is written ي with two dots. Long *alif* before the *hamza* is often marked with a *madda*, sometimes with the *hamza* following, sometimes without. Reference is made to two kinds of *alif*s in Arabic, that is, one soft (*layyin*: 'resilient, elastic') called *alif* (i.e. when *alif* is a letter of prolongation), and the other *mutaḥarrik* (i.e. when pronounced as *spiritus lenis*) called *hamza*.[2] In general the *hamza* following a long vowel is written as *yā*. These I have given their proper chairs. In addition, the tangled skein of some sentences have been patiently unraveled. Quite a number of obscure corruptions in the text are identified and corrected using parallels found in the literature, but the Arabic text still presents some baffling problems. Nonetheless, the unnamed copyist has not made many copying blunders.

While reviewing ʿAbd al-Raḥmān Badawī's edition of al-Mubashshir ibn Fātik's *Mukhtār al-ḥikam*, Franz Rosenthal wrote: "It is regrettable that Badawī did not think of numbering the sayings. This would have

[2] For more detail on these see al-Zanjānī, *Tahdhīb al-Ṣiḥāḥ* 1097.

caused certain problems, but it would have made for a simple and unambiguous system of reference."[3] Keeping this recommendation in mind, I chose to number the sentences in the collection. The copyist has used a small distinct circle-like sign to mark the end of sentences, but this is not persistently followed. Often they run into one another without any marking, and occasionally it is not possible to determine the end of one sentence and the beginning of the next. When selecting the sentences from their originals and forcing them into his alphabetical order, al-Rayḥānī introduced the consequent grammatical adjustments. This rigid alphabetization has occasionally changed the initial characteristics of the maxims.

In addition to using his extensive personal notes, he seems to have also worked from memory, so that when writing, he has occasionally placed several sayings of similar or relevant subject next to one another (for example # 985–90 are all on 'Veracity'), modifying their structure and grammar, sometimes radically, to make them fit into that particular place. In a few cases this imposition adds additional hindrance to separating and numbering. This same difficulty may have forced the copyist not to be consistent with the use of his markings. As a result, though the author speaks of a round number of 2000 maxims in his *Jawāhir*, in my numbering they add up to 2090.[4] The contents are much in the tradition of the *Ādāb al-falāsifa*, *Mukhtār al-ḥikam* and other similar gnomologia, with the difference that here they are not attached to ancient authorities.

The maxims are arranged into 28 chapters according to the letters of the Arabic alphabet. These are preceded by an introduction which the author calls *Risālat al-kitāb* 'preamble', and since the letter *lām* had had too many items, the sayings beginning with *lā*-of-negation were put into a section of their own, giving a round total of 30 chapters. The chapter headings, consisting only of the designated letters, are decorated with color. The copyist seems to have worked very fast, laying the freshly finished folios on the top of the previous ones, hence

[3] "Al-Mubashshir Ibn Fātik. Prolegomena to an abortive edition," *Oriens* 13–14 (1960–61), 132.

[4] With the addition of other texts by al-Rayḥānī they reach to a total of 2560.

when a new heading appeared, bold-painted and still wet, it came into contact with the already written text and so besmirched a line or two, often making them unreadable. The number of sentences included in each chapter is different. The arrangement is alphabetic, but within the chapters themselves no alphabetization has been followed. This makes the rapid tracing of the items, intended by the author, rather time consuming and impractical. Moreover, the *alif* of the definite article is being treated as a letter, so in the first chapter there is almost no reasonable ordering visible.

His ordering of collected wisdom and proverbs is acrostic, a practice known from some other early works. Maxims by Menander and Homer, known in Arabic, were arranged according to Greek alphabet. ʿAlī b. Abī Ṭālib's sentences as preserved in *al-Tuḥfa al-bahiyya* are also alphabetical. In such an arrangement, naturally no full and systematic treatment of ideas, no exhaustive exposition of emotions, no tirade is to be expected in one place; rather one finds a flow of exquisite words, a statement of the fertility of imagination, which at times becomes overwhelming. Only by collating the scattered but related points and rearranging them into a fuller patterned picture can his message, his world-view, no matter how defective, come to the fore.

The author refers to his sources in broad and generalized terms as 'books of the wise men,' famous 'testaments' and 'admonitions' of the learned (*waṣāyā wa-mawāʿiẓ al-ʿulamāʾ wa-al-ḥukamāʾ*), and *adab*-books (*kutub al-ādāb*). The latter unadorned reference is interesting since it suggests that such books had already constituted a genre at that early time. He classifies his own work as *al-ādāb al-muṣannafa wa-al-fuṣūl al-muntakhaba*. In contrast to many other anthologists who simply collected, sorted and transmitted proverbial wisdom, al-Rayḥānī was a translator, a compiler and an author who could rely upon and extract from the substantial labor in the field invested by himself. Thence, the *Jawāhir* contains material that can be traced to earlier sources (a very conspicuous example is Ibn al-Muqaffaʿ's famous *al-Ādāb al-kabīr*), but also much that has the stamp of his own mind and pen. However, it is difficult, if not impossible, to determine his exact personal contribution. His work is a cento, a patchwork of bits and pieces from various unnamed authors and sources. In this he follows the general pattern of the mainstream *adab*-literature of his day. In this genre, the

artistic input of the author consists primarily of selecting, composing, and presenting the material.

We do not know where and when al-Rayḥānī wrote his *Jawāhir al-kilam*, but he evokes the impression that he was gathering the wise sayings of the sages of the past as an old man for the benefit of his children and all those who would read them. This generalization makes it difficult to determine his direct audience. Sententious short sayings are addressed to an anonymous, reprobate interlocutor, to pursue or abandon the teaching in them. The addressees are unspecified and many faceted. At times he speaks with the 'prince,' in the best tradition of mirrors for princes, at other times in a more general admonitory tone, with 'you', the intelligent individual who can be anybody at large, including his own conscience. There are also the more specific addressees: the *ʿālim, ʿāqil, labīb, ṣāliḥ*, or *ḥakīm*, the sage, the wise man, the righteous, occasionally even a holy man, the good, the bad, the ugly, the evil, the fool. In this way we are delivered a minute list of social groupings or categories. Nonetheless, little group specific morale can be distinguished. Man, and only man, in his thousand faces, is the focus point. The Corpus can serve as a rich source for the appreciation of a great variety of synonymous terms in the field of theoretical ethics.

The extant samples of al-Rayḥānī's works are not a simple assortment of proverbs and wisdom sayings in a restricted sense. Whereas the primary purpose of many early compilers was the proverb itself (its origin, language, meaning and application), al-Rayḥānī's intention was not to collect them for their own sake; he put proverbs to work for him. He is unique in his age for attempting to draw a full-picture of man's moral and intellectual constitution by means of adages and memorable expressions. As such, *Jawāhir al-kilam*, published here for the first time, belongs more to the genre of moralia and *adab* (that is, didactic texts intended for teaching moral and entertainment, composed in a florid literary style), though it also undeniably forms an integral part of proverbial lore.

Some of the earliest known books in the Arab language were dedicated to proverbs, a testimony to the great interest shown for this branch of literature by the Arabs (three examples were compiled in the first decades of the Islamic era). This interest gained momentum

with the advent of the ʿAbbāsid dynasty, and by the time of al-Rayḥānī numerous scholars were engaged in exploring and explaining proverbs. Almost all the early, naturally modest and limited compilations, are lost, probably because their contents were incorporated into the later and more comprehensive and professional ones. It was the famous al-Maydānī (d. 518/1124) who finally put together the Magnum opus of some 6000–7000 proverbs in Arabic, old and new, in his magisterial work *Majmaʿ al-amthāl* around the year 500/1106. Al-Maydānī claims to have consulted over fifty collections of *amthāl* in circulation in his time, but he gives only twelve names, though it is possible to identify most of his unnamed sources. Al-Maydānī's work put a quasi-end to the process of proverb accumulation. Other attempts following him do not add anything substantial.

Much original work was conducted on proverbs in classical Arabic. We know that the first century of the ʿAbbasid era had brought about more than twenty collections of proverbs. Of interest to the present study is to determine al-Rayḥānī's contribution to the growth and flourishing of this immense field. To place him in context, we need to concentrate on the period immediately before him and the time he lived in. For the period ending roughly in the year 250/864 the following authors are credited with the production of a book of *amthāl*:

1—Ṣuḥār b. ʿAyyāsh al-ʿAbdī (d. ca. 40/660) (F. 102; Y. 1446). 2—ʿUbayd b. Sharya al-Jurhumī (d. 67/686) (F. 102; Y. 1583; al-Maydānī). 3—ʿAlāqa b. Karsham (Karsam) al-Kallābī who lived at the court of Yazīd b. Muʿāwiya (d. 60/679) and reported from ʿUbayd b. Sharya (F. 102; Y. 1630). 4—Abū ʿAmr b. al-ʿAlāʾ (d. between 154/770 and 159/775) (Ḥamza al-Iṣfahānī, *al-Durra*, II, 506; al-Bakrī, *Faṣl* 290; al-Maydānī). 5—al-Walīd b. Ḥuṣayn al-Sharqī b. al-Quṭāmī (d. 158/774) (al-Maydānī; Ḥājjī Khalīfa, V, 392). 6—al-Mufaḍḍal b. Muḥammad al-Ḍabbī (d. 170/786) (F. 75). 7—Yūnus b. Ḥabīb al-Ḍabbī (d. 183/799) (F. 48; Y. 2852; Ḥamza al-Iṣfahānī, *al-Durra*, I, 311). 8—Abū Fayd Muʾarrij b. ʿAmr al-Sadūsī (d. 195/810). 9—al-Naḍr b. Shumayl (d. ca. 204/819) (Ḥamza al-Iṣfahānī, *al-Durra*, I, 278). 10—Abū ʿUbayda Maʿmar b. al-Muthannā (d. ca. 210/825) (F. 59-60; Ḥamza al-Iṣfahānī, *al-Durra*, I, 137; II, 506; al-Bakrī, *Faṣl* 97; Y. 2708; al-Suyūṭī, *Bughya*, II, 295; Ḥājjī Khalīfa, *Kashf*, Flü, I, 150). 11—al-Aṣmaʿī (d. 216/831) (F. 61; al-Bakrī, *Faṣl* 42, 219; Y. 2294).

12—Abū Zayd Saʿīd b. Aws al-Anṣārī (d. ca. 215/830) (Y. 1362; al-Suyūṭī, *Bughya*, I, 583; Ibn Manẓūr, *Lisān al-ʿArab* ʿGhurrʾ; Ibn Khayyir, *Fihrist* 371). 13—Laḥyānī (d. ?) 14—Saʿdān b. al-Mubārak (d. 220/833) (F. 77; Y. 1347; al-Qifṭī, II, 55; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, IX, 203). 15—Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838). 16—Ibn al-Aʿrābī (d. 230/845) (F. 76). 17—ʿAbd Allāh b. Muḥammad b. Hārūn al-Tūzī (F. 63). 18—Abū ʿIkrima al-Ḍabbī (d. 250/864). 19—Ibn al-Sikkīt (d. ca. 243/867) (F. 79; al-Bakrī, *Faṣl* 267; Y. 2841). 20—Muḥammad b. Ḥabīb (d. 245/859) (F. 119). 21—Abū Saʿīd al-Ziyādī (F. 63). 22— al-Jāḥiẓ (d. 255/868) (F. 211; Y. 2119).[5]

From amongst all these, only the following have reached us:

1) *Al-Amthāl* by al-Mufaḍḍal b. Muḥammad al-Ḍabbī (d. 170/786) (ed. Iḥsān ʿAbbās, Beirut 1981). This contains a total of 170 proverbs, about half of them of the pattern of the elative *afʿalu min*. The author, a literary historian and reporter of ancient poetry, is chiefly concerned with the historical anecdotes that purportedly have given rise to these proverbs. He never tries to explain any lexical ambiguities. His book is more a collection of semi-historical anecdotes related to the Arab tribal-history than a book of proverbs. Al-Rayḥānī shares three, or may be four of them (see # 298, 1905, 2035, 2581).
2) *Al-Amthāl* by Abū Fayd Muʾarrij b. ʿAmr al-Sadūsī (d. 195/810).[6] This booklet contains only 104 proverbs and wisdom sayings, none in al-Rayḥānī. In contrast to al-Mufaḍḍal's work, the author, a lexicologist, is chiefly concerned with explaining the lexical difficulties involved in his chosen samples, and offers many poems in support of his viewpoints.
3) *Al-Amthāl* by Abū ʿUbayd al-Qāsim b. Sallām al-Harawī (d. 224/838).[7] Commenting on this work Ibn Durustuwayh (d. 347/958) wrote:

[5] A survey of the relevant data on these authors is provided by ʿAbd al-Majīd Quṭāmish, *al-Amthāl al-ʿArabiyya*, Damascus 1988.

[6] Ed. Aḥmad Muḥammad al-Ḍabīb, al-Riyāḍ 1970; ed. Ramaḍān ʿAbd al-Tawwāb, Cairo 1971.

[7] Ed. ʿAbd al-Ḥamīd Quṭāmish. Damascus 1980. R. Sellheim, *al-Amthāl al-ʿarabiyya al-qadīma maʿ iʿtināʾ khāṣṣ bi-kitāb al-Amthāl li-Abū ʿUbayd*, tr. R. ʿAbd al-Tawwāb, Beirut 1971.

"Many scholars from Baṣra and Kūfa such as al-Aṣmaʿī, Abū Zayd, Abū ʿUbayda, al-Naḍr b. Shumayl, al-Mufaḍḍal al-Ḍabbī, and Ibn al-Aʿrābī had compiled *amthāl*, but he combined all their works together, divided this into chapters and did a wonderful job in composing it."[8] This is indeed a very successful, thematically arranged text, that eclipsed all the previous work in this field. Abū ʿUbayd cites al-Mufaḍḍal 57 times, Abū Zayd 104 times, Abū ʿUbayda 111 times, and al-Aṣmaʿī 315 times. This collection, originally of 1001 proverbs, a number chosen in direct association with the *Thousand and one Nights*, currently contains 1386 items. The material is offered with a fairly balanced amount of lexical explanations, proverb stories, and supplementary evidence. A large number of these, fully identical or with slight variations, have their counterparts in *Jawāhir al-kilam*; (See the index: Abū ʿUhayd). There exists no clue to determine whether these two contemporary authors had known each others' works, or whether they have used the same sources. Since Abū ʿUbayd shares many other bits and pieces with al-Rayḥānī in his other remaining works, a closer study would probably reveal more about their relation and the process of diffusion of cultural material in the period they lived.

4) *Al-Amthāl* by Abū ʿIkrima al-Ḍabbī (d. 250/864). In ʿAbd al-Tawwāb's new edition and numbering, this book consists of 111 proverbs and proverbial phrases packed together without any apparent ordering system. Al-Ḍabbī relates anecdotes, explains obscure terms, and offers more poetry in support of his arguments. Al-Rayḥānī has only four proverbs in common with him (see # 477, 744, 1655, 2494).

In addition to these more or less fully preserved collections, some abridgments and shorter forms of older works are available too:

1) Abū Zayd Saʿīd b. Aws al-Anṣārī (d. ca. 215/830); see Jalīl al-ʿAṭiyya, 'al-Mukhtār min Kitāb al-Amthāl,' *al-Mawrid* 15.2 (1986), 77–86. This outline contains 27 proverbs only. However, Abū ʿUbayd cites

[8] Al-Qifṭī, III, 14; al-Khaṭīb al-Baghdādī, *Taʾrīkh*, XII, 33.

Abū Zayd 104 times, and al-Maydānī 49 times. Rudolf Sellheim repudiated the existence of a book of *amthāl* by al-Anṣārī.[9]

2) Some specimens of Muḥammad b. Ḥabīb's (d. 245/859) *Kitāb al-Amthāl*.[10] We are told that this had originally some 300 proverbs of the *Afʿalu min* class, later taken over fully by Ḥamza al-Iṣfahānī in his collection of Arabic proverbs.

Although we frequently read that al-Rayḥānī was an author of *amthāl wa-ḥikam*, the question remains as to whether he had really had a book of proverbs comparable with any of the above. Given the sparseness of clearly dated proverbial lore for the early period of the Arab literature, the magnitude of the rich contribution made by al-Rayḥānī is self-evident. However, we should not lose tract of the fact that the main difference in these collections—composed whether from a linguistic point of view, for the sake of proverbs themselves, or for the interesting stories attached to them—with *Jawāhir al-kilam* is that, this is an aphoristic book, a masterful attempt at putting proverbs and gnomic sayings into a study of man and his situation in the world.

To achieve his goal of moral propagation and depicting a socially and morally perfect man by giving lessons and instruction, al-Rayḥānī has taken recourse to the *amthāl* 'proverbs' and *ḥikam* 'aphorisms' without, however, making any distinction between the two. True proverbs are concise metaphorical statements of apparent truth that have common currency and applicability in different contexts, but the scope of aphorism, which is a tersely phrased observation on an important aspect of life, or an evident truth, is limited. The form of the proverb, developed in oral tradition and folk wisdom, remains unchanged through time, the aphorism, evolving in a literary milieu, is open to change. Whereas all proverbs are wisdom, not all wisdom is proverbial. Neatly composed expressions of wisdom may be proverbial as mostly are, in the general understanding of the nature and function of common proverbs, but much of wisdom is also unique, and not

[9] See his "Das angeblichen Kitāb al-Amtāl des Abū Zaid al-Anṣārī (gest. 215/830)," *JSAI* 16 (1993), 35–40. For more details consult al-Tikrītī, *al-Mawrid* 3 (1974), 99–122.

[10] F. 119. See Muḥammad Ḥamīd Allāh, "Risālatān li-Ibn Ḥabīb," *Majalla Majmaʿ ʿIlmī al-ʿIrāqī* 4 (1956), 35–45.

applicable to circumstances of a different nature. "All's well that ends well," is a proverb, but "Life is short, art is long," is an aphorism. "Cauterizing is the last remedy" (# 1997) is a proverb; "Weaker than the lamb" (# 2494) is a proverbial comparison, and "A promise is equivalent to a gift" (# 1693), or "Patience is followed by victory" (# 312) are *ḥikam*, but not proverbs. On the other hand, the saying: "The worst opinion is the one that comes too late" is both a proverb and a *ḥikma*. True proverbs are concise, terse 'Money talks', and never longer than a short line, whereas the aphorism can be longer. *Jawāhir al-kilam*, like the book of Proverbs in the Bible, contains more of the latter kind, similar to the alleged dicta (*kalām, qawl*) of the Prophet and the first four caliphs or sages of the past which Abū ʿUbayd has inserted in his commentary of the proverbs, or the short supplement of similar material which al-Maydānī has added at the end of his collection (IV, 44-68). The distinctive success of al-Maydānī's work is due perhaps to the fact that it provided readers a book of alphabetically ordered proverbs, that kept a clear distinction with *ḥikam*.

All the surviving later collections of *al-amthāl wa-al-ḥikam* have maxims which we find already by al-Rayḥānī, but they rarely mention him by name. Al-Maydānī does not list al-Rayḥānī as one of his sources, but he quotes him once as the author of the saying "You blame me for what I did wrong; why do you then allow yourself to do the same?" (# 2532). Did al-Maydānī extract the other proverbs he has in common with al-Rayḥānī from *Jawāhir al-kilam* or other works of our author? As in the case of Abū ʿUbayd above, this is again a difficult question to settle. (For the material al-Maydānī has in common with al-Rayḥānī see the Index: al-Maydāni.)

When reading *Jawāhir al-kilam* something personal, unique and exiting percolates through the lines to the reader. The personal character of the author, hidden behind the negligence of centuries, takes shape by the choices he makes, by ever returning to topics of interest, or points of importance to him. The chain of the *isnād*, the impact of the weight of the older and ancient authorities, is fully eliminated, the sayings are sliced away from their original contexts and are subjected to new forms and even new meanings, each contributing now to an anthology that has no apparent ties with their initial purpose and function anymore. Even when we may still

recognize phrases comparable with the verses of the Qurʾān, the Prophetic traditions, the ancient Near Eastern proverbs, the Bible, or with the works of renowned authors, this does not reduce anything from the authorship of al-Rayḥānī. The purposeful workmanship of a single mind, constantly demonstrating creative rethinking, comes to the fore. He has the sole artistic responsibility for the selection, modification, and contour of his work. By his choice of methodology and subjecting the gnomic phrases to it, he has eliminated any trace of earlier authorship and source, so he becomes the person accountable for the content, and the final outcome, if not as the original formulator of the sayings themselves.

Al-Wazīr al-Maghribī's Selection

The second contribution to our collection consists of a selection and abridgement of several of al-Rayḥānī's lost works prepared by al-Wazīr al-Maghribī in 412/1021, preserved in an Istanbul manuscript (Şehit Ali 1345, fols. 10–22, of a *majmūʿa* of Ethics, Ḥadīth, etc.) entitled *Ikhtiyār al-Wazīr Abū al-Qāsim al-Maghribī min al-kutub al-madhkūra li-ʿAlī b. ʿUbayda al-Rayḥānī*. Iḥsān ʿAbbās edited and published this as "ʿAlī b. ʿUbayda al-Rayḥānī: Mukhtārāt min nathrihī ikhtiyār al-Wazīr Abū al-Qāsim al-Maghribī."[11] Since I had edited and translated this text before knowing of ʿAbbāsʾ work, and since in combination with the *Jawāhir al-kilam*, many of the unintelligible pieces in it can be better verified and interpreted, and since it was my intention to bring all the existing material of al-Rayḥānī together in a single volume, they have been included in the present work (# 2091–2423).

Abū al-Qāsim al-Ḥusayn b. ʿAlī al-Maghribī (370–418/980–1027), member of an illustrious Persian vizier family, was a contemporary to Abū Ḥayyān al-Tawḥīdī (d. 411/1023), Miskawayh (d. 421/1030), Avicenna (d. 428/1037), and a friend of the blind Syrian poet-scholar Abū al-ʿAlāʾ al-Maʿarrī (363–449/973–1058), at a time best described as the Renaissance of Islam. He was a political activist of first rank

[11] *Al-Abḥāth* 29 (1981), 3–30.

who visited many local courts throughout the central Islamic lands in his short-lived stormy life. Next to the production of much original poetry, and enlarging and up-to-dating Ibn al-Nadīm's *Kitāb al-Fihrist*, al-Maghribī had composed more than thirty important volumes on subjects of literary and historical interest of which only a few have survived:

- *Kitāb fī al-siyāsa*, ed. Sāmī al-Dahhān, Damascus 1948.
- *Adab al-khawāṣṣ*, ed. Ḥamd al-Jāsir, al-Riyadh 1980.
- *al-Īnās fī ʿilm al-ansāb*, ed. Ḥamd al-Jāsir, al-Riyadh 1980.

There are a few modern studies available on al-Maghribī's life and writing: Iḥsān ʿAbbās, *al-Wazīr al-Maghribī Abū al-Qāsim al-Ḥusayn b. ʿAlī: al-Shāʿir al-nāthir al-thāʾir*, Oman 1990; Khālid Muʿaddil, *al-Maghribī: Ḥayātuhu wa-adabuhu*, Beirut 1997. P. Smoor offers a convenient overview of his family background in *EI*[2], s.v. 'al-Maghribī, Banū,' V, 1210–12. None of these authors pays any attention to al-Maghribī's relation with al-Rayḥānī and his declared fascination with the latter's work.

The Ḥanbalite jurisconsult and theologian Ibn ʿAqīl (431–513/1040–1119) had known al-Maghribī's 'Selection' (Ibn ʿAqīl, *Funūn* 750–52, 57–58). From the sentences quoted by Ibn ʿAqīl directly from this work, but missing in al-Maghribī, it becomes evident that the manuscript copy of the *Ikhtiyār* at our disposal is defective, a fact corroborated also by other evidence. The copyist here has used a sign, something like an upside-down heart, to mark the end of sentences, but he is not constant and is often wrong. ʿAbbās combined some of the obviously wrongly separated pieces together and numbered them from 1 to 333. I have followed this divisions with some hesitation, since, contrary to the *Jawāhir al-kilam*, these are not discrete sayings and their separation from one another is artificial and occasionally makes the reading and understanding of them difficult. Some are sophisticated phrases and unique combinations of words carved from their contexts, often defective or too short to make any sense. Only by reading them together as an unbroken text we may come close to appreciate some of the obscure formulations.

Still another distinction can be made between the *Jawāhir al-kilam* and the samples selected and abridged by al-Maghribī. In the latter the

literary aspect gains the upper hand. The treated topics are common and of a general interest (love, life, death), and the author seems to be more anxious to demonstrate his command of language and mastery of style. The fields chosen for treatment, without claiming to have a didactic moral or any other purpose of that kind, allow him to let his pen loose to fully check the extravagance of the Arab language. Rare words are tightly and harmoniously sown together, like luminous chosen pearls in a charming necklace or in a firmly knotted colorful Persian carpet; maxims are made with unique and exciting combination of similes and metaphors; some are distinguished by whimsically intricate assonances or rhyme. They represent ornate but effective use of words and phrases; here language is used to extend, magnify, emphasize and attain a particular effect.

An advantage of al-Maghribī's 'Selection' is that it gives the titles of nineteen of al-Rayḥānī's works with abridgements from the contents of several of them. These include: *al-Maṣūn*, *al-Ṣabr*, and *Dhikr al-mawt*. Contrary to what one may expect from such apparently quite expressive titles, they not only reveal surprisingly unique treatment of their subject matters but also entirely distinctive approach.

Our next sample (# 2424–2480) is a short chapter taken from al-Anṣārī's *Ādāb al-falāsifa*, wrongly attributed to Ḥunayn b. Isḥāq.[12] This contains the text of a volume originally prepared by a Sasanian religious authority called Mahādharjīs (= Mihr Ādhar Jushnasp) and translated into Arabic by al-Rayḥānī. I have used the Munich and Escorial manuscripts of this text for my edition.

The fourth and last section (# 2481–2591) comprises excerpts from al-Rayḥānī's sentences and anecdotes about him in the literature, gathered from printed works and unpublished manuscripts.

Al-Rayḥānī, the author of al-Adab al-ṣaghīr

Al-Adab al-ṣaghīr (*AṢ*) "The lesser book of rules of conduct," long thought to be a work by Ibn al-Muqaffaʿ (d. ca. 142/759) and a companion to his

[12] M. Zakeri, "Ādāb al-falāsifa: The Persian Content of an Arabic Collection of Aphorisms," *Mélanges de l'Université St. Joseph* 57 (2004), 173–90.

al-Ādāb al-kabīr (*ĀK*) "The comprehensive book of rules of conduct," has been shown to be a spurious work. We owe this insight above all to the efforts and insights of Gustav Richter, Francesco Gabrieli and Iḥsān ʿAbbās.[13]

Upon comparing *AṢ* with *ĀK* Richter noticed some crucial differences between them both in the style of composition and the subject matter. Whereas *ĀK* is divided into three distinct sections: advice to the *sulṭān*, decorum at the court, and civilized manner with friends, *AṢ* follows no particular design and is a mishmash of moral, religious, and political counsel that defies any classification. In design, wording, and the use of rhetorical means *ĀK* is precise and pointed with a Machiavellian pragmatic message that takes the focus, whereas in *AṢ*, sometimes the treatment of metaphors and similes exceeds to the point of diverting the reader's attention from the author's main intention.

AṢ is not written by Ibn al-Muqaffaʿ. This assertion can be supported by other external evidence: Ibn Qutayba (d. 276/889) knows one *al-Ādāb li-Ibn al-Muqaffaʿ* and quotes it three times by name (*ʿUyūn*, I, 20, 22, 31) (this reference verifies the authenticity and authorship of this classic book), but never an *ĀK* or *AṢ*. The fact that Ibn al-Nadīm names one *AK* next to *AṢ* suggests that by the time he was writing in 377/987, *al-Ādāb* had become known as *al-Adab al-kabīr*, and that another book had been put into circulation that intended affinity with and distinction from it: *al-Adab al-ṣaghīr*. Thence Richter placed the date of composition for *AṢ* in the period that separated Ibn Qutayba from Ibn al-Nadīm. Gabrieli (pp. 228–29) accepted Richter's arguments and noticed that maxims from *KD* had been added to *AṢ*; this he evaluated as an attempt to boost its attribution to Ibn al-Muqaffaʿ, and so its better selling at the market.

Iḥsān ʿAbbās admitted the false ascription of *AṢ* to Ibn al-Muqaffaʿ, but since he had found citations from it in several works prior to Ibn Qutayba, justifiably rejected Richter's proposed period of its

[13] G. Richter, "Über das kleine Adab-Buch des Ibn al-Muqaffaʿ," *Der Islam* 19 (1931), 278-81; F. Gabrieli, "L'opera di Ibn al-Muqaffaʿ," *RSO* 13 (1931–32), 228–30; Iḥsān ʿAbbās, "Naẓra jadīda fī baʿḍ al-kutub al-mansūba li-Ibn al-Muqaffaʿ," 538–80; idem, *EIr*, s.v. "al-Adab al-ṣaġīr," I, 446–47; and the references cited there.

composition. Moreover, he discerned four more or less distinct sections in *AṢ* coming after its introduction:

1) Pages 15–26. This corresponds with a piece in the *Jāwīdān-khirad* (J. 68–74) which Miskawayh calls *Faṣl min kalām ḥakīm Fārisī* 'Aphorisms of a Persian sage'.[14] This is a little longer at the beginning and includes the last sentence of the introduction. The two texts are not fully identical: ʿAbbās made a chart (pp. 561–64) for comparison and noted the cuts or additions in both, but came to the conclusion that the differences are minor and mostly stylistic, so that both are in general the same, the work of a single translator or author.
2) Pages 27–38. ʿAbbās did not trace any source or reference for this part. However, this is also to be found in Miskawayh (J. 188–91), with the same minor variations, cuts, and additions as the above. This anonymous piece is again longer at the beginning (J. 187) and continues (J. 191:21–192:15) to cover also most of the content of pages 48–52 of *AṢ*. A few sentences that are missing here, are scattered elsewhere in the *Jāwīdān*.[15] This means that at some point, pages 27–38 and 48–52 of *AṢ* had stood together as a unified continued text.
3) Pages 39–48. This piece matches again for the most part with a portion of a text Miskawayh (J. 74–77) calls *Waṣiyya li-al-Furs* 'A Persian consul'.[16] Additions, cuts, and modifications are more numerous here. *Waṣiyya* is twice as long and continues to the top of page 85, and, as we shall see, even to the end of page 86 (see my comments on *al-Maṣūn* above pp. 230-34). These all point toward the independent existence of this Testament.
4) Pages 52-60. This piece consists of short *ḥikam* (27 in number) extracted from *KD* and presented here without any particular order.

[14] Edited by ʿAbd al-Raḥmān Badawī as *al-Ḥikma al-khālida* (Cairo 1952), J. 68–74 = *AṢ* 16–26, J. 74–84 = *AṢ* 39, 40, 41, 42, 43–45, 46, 47, 50, 52. See W. B. Henning, "Eine arabische Version mittelpersischer Weisheitsschriften," *ZDMG* 106 (1956), 73–77; translated by M. S. Khan, "The Jawidan Khirad of Miskawaih," *Islamic Culture* 35 (Oct. 1961), 238–43.

[15] J. 281:15–20 and 374:1–4 = *AṢ* 49:6–11; J. 58:21–22 = *AṢ* 50:2–5.

[16] *Waṣiyya* is often translated as 'testament,' though it is a substitute for the Persian *pand* 'counsel, advice, admonition.' See on this *Ġazālī's book of Counsel for Kings* (*Naṣīḥat al-mulūk*), translated by F. R. C. Bagley (London 1964), lxx–lxxiii, and 110, n. 4.

Seven of these *ḥikam* appear in the above *Waṣiyya* (J. 77:14–16 = *AṢ* 52:7–11; J. 77:17–18 = *AṢ* 52:12–14; J. 78:1–2 = *AṢ* 55:1–2; J. 78:3–4 = *AṢ* 58:4–5; J. 78:5–7 = *AṢ* 58:7–10; J. 78:7–9 = *AṢ* 59:10–12; J. 78:10–12 = *AṢ* 59:14–16). Some sentences have a religious coloring and their message has been tampered with going from one source to the other. For example, "Only money makes manliness manifest" (adopted from *KD* in *AṢ* 55:8) has become "Let nobody say that manliness depends on wealth, for wealth erases manliness and humaneness" in the *Waṣiyya* (J. 81).

Following traces of *AṢ* in the later literature, ʿAbbās could find three sentences from the first section, two of which are again from *KD*. From the second section he found nothing, but from the third two passages: one in Ibn Qutayba (*ʿUyūn*, I, 329 = *AṢ* 51:9–12) (this is neither attributed to Ibn al-Muqaffaʿ, nor does it appear in the above *Waṣiyya li-al-Furs*; and the wording is also different, thus Ibn Qutayba has taken it from another source independent from *AṢ* and *Jāwīdān*, probably *KD*). The second passage is in Ibn Ḥamdūn (*Tadhkira*, I, 250 = *AṢ* 44:10–14) where it is assigned to a philosopher. This piece is a cluster with some ten elements, several of which change or drop out wherever it appears. Taking these variations into account, the original source for this cluster may have been *KD* (p. 90). What ʿAbbās did not notice, however, is that this passage is included in the above *Waṣiyya* too (J. 76:11–14).

Based upon ʿAbbās' thorough survey and my own observations, the following inferences can be made: 1. In the early classical *adab* prior to the time of Ibn al-Nadīm (d. 380/990), *AṢ* is never cited by name, though passages from it, mostly from 'part four', can be found. These are examples which *AṢ* has in common with *KD*, so they are probably taken directly from that book. ʿAbbās found it hard to believe that an author such as Ibn al-Muqaffaʿ would extract the maxims he had already inserted in his translation of *KD* to attach them to another work of his. 2. Miskawayh knew *ĀK* and has incorporated it almost fully (without its introduction) into his *Jāwīdān-khirad* (J. 293–327), but he never brings the pieces that he has in common with *AṢ* in connection either with Ibn al-Muqaffaʿ or with *AṢ*. 3. At least four discrete texts have contributed to the formation of *AṢ*: The 'Persian sage' (J. 68–74), the 'Persian consul' (J. 74–77), *KD*, and an Anonymous (this is what we

find in J. 188–92). Just like *ĀK*, *AṢ* is also wholly integrated (except its introduction) into the *Jāwīdān*, albeit in a dispersed and unrelated form. It is self-evident that the entire content of this section is based on older Iranian material.

The question to be posed at this juncture is: Who was the initial translator, compiler, or author of *AṢ*? This person was, we have good reason to believe, ʿAlī b. ʿUbayda al-Rayḥānī. As we have just seen, the bulk of *AṢ* consists of two texts: Miskawayh calls the first *Min kalām ḥakīm Fārisī*, 'Aphorisms of a Persian sage,' and the other *Waṣiyya li-al-Fūrs*, 'A Persian counsel.' These are comparable in some ways: they lack a unified and clear-cut subject matter, are akin in style, and utilize analogous terminology. The fact that they were merged under a new title, and remained together in the *Jāwīdān* is in itself an indication of their affinity. Some of the ideas expressed in the 'Persian sage' reappear, slightly modified, in the 'Persian counsel.' Thus, for example, in the first we read "Passion is the enemy of reason,"[17] and in the second, "Passion is the ruin of reason."[18] The 'Persian sage' (*AṢ* 20-21; J. 71) advices that a wise man should not befriend, or socialize with, or live adjacent to anyone, except someone who has an understanding for science, religion, and morality. It is as though the same comment continues in the 'Persian counsel' (J. 84–85). A passage of the 'Persian sage' articulates that a wise man should not feel sorry for the loss of some worldly thing in his possession, because something given to him and then taken away should be regarded as though it had never been given (*AṢ* 21; J. 71). This message can be recognized in a saying by al-Rayḥānī (# 2551). We read: "No noble descent is complete without *adab*" (*AṢ* 44:11–12; J. 76), for which R has: "*Adab* rules the young man more than his noble descent" (# 28; compare also *AṢ* 23:15–16 with *AṢ* 46:8–10). Such examples impart the impression that the two texts are the work of a single author.

As far as the authorship of the 'Persian sage' and the 'Persian counsel' is concerned, beside their irrefutable resemblance and the existence of coinciding lines in both, the following may be taken into account. An excerpt in the Pseudo-Ibn al-'Arabī's *Muḥāḍarāt al-abrār*

[17] J. 73; *AṢ* 24.
[18] J. 75; *AṢ* 43.

wa-musāmarāt al-akhyār is entitled: *Waṣiyyat ʿAlī b. ʿUbayda li-al-Maʾmūn fi al-ḥasad*, "ʿAlī b. ʿUbayda's counsel to al-Maʾmūn on envy' and reads (II, 490):

> Cure envy, when you detect it, by subduing it with reproof, and decrease the worth of whoever you know to be envious. Envy does not dislodge a blessing from the envied, and even if the blessing leaves him, it would not reach you. All creatures are endowed with a blessing though it may be concealed to you. Blessings are of many sorts and kinds: That which God deposits of soundness to the soul or grants of health to the body is superior to all worldly goods. Many an envious is indeed better off in his blessing than the subject of his envy; and if he busies himself by giving thanks to God for what he has been granted with, this would be more conducive to the increase of his blessing. Envy has two evils: dullness that impairs the heart, and distress that befalls life. I have seen that molestation is occasioned by the ignorance of the speed with which God helps the molested; and this is a branch of envy. Beware not to attach it to your heart even for a night, or to stay with it even for a single day, for indeed the fall of the envious is beyond words, and he is almost isolated from God's protection and has no companion in His design. (# 2529).

This quotation matches fully with a passage of the 'Persian counsel' (J. 81–82), but is missing in *AṢ* which is much shorter in this part. The precept on Envy continues with a statement that functions as a concluding remark to it. This is missing in the *Jāwīdān*, a fact that reduces the possibility of Pseudo-Ibn al-ʿArabī's reliance on Miskawayh. He should have had access to a longer and more complete version. Al-Rayḥānī, to whom the above *Waṣiyya* is accredited, is secured as the author also in that the passage on envy emerges both in R (# 672, 759, 1327) as well as in al-Maghribī's abridgement of his works (# 2100–2101).

Whereas the Pseudo-Ibn al-ʿArabī's testimony is very commanding in tying at least a part of the 'Persian counsel' with al-Rayḥānī, it might not be readily considered sufficient for attributing the whole text to him. However, several other independent references point toward such an authorship. Al-Māwardī (d. 450/1058) quotes the following words from al-Rayḥānī: "Reason and passion are adversaries. Good fortune is the aid of reason, and disappointment is the companion of passion; the soul is between them and submits to the winner" (# 2565). The first half of this quotation is found in *AṢ*, in the 'Persian counsel', as well as in

the 'Persian sage.'[19] Although the frequency in which *al-ʿaql wa-al-hawā ḍiddān*, or its likes, appear in the literature tends to reduce its vigor as an evidence, we recall that al-Rayḥānī is one of the earliest *ḥukamāʾ* credited with it. Another pragmatic phrase of our author teaches: "Expressing gratitude for a blessing occasions its growth and causes an increase in it" (# 2560). *AṢ* and the 'Persian counsel' have: "Be thankful [to God], for this is conducive to growth in blessing."[20] A similar advice is conveyed in the excerpt just cited from the Pseudo-Ibn ʿArabī. Al-Rayḥānī says, "To remain obscure is better than to live a blameworthy life" (# 621); this appears with a slight modification in *AṢ* 39 and in the 'Persian counsel' (J. 77). Taken together, these coinciding points should leave no doubt that the 'Persian counsel,' preserved partially in *AṢ* and more fully in Miskawayh's *Jāwīdān*, was penned by al-Rayḥānī.

An exciting though puzzling finding is that the corresponding but incomplete text of *AṢ* ends suddenly in the middle of the 'Persian counsel' in the *Jāwīdān* (J. 78:12), and what follows (J. 78:13–86) is nothing but a fuller copy of al-Rayḥānī's *al-Maṣūn*, an abridged version of which has been preserved by al-Maghribī (cf. # 2091–2126). The flowing or continuation of the two texts in the middle of the page (J. 78:13) without any break or remark works so natural that the reader does not realize the end of one piece and the beginning of a new one. 'Persian counsel' has again a few extra sentences right at the beginning of this section; we find these extras in R too (J. 78:16–17 # 527; J. 78:19 # 160; J. 79:6–7 # 2399; J. 79:7–9 # 2418; J. 79:12 # 2430). On the other hand, two short sentences from the beginning page of *al-Maṣūn* appear at the end of statements allegedly made at a scholarly session held at the court of Bahman and expressed in the form of a *waṣiyya* (J. 63:10–20 # 2093; J. 63:21–23 and 64:1–5 # 601, 2098, 2423). One cannot avoid the impression that Miskawayh had used a source with loose pages some of which had lost their original order, so that he could place them wherever he saw fit in his work.

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[19] J. 73, 75; *AṢ* 24, 43.

[20] J. 74; cf. *AṢ* 39.

There are still quite a few other parallels or equivalents between R and *AṢ*. In the *Jawāhir*, al-Rayḥānī is not always reproducing his sources in full following their ordering, rather cuts and subjects the sentences he has chosen to an alphabetic system, so that it is difficult to detect any formal connection between dispersed items:

The introduction of *AṢ*: Beside the statement that it shares with the 'Persian sage' (*AṢ* 15:7–11 = J. 68:16–17), other mutual sentences with R are: *AṢ* 11:2 # 1326, 1462; *AṢ* 15:1–2 = R, p. 1.; *AṢ* 15:13–14 = *ĀF* 150:15–16).
'Persian sage' (*AṢ* 16-26; J. 68–74): *AṢ* 20:13–16 # 297; *AṢ* 21:1–3 # 297; *AṢ* 21:4–5 # 297; *AṢ* 21:7 # 1889; *AṢ* 22:11 # 397; *AṢ* 23:7 # 425; *AṢ* 24:4 # 2565; *AṢ* 24:7–8 # 131; *AṢ* 24:10–11 # 645; *AṢ* 26:13–17 # 1031.
ʿAnonymous' (*AṢ* 27–38 = J. 188–92): *AṢ* 23:3–5 # 859, 1190; *AṢ* 27:3 # 1678; *AṢ* 27:7–8 # 464; *AṢ* 27–28:14–2 # 225; *AṢ* 34:5 # 45; *AṢ* 34:8–9 # 1848; *AṢ* 34:16 # 1819.
'Persian counsel' (*AṢ* 39–50, 58–59 = J. 74–78): *AṢ* 43:15–16 # 151, 1739; *AṢ* 46:13–15 # 391, 1449; *AṢ* 47:14–16 # 1994; *AṢ* 50:2 # 640; *AṢ* 50:7 # 621; *AṢ* 50:8–9 # 1958.
Maxims extracted from *KD* (*AṢ* 52–60 = *KD*): *AṢ* 52:12 # 55; *AṢ* 53:9–11 # 217, 717, 1956; *AṢ* 54:2–3 # 430; *AṢ* 54:13–16 # 869; *AṢ* 55:10–11 # 1963, 2487; *AṢ* 57:8–10 # 1281.

Other quotations from *KD* in R can be listed (see Index; Ibn al-Muqaffaʿ). Al-Rayḥānī has made good use of this particular source. Gabrieli and ʿAbbās surmised that the adding of the maxims from *KD* to *AṢ* was an opportunistic act carried out by a copyist who wanted to secure a larger group of readers. This is not very likely. These *ḥikam*, mostly of a commonplace character, were neither unique, nor, without their accompanying fables, immediately recognizable as coming from the *KD*. A more plausible argument would be that in Ibn al-Muqaffaʿ's time, and even a generation or so after him, his books had still not reached the fame they acquired after their versifications by Abān al-Lāḥiqī (ca. 200/815) and successful imitations by Sahl b. Hārūn and others. The compiler of *AṢ* was fond of *KD* and saw it fit, perhaps for the first time, to dig out some wise sayings from that fabulous book and finish his own work with them.

The parallels listed above are sufficient to confirm that al-Rayḥānī was familiar with all the content and constituent parts of *AṢ*, and made use of a large number of its adages also in his Corpus. Is he to be considered as the originator of this book? These texts, in one way or another all translations from Middle Persian,[21] might have existed independently at an earlier date, or al-Rayḥānī himself could have translated them. The evidence connecting him with *AṢ* is overwhelming and points to his authorship, though his exact contribution cannot be decided any closer for the time being.

Miskawayh has left out the introduction of *AṢ*. This (*AṢ* 11–15) is a short encomium on Reason (*ʿaql*) and *adab* much in line with the introduction of *ĀK*. Every creature has needs; needs fulfill objectives, and there is a determined time and means for gratifying them. Man's ultimate goal is to secure a good life in this and the next world; this can be achieved by a sound Reason, the sign of which consists of seeing things with clarity, making decisions with insight, and following them with determination. Reason is recipient to *adab* by nature, and with *adab* it matures and grows. Just as a dry seed in the earth can take roots, grow, and manifest its potential only with the help of water, Reason in its repository in the mind (lit. *qalb* 'heart') is dormant without any sign of life and remains useless until it is cultured (watered) with *adab* which then wakes it to growth, life and fruitfulness. The gist of *adab* is in spoken word and style, and the gist of these is in learning, which reaches us completely from the past leaders, whether orally or in written form. Man cannot start a new branch of science or initiate anything new without relying upon what has been done and said by the great learned men of the past (*AṢ* 12 shares this view fully with *ĀK* 64).

The author or compiler of *AṢ* uses many interesting similes in his introductory comments: *ʿAql* needing *adab* to flourish is compared to a seed in the earth needing water to grow (*AṢ* 12, 15); a scholar at work is like a jeweler who polishes pearls to make rings and necklaces, and

[21] *EIr*, s.v. "al-Adab al-ṣaġīr," by Iḥsān ʿAbbās. Shaul Shaked has identified several passages of *al-Adab al-ṣaghīr* in the *Pahlavi Texts*; see his "From Iran to Islam: Notes on some themes in transition," *Jerusalem Studies in Arabic and Islam* 4 (1984), 32, n. 4; and 43, n. 10.

like a goldsmith who works with gold and silver, and like a bee that makes honey from flowers; that is to say, the raw material one needs is already present, coming from the past, one should only order and refine it. He has composed his work, therefore, using older written sources, with the hope that it would be helpful for cultivating and refining the hearts and minds, for sharpening the eyes of the intellect, tending contemplation and proper decision-making, and as a practical guide to gaining praiseworthy virtues and noble characteristics.

An overview and a few words about the translation

Perhaps as good a starting-point as any for a consideration of the rich, complex, and dispersed thought of al-Rayḥānī is to see what he himself thought that he was really trying to do, what the aim was which he constantly pursued in all his thinking, teaching, and writing. As he summed it up himself in the introduction to his *Jawāhir al-kilam*, it was to crystallize his life-experiences and learning and to delineate the righteous path of deliverance and perfection through the words of wisdom. This is a very vague and imprecise statement indeed. We get the impression that he deliberately avoids a detailed discussion of theoretical viewpoints on ethics and limits himself instead to making moral injunctions accessible to a greater public. This impression may, of course, be due to the fact that very little of his literary writings has survived. To try to reconstruct his system of ideas could in fact be contrary to what he had intended. Such an undertaking is superfluous at this level, but he did have a message, an ideal, and a form of practical morality that he believed at and preached. By attentively listening to what he has to say, we may come closer to his message that implies, at the very last stage, the pleasures of mind are nobler than those of the body. I am quite aware of the misleading temptation to try to make al-Rayḥānī appear more consistent than he may have been.

One can imagine an old gray-haired man of letters sitting in his study contemplating on the meaning of life and death, cherishing a nostalgic feeling of how he would live a new life if given another chance. In a constant dialogue with his conscience, he poses questions and offers answers about the positive and negative aspects in human

existence. The end result of this personal meditation is then turned into a profound testament, 'a compendium of rules of life' for a grown-up individual, to follow, irrespective of religious affiliation, wealth, social position, or rank. The archetype, the person epitomizing the statutes, the 'ideal man' can be a sultan, a *wālī*, a *qāḍī*, a scholar (*ālim, āqil, ḥakīm, labīb*), an *adīb*, a *ẓarīf*, or an ordinary man. All these categories of people are in possession of human faculties and potentials in degrees, which they should strive to sharpen the good in them and subdue the bad.

One can further imagine that while formulating his thoughts and choosing pungent sentences to fortify them, he had the epitome of a perfect man always in mind. He proceeds like a painter at work. With his hybrid maxims, he painstakingly sketches a meticulous portrait in rhyming prose of a well-educated, well-bred man, who enjoys living and is a pleasure for others to have him around. The beau ideal of a Persian prince, in full attainment of his physical and mental abilities, is the image propagated. He learns the series of constructive moral traits listed here by heart, and orients his everyday conduct to set a living-example of their realization. His learning and wisdom is accomplished only when he avoids the evils that plague the heart of men, and is capable and willing of teaching his insights to his fellow humans more by deeds than in words. Sole appreciation and approval of doctrines, no matter how lofty and brilliantly articulated, is no guarantee to the success of their message (e.g. # 498, 508, 1131).

Contrary to later Muslim philosophers and ethical theoreticians such as Miskawayh and Naṣīr al-Dīn al-Ṭūsī, al-Rayḥānī is not a system builder. He makes no attempt to frame a system of ethics, or give a deep exposition of any philosophical concepts. His teaching contemplated a way of life, a liberal and humanistic one we may say, rather than a philosophical scheme. The available specimens of his reflections are not delivered in a methodical, continuous, long and tedious analysis, rather in form of concise and aesthetically powerful maxims. What we have is a substantial catalogue of virtues and vices, but neither systematic nor formal. Nonetheless, they are characterized by a remarkable similarity in spirit and tone. The aphorisms delve on the rules that should govern man's body, thought and emotion, action and jest.

Al-Rayḥānī follows Socrates, Plato, and Aristotle in taking the virtues

to be central to a well-lived life. The virtues he takes into account have reference mostly to man's mundane life (few deal with man's spiritual world). Sentences are fashioned in connection with the human body parts, assigning to each member, internal or external, its appropriate characteristics and duties. External parts of the body from the head to the toes as well as the expressive power of the poses one makes all receive their share of attention with poignant apt remarks, teaching what they mean and how they should be interpreted. No aspect of man's appearance, dressing, behavior, thoughts or emotions is left out. The gray hair, the eyes, the ears, the face, the tongue, faculty of speech, the shoulders, the chest, bosom, stomach, eating and drinking, the sexual organs, the hands and feet, the heart, and lever, each is capable of harboring and performing good or causing havoc; so they must be meticulously observed and trained (# 904, 1193). Man is responsible for their proper conduct within limits outlined in what can be described as a non-religious moral system. The lion's share goes naturally to the tongue and the eyes: what to say or shun saying, to look at or turn away from, and their ties with what is hidden in the heart and mind (e.g. # 88, 273, 343, 1059).

Al-Rayḥānī's thought displays the three main aspects of Aristotelian ethics: 1. The distinction between perfections of character (ethical perfections), which consist in subordinating the unreasonable part of the soul (passion) to the rule of reason (e.g. # 32, 1601, 1876), and perfections of the intelligence, the higher activity of which consists of contemplation—either of truth or of God (e.g. # 1640, 1803). 2. This contemplation is accompanied with pleasure (joy), as is every unimpeded exercise of natural faculty (in this case, of intelligence) (e.g. # 1293, 1372, 2370). 3. Though happiness essentially depends on contemplation, external goods are to a certain extend indispensable (e.g. # 33, 41, 257).[22]

Al-Rayḥānī's presentation of ethics, though comparable with Aristotelian ethics in its fundamentals, is not that of a philosopher but that of an *adīb*. "The reason (*ʿaql*) of the *adīb* is not the earnestly

[22] *The Cambridge history of later Greek and early medieval philosophy*, Cambridge 1967, 50–51; from *NE*, x 8, 1178a.

searching and argumentative tool of the philosopher; it is rather a compound of good sense and insight into the nature of people and the ways of the world."[23] As an *adīb*, he spells out and interprets the proper measures to be taken in sundry situations and for people of all backgrounds and ranks, creating an idealized universe of moral values and understandable rules of conduct. What we have at our disposal is the wisdom and ponderings of a pragmatic mind at work. The end product contains vestiges of practical philosophy, true wisdom and moral wisdom, with aspects of political, economic and domestic intellectual thought. Faint traces of speculative philosophy can be detected here too (e.g. # 513, 1380, 1462), but these are sporadic and probably un-intentional. He does not intend to know or to pursue the true meaning of life. His was an ethical view that had the interest of the individual in focus in a healthy and justly organized society (e.g. # 945, 2349, 2439).

While the author is not trying to create a theory of Good and Evil, he has much to say of good and evil qualities in man. He imparts a definite plan, a vision for instructing his fellow humans to an ethically agreeable manner of private and social life. His observations revolve primarily around two poles: the 'self', where man's innate traits and the merits to acquire for their perfection take the center stage; and the self in connection with 'the other.' Man is first to know himself, to recognize his strengths and weaknesses, needs and emotions in order to improve and fortify them, and then prepare himself for right conduct in his social environment. Practical wisdom cannot be acquired solely by learning general rules. Man must also acquire, through practice, those deliberative, emotional, and social skills that enable him to put his general understanding of well-being into practice in ways that are suitable to each occasion. This encompasses his relationship with God, the sultan (caliph, *malik, wālī, amīr, wazīr*), the powerful, the learned, religious authorities, the members of his immediate family, wife (and or husband), children and parents, neighbors and relatives, friends and colleagues, and the ordinary people. Detailed are also man's concern about aging and sickness,

[23] Gustave E. von Grunebaum, *Medieval Islam. A study in cultural orientation*, Chicago 1946, 252; cites Y. 18.

poverty and wealth. Virtues and vices are singled out as essential parts of an all-round moral character, to be encouraged or discouraged. A virtual catalogue of socio-ethical decorum, a canon of propriety, an inventory of the character traits that a human being needs in order to live life at its best, is created that has its own proper diction, form and content.

As it can be expected, the Arabic technical terminology utilized by the later systematizers of theoretical ethics is already present here in abundance. *Jawāhir al-kilam*, a unique ethical treatise to be sure, belongs to that period of Islamic intellectual history in which theoretic and systematic discussion of ethics had not fully flourished yet. Nonetheless, it offers a wholly successful, though partial, analysis of human nature and psychology, its powers and limitations. Though no full treatment of vices and virtues comparable with the later detailed philosophical treatises on ethics, such as *Tahdhīb al-akhlāq* 'Refinement of character' by Yaḥyā b. ʿAdī (d. ca. 364/974), or a book of the same title by Miskawayh (d. 421/1030) is attempted, sufficiently enough material is offered to derive the contours of his ethical viewpoints on many issues related to man's internal characteristics, moral needs, and social life.

He seems to have had a precise notion of moral purity. He advocates an undistinguished appreciation of the good things of this world, prizes, honors, riches and pleasures (see his introduction, and # 1472, 2571). Few if any of his sayings can be characterized as humorous, pathetic or cynical. Few if any contain negative views about women. They mostly strike a high note: hymns in praise of wise speech, honesty, or on generosity. He has a true feeling for human life—both in its dignity and its weakness (e.g. # 822, 1225). In the current debate about the relative superiority of reason (*ʿaql*) or religious belief, he was an ardent advocate of the former (e.g. # 207, 344, 547). The proverbial sayings, old saws and adages, which encourage the principles of right conduct for a learned (*ʿālim*) and wise man (*ʿāqil*), are exceedingly exhaustive. Indeed *ʿaql* and *ʿilm* 'knowledge' are the most frequently used terms in his sentences. This incessantly praised *ʿilm*, which is never exemplified wholly and plainly, is, at any rate, not the *sharīʿa* or the religious law. His teachings belong more to the sphere of ethics than that of religion.

Al-Rayḥānī can be best described as a meliorist, committed to the

doctrine that the world may be made better by human effort, as well as an aesthete, who pursued and was devoted to beauty and beautiful (e.g. # 2496, 2497). He is a pious Muslim who encourages chastity (e.g. # 5, 1107, 1327), but not a guilt-ridden person in search of expiation. He urges readers to take advantage of life's fleeting opportunity to enjoy the beauty of nature (e.g. # 261, 1316, 2533), live a humane life, and provide for the life to come (e.g. # 902, 2425, 2432). Enjoyment of the lawful pleasures of this world is enjoined, but one is not to make this his goal to accumulate wealth (e.g. # 888, 1338, 2570), or immerse in a voluptuous life, concentrating on sensuous or sensual gratification (e.g. # 1230, 1623, 2474). Archetypal or ideal forms, Beauty, Truth, Goodness, always receive their due homage in his writing. He fulminates against the unjust, the miser, or the fool, but his words remain forever mellifluous and melodious.

Man's ultimate goal on earth is to attain perfection and happiness in this and the next world (e.g. # 420, 1107, 1191). Al-Rayḥānī never renounces the present world, but pays sufficient attention also to the future life. He advocates a worldly-wise balancing of competing desires. True, the spiritual, the permanent and everlasting life in the world to come is more essential, but to attain it, one should first organize his affairs successfully in this world (e.g. # 1105, 1884). He does not specifically share the idea that he who has no worthy worldly life will also experience the same in the next world. Only by leading a fulfilling and prosperous life on earth, man would be first in a position to hope for a better one in the next.

Man's aspiration is felicity, but what constitutes happiness and how can it be achieved? Good life is defined by way of man's perception of himself and his relationship with other human beings. Al-Rayḥānī does not share a Stoic conception of life that all men are by nature good. Man has a potential for good and bad (e.g. # 350, 764, 979). In principle he holds the idea, first put forward by Galen, that in respect of character the people are of three kinds, the good, the bad, and those neither good or bad (see the introduction of *Jawāhir*, and # 398, 402, 1336). Through 'learning' all men can rise up to the rank of 'king', who is, at a theoretical level, the personification of a perfect man. For al-Rayḥānī neither any philosopher or king, nor any prophet or *imām* is an exemplary model to be followed. Knowledge, and knowledge

alone (or let's say reason! Supremacy of reason is a cardinal point in his thinking; e.g. # 2086), is the final arbiter in all this. He was writing at a time when philosophy still had not spread its webs over Muslim minds. The later al-Fārābī's prescription of the perfect man was the ideal ruler who combined the best qualities both of the prophets and the philosophers. The Prophet may have been a perfect man, but his knowledge was based on God's revelation, thence inaccessible to the earthly human beings. Learning prevents the vices in man from finding expression, overshadows the evil side, enhances the desire for virtues, and so leads man towards an auspicious life. Erudition is the foremost means on this passage (e.g. # 12, 12, 28). Through proper guidance and good leadership, discipline and hard work, man can achieve well-being and arrive at the sublime rank of existence.

Happiness can be materialized here and now, but only persons of perfect moral quality can achieve it. The author goes to great length to mark the milestones of man's passage to happiness (e.g. # 420, 628, 1132). This consists of knowing the nature of man, his desires and fears, his place and function in the world, in relation to all creatures as well as to God, the Creator and the ultimate Arbiter. Considered a civic being, man's fortune depends on his wise, refined, and educated daily exchange with his associates, family, friends, neighbors, superiors and subordinates (e.g. # 999, 1196, 1874). Moderation in affairs is required: one should seek to reach equilibrium in fulfilling his needs and in all his undertakings (e.g. # 143, 815, 1165). The appropriate means in this endeavor is again knowledge (e.g. # 1830, 2469).

Conspicuous among the edifying morals constantly reoccurring are the sayings related to friends, friendship, and love. Next to becoming an expert in proverbs and wisdom, al-Rayḥānī had gained fame as a *ẓarīf*, with interest in the field of literary love, as seen in the inclusion of his opinion in an important symposium on love (e.g. # 2493). As in other fields, we cannot expect a fully developed theory or concept of love on his part here: only a series of disparate statements on classes of friends and profane love, more on friendship than on love among men and women, the traditional topic of love. Al-Rayḥānī is one of those *ḥakīm*s who share the view that love takes place on the basis of likeness (*tajānus*), and that its extent depends on resemblance and similarity (*tashākul*) (e.g. # 544, 1321, 2036). Love has no choice, when

it happens, then it does not matter how the beloved looks like or who he is, that is why one says: Love is blind (e.g. # 506).

We know that the *Ethics* of Aristotle, most probably the Nicomachean, as well as the commentaries of Porphyry and Themistius, were first translated into Arabic by Isḥāq b. Ḥunayn (d. 296/908), or according to al-Qifṭī, in the case of the text with Porphyry's commentary, by Ḥunayn b. Isḥāq (d. 260/873).[24] This relegates the translation of the *Nicomachean Ethics* (*NE*) to after the lifetime of al-Rayḥānī. However, with respect to the Aristotelian concept of the mean, the definition of vices in terms of deficiencies and excesses of virtues, was already known in Middle Persian literature and from there it was incorporated into the *Kalīla wa-Dimna* (p. 24). This means that the *NE* had been known at the latest to Ibn al-Muqaffaʿ (d. ca. 142/759), and thus to al-Rayḥānī. Earlier, in the Sasanian period, Zoroastrian intellectuals had sought to integrate Aristotle's triple-concept (virtue plus its two vices) into their dualistic worldview of good and evil with only moderate success.[25] Considering that Plato's four cardinal virtues (Wisdom, Courage, Temperance, Justice) and their subdivisions were known to the author or translator of the *KD*, we may assume that they were also accessible to al-Rayḥānī, though no treatment of virtues as means can be found in his remaining sentences. Al-Rayḥānī's ethical views touch on the Platonic moral domain only.

The philosopher Miskawayh treats the topic of *maḥabba*, which stands for the Greek φιλία, in the framework of his discussion of the Aristotelian notion of the mean, but includes also elements not found in the *NE*. For Miskawayh (*Tahdhīb* 137) *ṣadāqa*, a species of *maḥabba*, means 'friendship' but in a more specific sense; it is love (*mawadda*) in its very essence and cannot exist between many people, as *maḥabba* can. This distinction between *maḥabba* and *ṣadāqa* is not Aristotelian. Hence in later Arabic translations of Aristotle *ṣadāqa* and *maḥabba* are used indiscriminately for the Greek *philia*. Walzer proposed ἀγάπη as the Greek equivalent for Miskawayh's *mawadda* 'affection'.[26] *ʿIshq*

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[24] Miskawayh, *Tahdhīb al-akhlāq*, tr. Zurayk 199. See also A. J. Arberry, "The Nicomachean ethics in Arabic," *BSOAS* 17 (1955), 1–9; D. M. Dunlop, "The Nicomachean Ethics in Arabic, Books i–vi," *Oriens* 15 (1962), 518–36.

[25] Sh. Shaked, "Paymān," in *Transition periods in Iranian history*, 217–40.

[26] R. Walzer, "Some aspects of Miskawaih's Tahdhīb al-akhlāq," 227.

(Ἔρως) has still a narrower range than *ṣadāqa*, because it can take place only between two persons. It is defined as excess, or rather intensity of *maḥabba*. This is Aristotelian "Love is a sort of excess of feeling."[27]

Miskawayh further divides *ṣadāqa*, or the forms of friendly relationship, into four parts: friendship based on pleasure (*ladhdha*), on gain (*nāfiʿ*), on good (*khayr*), or on a combination of two or three of them. The *maḥabba* of the first kind is established quickly and dissolves quickly, because pleasure changes quickly. The *maḥabba* incited by gain is achieved slowly, but dissolves quickly. The *maḥabba* based on the good is produced quickly but dissolves slowly.[28] A partial but certainly similar division can be found in R, where we have "The friendship of the virtuous is prompt in connecting, slow in disconnecting; the friendship of the wretched ignorant is slow in confirmation, prompt in dissolution" (# 869). Al-Rayḥānī seems to have culled this sentence from *KD* (p. 182). Since the division itself is originally Aristotelian (*NE* 1155b), this may be regarded as another support, next to the notion of the mean, for the existence of elements from *NE* in *KD*.

A few words about the translation: Proverbs and wisdom sayings are generally loved for their conciseness, internal rhyming, melodiousness, and easy to remember structures. Logical sharpness and balanced harmony of the proverbs has guaranteed their *Fortleben* over centuries. To become even more appealing to listeners and readers, they freely take advantage of the literary means applied in poetry such as assonance, consonance, alliteration, anaphora, similes, and so forth. As such they occupy a special place between straightforward prose and poetry, a fact that makes their rendering into another language very tricky. To take the rhyme away from a maxim is similar to unclothing it and taking its charm away. Just as in poetry, rarely can a translator of foreign proverbs claim to have delivered the power and the beauty of their originals.

The nature of the sentences is such that the translator can seldom be satisfied with his own renderings. I was incessantly entangled with varying my formulations and not infrequently making entirely new versions of certain sentences. It is this elasticity of the proverbs

[27] J. N. Bell, *Love Theory* 162.

[28] *Tahdhīb* 136; al-Rāghib, *Fī ādāb* 48.

which gives rise to fully different translations by different authors. Let us take an example to see how scholars can differ in rendering a rather simple Arabic adage into English. The saying: *Wa-inna khayr al-umūr al-wasaṭ* (cf. # 1660.1; and its variants) has been translated as: 1—"The best of affairs, or actions, or cases are such of them as are between two extremes" (Lane 607, 2941); 2—"The best actions are always those which are means" (Fakhrī 160, n. 8); 3—"The best way is modus vivendi" (Shivtiel 60); 4—"Of all things, those in the middle are best" (Levy, *Qābūsnāma* 40); 5—"The best of everything is its middle" (Alon, *Socrates* 78); 6—"The virtue of affairs (lies in taking) the middle (course)" (Frayha, I, 294); 7—"In everything observe the golden mean" (*Maxims of ʿAli* 64); 8—"The golden mean (is best)" (Haïm 41, 187); and a host of others such as "Be moderate, for moderation is good," or "A middle course is best," or "Neither extreme is good," or "The best part of anything (or any affair) is the middle of it." For this, the English already has: "Happy medium," or "Golden mean," or "Moderation in all things." These are all more recent adaptations of the Latin: "There is measure (= moderation) in all things" (*CDP*, 184). In cases such as this, whenever I could think of relevant common English proverbs or proverbial phrases, I simply added them, occasionally even without documentation, but marked as (E). These may be taken as additional or alternative translations of relevant sentences: "Money talks" (E); "A bad thing never dies" (E).

Some sayings are naturally prone to interpretations and this influences the rendering dramatically. لاترى الجاهل إلا مفرطا أو مفرطا: *lā tarā al-jāhila illā mufarriṭan aw mufriṭan*. Lane translates: "You will not see the ignorant otherwise than exceeding the due bounds in what he does or falling short of what he ought therein" (Lane 2378). The rendering is accurate and sound, but how could it transmit any feeling of the precision, melody, rhyming, and the ambiguity of the original to the English reader? Above all, it is at least three times longer, and as a maxim it does not convey anything particular in its message. I would opt for a phrase a little less precise but more pungent like: "The ignorant is either prodigal or frugal." Of course one cannot always succeed in coming up with concise and satisfactory parallels. In any case, every care is taken not to go to extremes in the choice of diction and in interpreting single maxims standing in isolation.

The translation I have offered is only one among many possibilities. It was done originally for the purpose of ascertaining the proper reading and understanding of the sentences. Sometimes by just going over a piece of classical Arabic text cursorily, one thinks to have understood the message, but upon attempting to relate the meaning it becomes evident that something more subtle and intricate is hidden behind the simple sounding words. Very often it is the initial sense of ambiguity and its later resolving that leaves a powerful impact on the reader. For the same reason of better comprehending, and because the manuscript is generously vocalized, I chose to vocalize the text completely, though under this set condition even some clearly unnecessary cases have been vocalized too. It was my intention to keep a distinction between the original and the documentation offered for it by leaving the latter un-vocalized, but in practice this did not work either. So I am fully aware that some readers may find this aspect excessive.

Still another issue related to the edition of the text to be considered is the proper reading and vocalization of certain words which sometimes a slight modification in them changes their intended meaning radically: Thus تواضع المرء يكرمه "Modesty ennobles the man," could be read تواضع المرء بكرمه "Modesty comes from nobility."[29] Perhaps these two sentences were originally only one and the variation was introduced while the last word offered the opportunity for some playful alteration.

The edition of the text is based on a single manuscript both in the case of *Jawāhir al-kilam* as well as the extracts made by al-Maghribī. As a result the *apparatus criticus* contains few actual variants and it has been limited to the documentation of the contents in the literature. The independence of sentences from one another allows one to treat each as a unique piece by itself, so that the related material could be placed directly underneath it. In a few cases, the documentation has grown out of proportion, due to the intended studies to be carried on them, disrupting the natural flow of the text. It was decided to go along with this nuisance instead of eliminating them, for they can form the

[29] M. H. L. Fleischer, *Nathr al-laʾālī* 32.

Grundlage for further studies on individual items. In general, however, the evidence is limited to the obvious parallels and equivalents.

The literature I have checked thoroughly include all the Arabic proverb collections from the earliest to the time of al-Maydānī and al-Zamakhsharī, and most of the classical *adab*-anthologies (e.g. al-Jāḥiẓ' works, Ibn Qutayba's *ʿUyūn al-akhbār*, Ibn Abd Rabbih's *al-Iqd al-farīd*, etc.) up to the end of the ʿAbbāsid period, as listed in the bibliography. However, I should concede that now, after finishing the edition and translation of the *Jawāhir al-kilam* and becoming more deeply familiar with its contents, if I go over the same matterial again, I would certainly find more new corresponding pieces than the first round. The majority of our *ḥikam* have their counterparts also in poetry, which is in no way less significant in storing wisdom. Here too I have restricted myself to quoting only the most obvious cases. Parallels brought in from Persian literature are more accidental than the result of a deliberate search. Only by coming across a relevant Persian saying by chance in my readings, or recalling it in my memory, I noted it, and never examined any text in detail. To document the Persian strand would have expanded the scope of this book even much larger than it already is. It is common knowledge that the New Persian literature especially in the domain of moralia is dependent on Arabic written sources, which in turn go back largely to Middle Persian originals. Charles-Henri de Fouchécour offers a good study and overview of this process.[30]

References found in the literature are of two kinds. Some are exact parallels (allowing for insignificant differences); these are cited immediately in front of the sentences, or when too many, at the bottom of the page. Others are equivalents or analogues; these are reproduced in full to make comparison between them possible. In this way the reader can vividly see and follow the borrowings among authors or copyists who were often literary men themselves, and determine the extent of personal influence they exercised on their sources. Arabic half-verses as well as the individuals to whom the sentences are ascribed are put in "…".

[30] See his *Moralia. Les notions morales dans la littérature persane du 3ᵉ/9ᵉ au 7ᵉ/13ᵉ siècle*, Paris 1986.

Al-Rayḥānī was a forerunner of many later authors on *adab*. His maxims, taken in large samples, make monotonous reading, but he was undoubtedly a supreme master of his chosen medium. His fame rests on his brilliant sallies of artificial wit. His language is as simple and as formidable at the same time (the language serves a dual function: every relatively educated reader should understand and appreciate it to the extent of his level of knowledge and understanding). He was a virtuoso. His technical virtuosity is dazzling to the extreme; no other author in the field has shown a greater choosing and combining dexterity. Few writers have coined more aphorisms than al-Rayḥānī.

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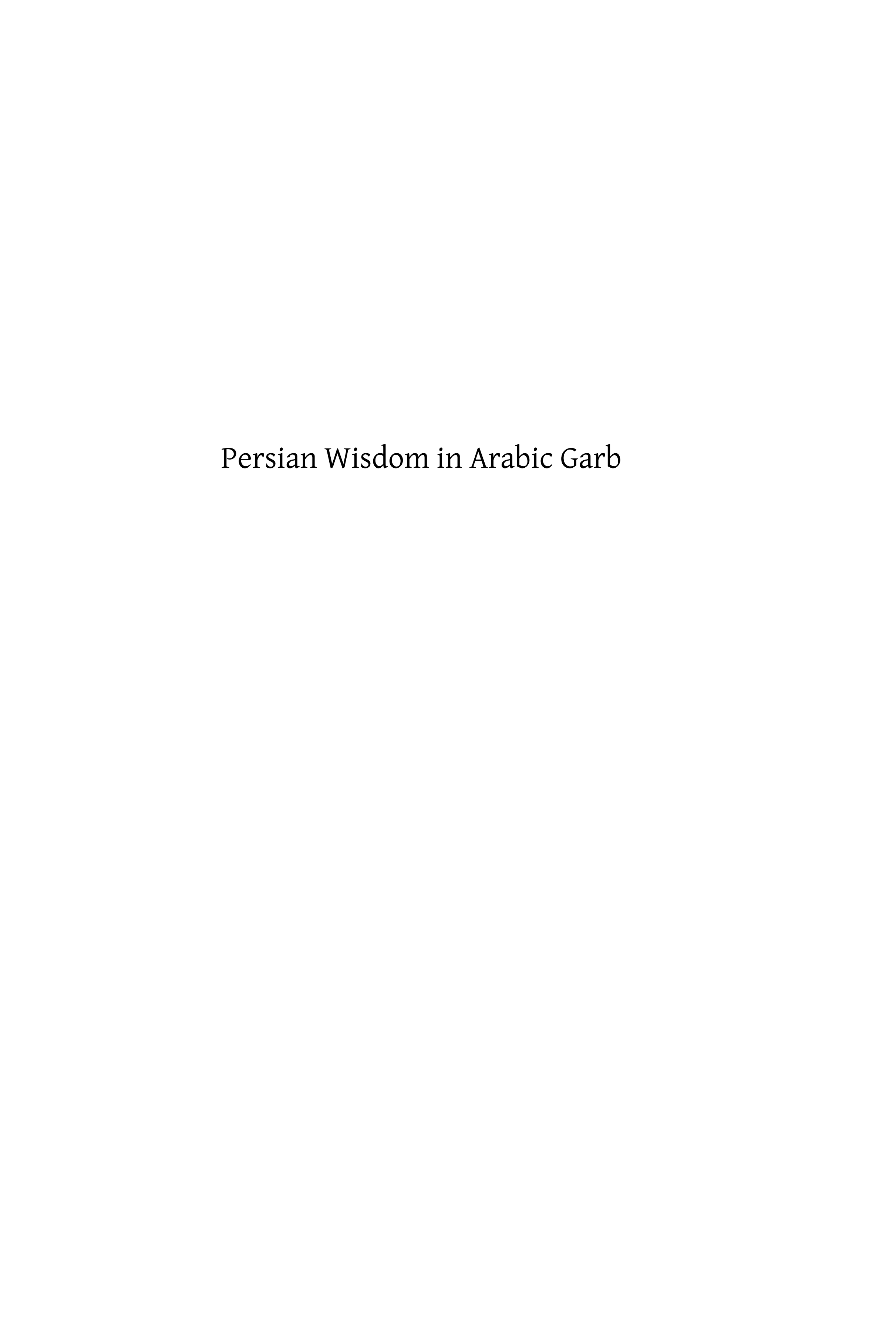
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Text and Studies

Edited by

H. Daiber

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ʿAlī b. ʿUbayda al-Rayḥānī (D. 219/834) and his *Jawāhir al-kilam wa-farāʾid al-ḥikam*

Volume Two

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Mohsen Zakeri



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Arabic Texts and Translations

VOLUME II

ARABIC TEXTS AND TRANSLATIONS

ABBREVIATIONS

اص	إبن أبي الأصيبعة، عيون الأنباء
الأغاني	أبو الفرج الإصبهاني، كتاب الأغاني
بهجة	إبن عبد البر، بهجة المجالس
تذكرة	إبن حمدون، تذكرة
عقد	إبن عبدربه، عقد الفريد
كوبرلي	Mecmua Köprülü Mehmet Paşa, 1608
جا	إبن مسكويه، جاويدان‌خرد
ح	الأنصاري، آداب الفلاسفة (منسوب إلى حنين بن إسحاق)
ش	شهرازوري، نزهة الأرواح
ش/ن	إبن أبي الحديد، شرح نهج البلاغة
صغ	إبن المقفع، الأدب الصغير
مب	المبشر إبن فاتك، مختار الحكم
مع	إبن المعتز، الآداب
كل	كليلة ودمنة
كب	إبن المقفع، الأدب الكبير
مج	إبن دريد، المجتنى
ن	الشريف الرضي، نهج البلاغة
؏	(Gives the number of quoted sentences (= *raqam*)
=؏	Means "Compare with the sentence in the Corpus"
فرايتاج	Freytag
قابوس	كيكاوس بن اسكندر، قابوسنامه
لازار	Lazard

I. جَوَاهِرُ الكِلَمِ وَفَرَائِدُ الحِكَمِ

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَبِهِ العَوْنُ.
الحَمْدُ لِلَّهِ المَلِكِ القَاهِرِ الأَعْظَمِ ذِي السُّلْطَانِ البَاقِي الأَدْوَمِ، المُحْكِمِ لِمَصنُوعَاتِهِ بِمَا أَتْقَنَ وَأَبْرَمَ، الَّذِي خَلَقَ مَنْ يَفْهَمُ [......؟] لا يَعْلَمُ،[1] وَنَبَّهَنا إِلَى دَرَكِ الصَّوَابِ بِمَا أَلْهَمَ، وَجعَلَ العَقْلَ دَلِيلًا لَنَا إِلَى المَقْصَدِ الأَقْوَم، وَغَمَرَنَا بِجَزِيلِ مَا [تَفَضَّلَ] بِهِ عَلَيْنَا، وَأَنْعَمَ وَشَرَّفَنَا بِالإِسْلامِ عَلَى سَائِرِ الأُمَم، وَهَدَانَا بِرَسُولِهِ مُحَمَّدٍ الأَفْضَلِ الأَكْرَمِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ الطَّاهِرِينَ أُولِي الفَضَائِلِ وَالحِكَمِ، وَسَلَّمَ وَكَرَّمَ وَشَرَّفَ وَعَظَّمَ. أَمَّا بَعدُ.
فَلَمَّا كَانَ النَّاسُ ضَرْبَيْنِ فَهِمٌ وَغَيْرُ فَهِمٍ فَإِمَّا غَيرُ الفَهِمِ فَهُوَ الَّذِي لا يَفْهَمُ مِنْ نَفسِهِ وَلا يَفْهَمُ ٢إِذا فَهَّمَهُ غَيرُهُ وَهَذَا كَمَا قَالَ بَعضُ الحُكَمَاءِ: هُوَ العَطَبُ. وَهُوَ الَّذِي لا يَنفَعُ فِيهِ الوَعْظُ وَلا يَنْجَعُ فِيهِ التَّعْلِيمُ. وَالنَّاسُ فِي الذَّكَاءِ وَالدِّينِ إِمَّا فَائِقُ الطَّبْعِ وَمُدرِكٌ فِي الغَايَةِ [٢] إِذَا عَلِمَ البِدَايَاتِ ٱجْتَرَى بِالإِشَارَةِ وَٱكْتَفَى بِالتَّلْوِيحِ فَأَدْرَكَ بِخَاطِرِهِ المُسْتَغْلَقَ وَٱسْتَخْرَجَ بِذَكَائِهِ المُسْتَصْعَبَ وَمَنْ هَذِهِ صِفَتُهُ آحَادٌ فِي النَّاسِ وَأَفْرَادٌ فِي الأَعْصَارِ وَهٰؤُلاءِ أَيْضاً لا يَحْتَاجُونَ إِلَى وَعْظٍ وَلا يَفْتَقِرُونَ إِلَىتَنْبِيهٍ. وَإِمَّا فَهِمٌ مُتَوَسِّطُ الحَالِ يَفهَمُ تَارَةً وَيَقِفُ الأَمْرُ عَلَيْهِ تَارَةً وَيَجْرِي فِي فَنٍّ وَيَقِفُ فِي فَنٍّ آخَرَ وَعَلَى هَذَا أَكْثَرُ النَّاسِ. وَكَانَ مَعَ ذَلِكَ النِّسْيَانُ لا يَعْرَى مِنهُ البَشَرُ ،سِيمَا مَعَ كَثْرَةِ ٱلاشْتِغَالِ بِالمَعَايِشِ وَدَوَامِ العَوَائِقِ بِالأَهْلِ وَالوَلَدِ مَعَ مَا يَتَجَدَّدُ مِنَ الحَوَادِثِ الطَّارِيَةِ إِمَّا مِنَ الأَفْرَاحِ المُلْهِيةِ وَإِمَّا مِنَ الأَتْرَاحِ المُدْهِشَةِ وَإِمَّا مِنَ الغَضَبِ وَالغَيْظِ المُعْمِيَيْنِ لِعَيْنِ البَصِيرَةِ الحَاجِبَيْنِ عَنْ كُلِّ فَضِيلَةٍ وَإِمَّا مِنِ ٱلاسْتِمْرَارِ عَلَى العَادَاتِ المُرْدِيَةِ. فَٱحْتَاجَ النَّاسُ لأَجْلِ ذَلِكَ إِلَى الوَصَايَا وَٱفْتَقَرُوا إِلَى التَّنْبِيهِ لِيَسْتَفِيقُوا مِنْ سَنَةِ الغَفْلَةِ إِلَى مَعْرِفَةِ مَا لَيْسَ مَعْرِفَتُهُ عِندَهُمْ وَلِيَرْجِعُوا [٣]

[1] One or two words are missing here. This is apparently a reference to the Quranic verses:

- ﴿عَلَّمَ الإِنْسَانَ مَا لَمْ يَعْلَمْ﴾ (قرآن، ٩٦: ٥). "Taught man what he knew not."
- ﴿خَلَقَ الإِنسَانَ، عَلَّمَهُ البَيَانَ.﴾ (قرآن، ٥٥: ٣-٤). "Created man, taught him speech."

I. THE JEWELS OF SPEECH AND THE PEARLS OF WISDOM

In the name of God, the Merciful, the Compassionate, from Whom help comes. Praise be to God, the Paramount and Supreme Monarch, the Possessor of the enduring and long lasting sovereignty, the Strengthener of His works by perfecting and confirming; the One Who created those who understand [the…?] what they do not know, Who called our attention to the attainment of the Right with that which inspires it, Who made Reason a guide to the sounder destination, Who bestowed us lavishly with His grace, blessed and honored us with Islam, and so raised us above other nations; Who gifted us with His apostle Muḥammad, the Meritorious, the Honorable; God bless him, his descendants, the pure, the embodiments of merit and wisdom; Grant them peace, honor, distinction and magnificence. And now:

Indeed people are of two kinds, quick-witted and slow-witted. As for the slow-witted, he is one who does not understand by himself, and would not understand when taught by others; "He is a wreck," as the wise say. To him admonition is of no use and teaching of no avail. With respect to acumen and faith,[2] the people are either of a superior intelligence and rationale, or quick-witted of a medium range. The former, when informed of the fundamentals, set about with only a hint, are satisfied with a signal, grasp the ambiguous with their mind, and solve the complex with their acumen. Those fitting this description are few among people and rare in each age; they do not need any admonition and are in no want of warning. The latter understand sometimes and fail at other times, progress in one field and halt at another. Most people are of this sort.

Moreover, mankind is not void of forgetfulness, in particular when hard pressed by earning a livelihood and continual afflictions on family and children. To these are added the recurring biting events, whether of festive celebrations or grievous surprises, or of anger and rage—the two emotions that blind the insight and conceal every merit—, and man's persistence in ruinous habits. Because of these factors, people are in need of spiritual testaments and in want of warnings so as to convalesce from the barrenness of negligence to the knowledge of what they do not know, and to return from the path of forgetfulness to what they knew but forgot.

[2] Better perhaps to read *dhihn*, 'intelligence' instead of *dīn.*

مِنْ طَرِيقِ السَّهْوِ إِلَى مَا نَسُوهُ مِمَّا كَانَ مَعَهُم فَتَتَهَذَّبُ بِذَلِكَ خَلائِقُهُمْ وَتَسْتَقِيمُ طَرَائِقُهُمْ وَتَتَمَيَّزُ لَهُم سُبُلُ الصَّوَابِ وَيَتَبَيَّنُ عِندَهُمْ مَا أَخْفَاهُ الهَوَى أَوْ سَتَرَهُ الغَضَبُ أَوْ حَجَبَ عَنهُ سُوءُ ٱلاعتِيَادِ. فَكَانَتِ المَوَاعِظُ وَالآدَابُ لِهَذَا السَّبَبِ أَعْظَمَ رَادِعٍ عَنْ رَذِيلَةٍ وَأَكْبَرَ مُحَرِّكٍ إِلَى فَضِيلَةٍ. وَلَقَدْ وَجَدْتُ ذَلِكَ بِالتَّجْرِبَةِ فِي نَفسِي وَذَلِكَ أَنَّهُ كَانَ مَعِي فِي بِدَايَةِ أَمْرِي جِدَّةُ الشَّبَابِ وَجِدَّةُ أَصْحَابِ السُّيُوفِ وَحِدَّةُ المُبتَدِيينَ فِي العِلْمِ. فَكَانَ يَحْصُلُ مِنْ مَجْمُوعِ ذَلِكَ مُحَرِّكٌ لِي إِلَى ٱلانْتِصَارِ عِندَ الغَضَبِ شَدِيدٌ وَمُقْلِقٌ إِلَى التَّشَفِي كَبِيرٌ حَتَّى نَظَرْتُ فِي بَعضِ الكُتُبِ فَوَجَدْتُ فِيهِ أَبْيَاتاً لِبَعْضِ الشُّعَرَاءِ:

مَتَى تُرِدِ الشِّفَاءَ لِكُلِّ غَيْظٍ * تَكُنْ مِمَّنْ يَغِيظُكَ فِي ازْدِيَادِ
مَتَى لَمْ تَتَّسِعْ أَخْلاقُ قَوْمٍ * يَضِقْ بِهِم الفَسِيحُ مِنَ البِلادِ
إِذَا مَا المَرْءُ لَمْ يُولَدْ لَبِيباً * فَلَيْسَ اللُّبُّ عَنْ قِدَمِ الوِلادِ.[3] [٤]

فَأَعْجَبَتْنِي هَذِهِ الأَبْيَاتُ وَأَطْرَبَتْنِي وَحَمَلَنِي ذَلِكَ عَلَى حِفْظِهَا وَتِكْرَارِ ٱنْشَادِهَا فَكُنْتُ أُنْشِدُهَا لَيْلاً وَنَهَاراً وَفَارِغاً وَمَشْغُولاً فَإِذَا عَرَضَ لِي غَضَبٌ ذَكَرْتُهَا وَٱنْشَدْتُهَا عَلَى عَادَتِي فَتَكَسِرُ مَا فِيِنَفسِي مِنَ التَّشَيُّطِ وَتُحْجِمُ عَنِ الإِقْدَامِ وَالتوَرُّطِ وَتُسَهِّلُ عَلَيَّ الإِغْضَاءَ وَالتَّحَلُّمَ فَٱنْتَفَعْتُ بِهَا نَفْعًا عَظِيمًا وَإِلَى الآنَ.

وَكَانَ يُقْلِقُنِي وَيُرْمِضُنِي مُتَجَدِّدُ أَفْعَالٍ ضَارَّةٍ لِي مِمَّنْ كُنْتُ مُحْسِناً إِلَيْهِ وَلِي يَدٌ سَالِفَةٌ عِندَهُ أَوْ إِعْرَاضٌ مِنهُ عَنى فِي وَقْتِ حَاجَتِي إِلَيْهِ حَتّى وَقَفْتُ عَلَى وَصِيَّةٍ مِنْ وَصَايَا بَعْضِ العُلَمَاءِ وَهِي:

[3] ١- إِذَا لَمْ تَتَّسِعْ أَخْلاقُ قَوْمٍ * تَضِيقُ بِهِم فَسِيحَاتُ البِلادِ إِذَا مَا المَرْءُ لَمْ يُخْلَقْ لَبِيباً * فَلَيْسَ اللُّبُّ عَنْ قِدَمِ الوِلادِ. (الماوردي، أدب الدنيا، ٢٢١).

٢- مَتَى تَرِدِ الشِّفَاءَ بِكُلِّ غَيْظٍ * تَكنْ مِمَّا يغِيْظُكَ فِي ٱزْدِيَادِ. (بهجة، ١: ٣٧٥ "أنشدَ ثعلب"؛ الراغب، محاضرات، ١: ٢٢٤، ٢٢٧ "يَضيقُ بِهَا").

Al-Rāghib once gives the first line anonymously (I, 224), and once the first two lines (I, 227). Ibn ʿAbd al-Barr has the first line, reported by Thaʿlab (200–291/815–903) who was born in Baghdad and died there.

In this way their character will be rectified, their manners and behavior will become correct, the right paths will be marked for them, and that which lust has kept hidden and anger has covered, or bad habit has obscured becomes evident to them. Therefore admonitions and *enseignements* are the supreme deterrents from vice, and the greatest incentives towards merits. I have found this in my own experience, in that:

Early on in my profession, I was affected by the novelty of youth, the novelty of people of the sword, and the keenness of novices in science. A combination of these would move me to seek victory whenever angry, and work as an inciter to satisfy my thirst for revenge, until I happened on a certain book and found these verses by a poet in it:

> When you want to be protected from every rage, stay aloof from whoever enrages you;
> When a people's morals do not expand wide, then the most spacious of lands becomes too narrow for them;
> If one is not born intelligent, so what? Intelligence is not dependant on birth. [4]

These verses astonished me and filled me with delight, and this induced me to memorize and recite them. I kept reciting them day and night, in leisure and when busy; and whenever anger befell me, I recalled and recited them as it was my habit, and lo, all the rage that I felt would shatter, and it would shrink from boldness and entanglement, and facilitate condonation and tolerance on my part. Thence I have been benefited by this poem tremendously until now.

I used to become disturbed and grieved by the recurring harmful behavior towards me of those I had been very nice to and had rendered much favor in the past, or by their turning away from me when I needed something from them, until I came across the testament of a learned man, that reads:

اِطْرَحْ عَنْ نَفسِكَ العِنَايَةَ بِطَلَبِ الوَفاءِ مِنَ النَّاسِ وَتَعَلُّقَ قَلبِكَ بِحِفَاظِهِم لِعَهْدِكَ إِنْ كَبَا بِكَ دَهْرٌ أَوْ عَثَرَتْ بِكَ الأَيَّامُ. فَقَدْ صَرَّحُوا بِاليَأسِ مِنْ ذَلِك لِمَنْ حَسُنَ ظَنُّهُ لَهُمْ قَبْلَكَ فَاْحْسِمْ هَذَا الرَّجَاءَ مِنْكَ وَكَذِّبْ ظَنَّكَ إِنْ ضَمِنَهُ لَكَ عَنْهُمْ. فَإِنَّ الحَزْمَ مَا وَصَفْتُهُ لَكَ مِنْهُمْ [٥] وَبِالحِرِّي أَنْ لا تَمُوتَ أَسَفاً عِندَ إعرَاضِهِم عَنْكَ وَإِفرَادِهِم إِيَّاكَ بِهَمِّكَ (= ﴿١٦٧، ٢١١٣؛ جا- ٨٤). فَاطَّرَحْتُ طَلَبَالوَفَاءِ مِنَ النَّاسِ فَأَرَحْتُ قَلْبِي مِنْهُمْ بِاليَأْسِ وَأَزَلْتُ ٱلاكْتِرَاثَ بِمَا يَكُونُ مِنهُمْ وَأَخَذْتُ مِنهُمْ عَفْوَهُمْ وَتَحَلَّيْتُ عَن طَلَبِ ما لا أَجِدُهُ عِنْدَهُم.

وَكَذَلِكَ ٱنْتَفَعْتُ بِالوُقُوفِ عَلَى مَا وَصىَّ بِهِ بَعْضُ أَهْلِ العِلْمِ فِي المَصَائِبِ. فَقَالَ: المُصِيبَةُ وَاحِدَةٌ وَإِنْ جَزِعَ مِنهَا صَاحِبُهَا كَانَتْ لَهُ مُصِيبَتَيْنِ (=﴿ ١٣٩، ١٨٩) يَعنِي المُصِيبَةُ الحَادِثَةُ وَالمُصِيبَةُ بِفَقْدِ الصَّبْرِ، فَصَبَّرَنِي ذَلِكَ عِندَ الحَادِثِ المُؤْلِمِ وَمَنَعَنِي مِنَ الجَزَعِ المَكْرُوهِ وَثَبَّتَ جَأشِي قَلِيلاً. وَكَذَلِكَ عَظُمَ ٱنْتِفَاعِي وَوَافَقَ مَا فِي طِبَاعِي قَوْلُ بَعضِ الحُكَمَاءِ: الرِّشْوَةُ تُعْمِي الجَاهِلَ وَتُعَوِّرُ الحَكِيمَ،[4]

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[4] ١ - الرِّشْوَةُ تُعْمِي عَيْنَ الحَكِيمِ فَكَيْفَ عَيْنَ الحَكِيمِ. (اليعقوبي، تمثيل، ٦٤٨) .
The bride blinds the judge's eye.

٢- الرِّشْوَةُ تُعْمِي عَيْنَ الحَكِيمِ فَكَيْفَ عَيْنَ الجَاهِلِ؟ (الثعالبي، تمثيل، ١٤ "في الإنجيل").
"The bribe blinds the eye of the wise, how much more [it blinds] the eye of the fool." (Kassis 215 n. 470).

٣- الرِّشْوَةُ تُعمِي عُيُونَ الحُكَّامِ. (اليعقوبي، تأريخ، ١: ٤٤).
٤- الرِّشْوَةُ تُعَوِّرُ عَيْنَ الحَكِيمِ. (القاضي وكيع، أخبار القضاة، ١: ٥٥).
٥- الرِّشْوَةُ تَشِينُ العُمَّالَ، وَالطَّمَعُ يُفسِدُ الأَعْمَالَ. (الصغاني، فرائد، ٥٨).
٦- الرِّشْوَةُ رِشَاءُ الحَاجَةِ. (الثعالبي، ثمار، ٦٧٥، وتمثيل، ٤٦٨؛ الجرجاني، كنايات، ١٣٧؛ الطرطوشي، سراج، ١٢٥؛ العاملي، كشكول، ٧٢٧).
٧- هذه الرشوةُ أخذها يَطْمِسُ البصرَ ويَطْبَعُ القلبَ. (القاضي وكيع، أخبار القضاة، ١: ٥٥).
٨- الهَدِيَّةُ تُعمِي وَتُصِمُّ. (الطرطوشي، سراج، ١٢٥). Presents blind and deafen.
9– "Extortion turns a wise man into a fool, and a bribe corrupts the heart." (The Bible, Ecc. vii. 7).
10– Bribes will enter without knocking. (E) 11– "A golden key can open any door." (*CDP*, 116).

'Fling away any expectations of fidelity from people, and discard the desire of your heart for their keeping promises, in case destiny trips you, or the days of Time stumble you. In fact the relinquishing of this has been recommended to those before you who have held good opinions of people; so give up this hope and hold your mind for a liar when it pledges for them. Verily this is precaution [5], and by God, you shall not die in sorrow for their turning away and leaving you alone with your concerns.'

Hence I flung away the expectation of fidelity from people, and comforted my heart with relinquishment, dropped all concern about what they may do, pardoned them, and freed myself from seeking what I could not find in them.

In a similar way I benefited by coming upon a testament made by one of the learned pertaining to times of misfortune. He said: 'A misfortune is one, but if the unfortunate becomes agitated, then it becomes two;' that is, the misfortune itself and the misfortune caused by lack of patience. This consoled me whenever painful events happened, prevented me from discomforting impatience, and calmed me to a certain extent. Similarly I took great benefit by the saying of one of the sages that happened to be in agreement with what I thought: 'The bribe blinds the ignorant and makes the wise one-eyed,

ٱحْذَرْ قَبُولَهَا فَإِنَّهُ يُدْفَعُ فِيهَا القَدْرُ اليَسِيرُ وَيُطلَبُ عَنهَا الخَطَرُ العَظِيمُ مِنَ البَيعِ بِهَا الدِّينَ وَإِفْسَادِ الحَالِ فِي المَعِيشَةِ وَإِسَاءَةِ القَالَةِ فِي النَّاسِ. فَتَأَدَّبْتُ بِذَلِكَ وَجَرَيْتُ عَلَى عَادَتِي فِيهِ وَقَوَّيْتُ فِي نَفسِي البُعْدَ [٦] مِنهُ.

وَكُنْتُ إِذَا وَقَفْتُ عَلَى أَخْبَارِ الزُّهَّادِ وَذَمِّهِمْ لِلدُّنيا وَتَخَلِّيهِمْ عَنِ الأَعْمَالِ وَتَشْرِيفِهِمْ لِلفَقِيرِ عَلَى الغَنِيِّ أَظُنُّ أَنَّنِي عَلَى غَلَطٍ فِيمَا أَتَنَاوَلُهُ وَأَتَصَرَّفُ فِيهِ مِنْ أُمُورِ الدُّنيَا وَأَنَّ لا طَرِيقَ إِلَى اللَّهِ عَزَّ وَجَلَّ إِلَّا بِتَرْكِ الدُّنيَا فَيُغِمُّنِي ذَلِكَ وَيُقْلِقُنِي حَتَّى وَقَفْتُ عَلَى مَا قَالَهُ بَعْضُ العُلَمَاءِ وَهُوَ: لَنْ تَضُرَّكَ الدُّنيَا مَا شَكَرْتَ اللَّهَ عَلَيْهَا وَأَخَذْتَ مِنْ وَجْهِهَا وَصَرَفْتَهَا فِي جِهَاتِهَا وَتَزَوَّدْتَ بِهَا إِلَى الآخِرَةِ (=﴿ ١٤٧٢). فَطَابَتْ نَفسِي بِتَصَرُّفِي فِي الدُّنيَا وَأَخْذِي مِنهَا بِحَظٍّ مَعَ تَجَنُّبِي لِوُجُوهِ الحَرَامِ مِنَها وَقَوَّى عِندِي ذَلِكَ أَنَّ الأَئِمَّةَ الرَّاشِدِينَ وَالصَّحَابَةَ وَالتَّابِعِينَ وَالحُكماءَ الفَاضِلِينَ قَدْ نَالُوا مِنْ حَلالِ الدُّنيَا وَتَصَرَّفُوا فِيهَا وَتَحَرَّزُوا مِنْ حَرَامِهَا وَتَوَقَّوهُ وَلَمْ يَضُرُّهُمْ ذَلِكَ شَيْئاً وَعَلِمْتُ أَنَّ الزُّهْدَ فَضِيلَةٌ لا فَرِيضَةٌ (=﴿ ٨١٨).

وَكَانَ يَحُثُّنِي عَلَى طَلَبِ العِلْمِ وَيُحَرِّكُنِي إِلَيْهِ قَوْلُ بَعْضِ العُلَمَاءِ: لَنْ تَكُونَ عَالِماً حَتَّى تَكُونَ مُتَعَلِّماً [٧] فَلا تَحْتَشِمَنَّ مِنَ التَّعَلُّمِ فَلا تَصِلْ إِلَى العِلْمِ (=﴿ ١٤٨١). فَٱمْتَثَلْتُ ذَلِكَ فَوَصَلْتُ إِلَى قَلِيلِ مَا ظَفِرْتُ بِهِ مِنْهُ مَعَ أَرْبَعِ خِلالٍ كُنَّ مَعِي طَبْعًا لَمْ يُحَرِّكْنِي إِلَيْهِنَّ مُحَرِّكٌ وَلا جَذَبَنِي نَحْوَهُنَّ جَاذِبٌ غَيْرُ الغَرِيزَةِ فِيهَا، حَصَلَ لِي يَسِيرَ مَا حَصَلَ مَعِي مِنَ العِلْمِ: الأُولَى أَنَّنِي لا آنَفُ مِنْ أَحَدٍ أَتَعَلَّمُ مِنهُ إِذَا كَانَ يُحْسِنُ مَا لا أُحْسِنُهُ؛ وَالثَّانِيَةُ أَنَّنِي لَا أُعَادِي عِلْماً منَ العُلُومِ وَلا مَذهَباً مِنَ المَذَاهِبِ فَأَتَعَلَّمُ مِنْ كُلِّ وَاحِدٍ مِنهُمَا مَا تَيَسَّرَ لِي تَعَلُّمُهُ وَبَانَتْ عِندِي صِحَّتُهُ وَظَهَرتْ لِي مَنْفَعَتُهُ؛

وَالثَّالِثَةُ أَنَّنِي مُدَاوِمٌ لِذَلِكَ فِي الزَّمَانِ كُلِّهِ لا أَمَلُّهُ وَإِنْ قَطَعَنِي عَنهُ قَاطِعُ ضَرُورَةٍ عُدْتُ مَعَ آخِرِ ذَلِكَ القَاطِعِ إِلَيْهِ؛ وَالرَّابِعَةُ أَنَّنِي رَغِبْتُ فِي العِلْمِ لِذَاتِ العِلْمِ لا لِغَرَضٍ مِنَ الأَغْرَاضِ المُسْتَفَادَةِ بِالعِلْمِ (=﴿ ١١١٢).

-so beware of accepting it, for an insignificant amount is offered from which a great return is expected, whether in offering religion for it, or the ruin of daily affairs, or the malicious gossip among people.' I let myself be guided by this and proceeded accordingly and strengthened myself to keep distant from it. [6]

Whenever I read the stories of ascetics, their renunciation of worldly pleasures, their forgoing of works, and their preference for poverty, I used to think I was wrong in what I obtained and disposed freely from the benefits of this world, and that there was no way to great glorious God except through abstaining from this world. This used to fill me with sadness and discomfort me until I came across what one of the learned has said, and that is: 'This world shall not harm you as long as you are grateful to God, take from it properly and dispose of it fittingly, and make a provision for the hereafter.' Then I became happy with regard to my conduct in the world and taking from it proportionately while avoiding the forbidden. This feeling became stronger by the fact that the guided Imams, the associates of the Prophet and their followers, and the eminent sages obtained legal benefits of the world and disposed of them freely, were wary of the illegal and protected themselves against it. This conduct did not harm them in any way, and I came to realize that Asceticism is a merit and not a divine precept.

I was encouraged to search for knowledge and was motivated towards it by the words of some learned man: 'You will not become learned until you learn,' [7] and 'If you are not bashful in learning, you will not arrive at knowledge.' I took this as an example, and so arrived at the little that I have achieved in learning, accompanied by four traits that were in me naturally, no motive motivating me, no charm charming me towards them other than natural disposition, and so the little that has overtaken me of knowledge occurred to me:

First: I do not treat haughtily anyone from whom I learn, when he knows something better than I do.

Second: I do not show enmity towards any science or any religion, and learn from each whatever I can learn, when its correctness and benefits become evident to me.

Third: I am persistent in this at all times, never becoming weary of it, and if some importunate need shall disrupt me from it, I shall return to it as soon as the cause of disruption comes to an end.

Fourth: I covet science for the sake of science, and not for any other advantage that may be gained by it.

فَلَمَّا وَجَدْتُ مَوَاعِظَ العُلَمَاءِ وَآدَابَ الحُكَمَاءِ وَوَصَايَا الفُهَمَاءِ تُحَرِّكُ قلبَ الإِنْسَانِ إِلَى الفَضَائِلِ، وَتَرْدَعُهُ عَنِ [٨] الرَّذَائِلِ، وَتُحَبِّبُ إِلَيْهِ فِعْلَ أَهْلِ الخَيْرِ، وَتُبَغِّضُ إِلَيْهِ فِعْلَ أَهْلِ الشَّرِّ، وَتَنْقُلُ عَنِ الأَخْلاقِ الذَّمِيمَةِ، وَتَكْسِبُ الأَخْلاقَ المَحْمُودَةَ، وَوَجَدْتُنِي قَدِ ٱنْتَقَلْتُ بِمَا قَرَأْتُهُ مِنْ كُتُبِ الآدَابِ عَنْ كَثِيرٍ مِنْ مَسَاوِئِ الأَعْمَالِ، وَتَعَلَّمْتُ مِنهَا كَثِيراً مِنْ مَحَاسِنِ الأَفْعَالِ جَمَعْتُ فِي كِتَابِي هَذَا مِمَّا وَقَفْتُ عَلَيْهِ فِي كُتُبِ أَهْلِ الفَضْلِ وَآدَابِ ذَوِي العَقْلِ مَا رَأَيْتُهُ يَصْلُحُ أَنْ يُثْبَتَ فِي كُلِّ بَابٍ مِنهُ تَذْكِرَةً لِي لِئَلَّا أَنْسَاهُ وَتَنْبِيهاً عَلَى مَا غَفَلْتُ عَنهُ وَتَعْلِيماً لِأَوْلادِي لِتَكُونَ لَهُمْ هَذِهِ الآدَابُ المُصَنَّفَةُ وَالفُصُولُ المُنْتَخَبَةُ دَسْتُوراً يَدْرُسُونَهُ وَيُدَاوِمُونَ عَلَيْهِ وَيَحْفَظُونَهُ رَجَاءً أَنْ تَصْلُحَ بِهِ نُفُوسُهُمْ وَتَهَذَّبَ بِهِ أَخْلاقُهُمْ وَحَمْلاً لِلتَّعَبِ عَنْهُمْ وَعَنْ غَيْرِهِم مِنَ النَّاسِ مِمَّنْ نَظَرَ فِي كِتَابِي هَذَا وَرَغِبَ فِي الوُقُوفِ عَلَيْهِ وَٱلانْتِفَاعِ بِالتَّأَدُّبِ بِهِ وَعَرَفَ أَنَّنِي قَدْ حَمَلْتُ عَنْهُ ثِقْلَ الجَمِيعَ وَتَعَبَ [٩] التَّفْتِيشِ فِي المَوَاضِعِ المُتَبَاعِدَةِ وَالكُتبِ المُتفَرِّقَةِ الَّتي لا تَكَادُ تَجْتَمِعُ عِندَ وَاحِدٍ وَإِنْ ٱجْتَمَعَتْ كَانَتْ هَذِهِ المَعَانِي مُخْتَلِطَةً بِغَيْرِهَا فِيهَا غَيْرُ مَعْرُوفَةِ الأَمَاكِنِ مِنهَا مَعَ مَا أَضَافَهُ الخَاطِرُ إِلَيْهَا [وَوَكَّلَ ثَمَرَةُ] الفِكْرَةِ فِيهَا مَعَ ٱخْتِصَارِي لِمَا رَأَيْتُ أَنَّ ٱخْتِصَارَهُ أَنْفَعُ لِلقَارِئِ وَتَغْيِيرِي لِمَا لاَحَ لِي أَنَّ تَغْيِيرَ العِبَارَةِ فِيهِ يُقَرِّبُ مَعنَاهُ إِلَى فَهْمِ النَّاظِرِ أَوْ يُمَكِّنُنِي بِهِ إِدْخَالُهُ فِي البَابِ الَّذي أُرِيدُهُ فِيهِ. وَجَعَلْتُ ذَلِكَ مُتَسَهِّلاً لِلمُتَأَمِّلِ وَحَاضِرًا لِلمُتَبَحِّرِ رَجَاءً لِلثوَابِ وَحُسْنِ العَائِدَةِ وَأَنْ أَنْفَعَ النَّاسَ بِمَا ٱنْتَفَعْتُ بِهِ وَٱسْتَطْرِفهُمْ بِمَا ٱسْتَطْرَفْتُهُ وَأَبْهِجَهُمْ بِمَا ٱبْتَهَجْتُ بِالنَّظْرِ فِيهِ. وَجَعَلْتُهُ ثَلاثِينَ باباً الأَوَّلُ فِيهِ رِسَالَةُ الكِتَابِ وَالتِّسْعَةُ وَالعِشْرُونَ (لِحُرُوفِ أ، ب، ت، ث) أَوَّلُهَا الهَمْزَةُ وَتُعْرَفُ عِندَ الأَكْثَرِ بِالأَلِفِ ثُمَّ بَاقِي الحُرُوفِ وَمَجْمُوعُ مَا فِي هَذِهِ الأَبْوَابِ مِنَ الفُصُولِ أَلْفَا فَصْلٍ لِيَسْهُلَ وِجْدَانُ مَا ٱحْتِيجَ إِلَيْهِ مِنْهُ [١٠] فِي بَابِهِ وَيَقْرُبُ تَنَاوُلُهُ[5] عَلَى مُبْتَغِيهِ. جَعَلَ اللّهُ ذَلِكَ خَالِصاً لِوَجْهِهِ وَكَفَانَا شَرَّ الغَفْلَةِ عَنْ أَوَامِرِهِ وَزَوَاجِرِهِ وَجَعَلَنِي أَوَّلَ مَنْ عَادَ نَفْعُ هَذَا الكِتَابِ عَلَيْهِ بِمَنهِ وَرَحْمَتِهِ.

[5] ويقرب تناوله، كذا في الهامش بخط غير الناسخ. وفي الأصل: بقرب متناوله.

Since I came to realize that the admonitions of the learned, the aphorisms of the sages, and the testaments of the intelligent men incite the human heart to virtue and prevent it from [8] vice, endear the deeds of the good and make hateful the deeds of the evil doers, remove reprehensible traits and help acquire praiseworthy ones; and since I found myself moving away from many bad deeds and learning many commendable deeds by what I read in the books of admonition, then I decided to gather in this book of mine what I came across in the books of people of merit, and in the dealings of intelligent people that I considered worthy to be recorded in every chapter of it. This I did as a reminder to myself, lest I forget them, as a *nota bene* to what I have neglected, and as lessons for my children. These composed teachings and chosen examples should be a reference book of principles that they study and apply themselves diligently and steadily to, and memorize. I hope that their souls will become good and their personal character will become purified. I also hope that it will take away hardship from them and from all those who may look at this book of mine and are interested in using and gaining benefit by studying it. They should all know that I have taken away from them the burden of collecting and the pain [9] of searching in faraway places and in disparate books that are impossible to find by one person. Even if found, these teachings would be contaminated with much other stuff of obscure origin. Besides, my mind has contributed to it and the fruit of my thought has enriched it. I have also shortened what I considered its shorter version would be more useful to the reader, and introduced changes that I thought would bring the meaning closer to the viewer's understanding, or allowed me to include a given maxim in the section I intended. I did all this to facilitate its use for the reflective reader and to make it easily accessible to the expert. I hope to win other worldly reward and benefit, to make it more beneficial to the people as I benefited by it, to show them novel ideas as I found the novelty in it, and to delight them as I was delighted by reading it.

I have divided the book into thirty sections. The first section is an introduction. The twenty-nine others are organized according to the letters of the alphabet A, B, T, Th, etc. The first of these is the *hamza*, known to the majority as *alif*, then follow other letters. The total of the chosen examples contained in these sections amounts to two thousand, ordered such that whoever needs them [10] can easily find them in appropriate sections, and that their comprehension comes closer to the aspirants. May God accept this as a sincere gesture and remove the evil of negligence of His ordinances and prohibitions from us, and may He, by His gracious bestowal and mercy, make me the first to whom the benefit of this book returns.

فصل الألف

١- اِتقّوُا اللَّهَ بِطَاعَتِهِ، واَتَّقُوا السَّلطَانَ بِحَقِّهِ، وَاتَّقُوا النَّاسَ بِالمَعرُوفِ إلَيْهِمْ.[1]

1– Fear Allah by being submissive to him, fear the king by giving what is due him, and fear people by rendering them favor.

١- ﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ العَذَابِ.﴾ (قرآن، ٢: ١٩٦).

"And fear Allah, and know that Allah is restrict in punishment." Sayings with regard to fearing God and His punishment are a frequent feature in the Qurʾan.

٢- اِزْهَدْ فِيمَا يَزُولُ، وَاعْتَقِدْ لِنَفسِكَ مَا يَدُومُ، وَاسْتَدِلَّ بِمَا كَانَ عَلَى مَا يَكُونُ.

2– Abstain from that which perishes, believe in that which lasts, and infer from that which has been that which will be.

٣- أُطلُبْ عَوْنَ اللَّهِ بِإنْصَافِكَ، وَاتّقِ أَنْ يَكُونَ عَوْناً عَلَيْكَ بِظُلْمِكَ.

3– Solicit Allah's aid when you want to be fair, and do not expect Him to be an aid to you when you want to be unfair.

٤- إذَا اسْتَتَرْتَ عَنِ النَّاسِ بِعُيُوبِكَ فَاذْكُرْ مَنْ هُوَ مَعَكَ فِي خَلوَاتِكَ لا يَغِيبُ.

4– When you try to hide your faults from the people, remember the One who is with you in your privacy and leaves you not.

٥- أَفْضَلُ الذُّخْرِ التَّقْوَى، وَأَحْسَنُ اللِّبَاسِ الوَرَعُ، وَأَفْضَلُ الكَسْبِ الحَسَنَاتُ، وَأَسْمَحُ النَّاسِ مَنْ بَذَلَ دُنْيَاهُ فِي صَلاحِ آخِرَتِهِ.

5– The best deposit (for the hereafter) is fearing God; the best robe of virtue is piety; the best earnings are good works, and the most liberal of men is he who expends his world for the good of the world to come.

١- التَّقْوَى خَيْرُ زَادٍ. (الصغاني، فرائد، ٧٣؛ الجاحظ، بيان، ٣: ١٥٥؛ عقد، ٣: ٢٣٧؛ الأغاني، ٢: ١٧٥؛ القالي، الأمالي، ٢: ٢٠٢؛ أبو نعيم، حلية، ١: ١٣٨؛ أسامة، لباب، ٢٢).

[1] أقوال الحكماء، ٩؛ العامري، السعادة، ٣٤٥ "أردشير"؛ بهجة، ٢: ٢٥٢.

Fearing God is the best provision for the hereafter.

٢- ﴿وَتزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى.﴾ (قرآن، ٢: ١٩٧؛ أبو داود السجستاني، الزهد، ١٦١؛ آبي، نثر، ١: ١٧٣؛ الحصري، زهر، ٤٢).

"Take a provision for the journey; but the best of provisions is right conduct."

٣- تَزَوَّدُوا مِنَ الدُّنْيَا مَا تُحرِزُونَ أَنْفُسَكُمْ بِهِ غَداً. (ن- ٢٩).

Take enough provisions from this world to preserve yourselves with it tomorrow.

٤- وَلَسْتُ أَرَى السَّعَادَةَ جَمْعَ مَالٍ * وَلَكِنَّ التَّقِيَّ هُوَ السَّعِيد وَتَقْوَى اللَّهِ خَيْرُ الزَّادِ ذُخْرا * وَعِندَ اللَّهِ لِلأَتْقَى مَزِيدُ.(الأغاني،٢: ١٧٥؛ القالي، الأمالي، ٢: ٢٠٢؛ بهجة، ١: ١٩٦؛ أسامة، لباب، ٢٢).

"The raiment of righteousness, that is the best."

٥- ﴿وَلِبَاسُ التَّقوَى ذَلِكَ خَيْرٌ.﴾ (قرآن، ٧: ٢٦).
٦- خَيْرُ الأَخْلاقِ أَعْوَنُهَا عَلَى الوَرَعِ. (كل- ١٢٢؛ اليمني، مضاهاة، ٨٣؛ الماوردي، قوانين، ١٦٨؛ ش/ن- ٢٠: ٢٧٦ "التقى").

The best traits are the most helpful to piety.

٧- رَأْسُ البِرّ الوَرعُ. (إبن المقفع، حكم ﴿ ٣٤). The uppermost virtue is piety.

"The chief of the virtues is to curb the passions." (*Maxims of ʿAli* 12).

٨- ﴿أَتَأمرُونَ النَّاسَ بِالبِرِّ وَتَنْسُونَ أَنْفُسَكُم.﴾ (قرآن، ٢: ٤٤).

"Do you enjoin right conduct on the people, and forget (to practice it) yourselves?"

٩- ﴿لَنْ تَنَالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ.﴾ (قرآن، ٣: ٩٢).

"By no means shall you attain righteousness unless you give of that which you love."

١٠- ﴿وَلَكِنَّ البِرَّ مَنِ ٱتَّقَى.﴾ (قرآن، ٢: ١٨٩).

"It is virtue if you fear Allah."

١١- لِبَاسُ التَّقوَى الحَيَاءُ. (إبن أبي الدنيا، مكارم الأخلاق، ٢٥).
١٢- "وَمَا كَرَّمَ المَرءَ إلَّا التُّقَى." (أبو العتاهية، ديوان، ٢٠).

Nothing ennobles man like piety.

١٣- إنَّ التقى أحسن زاد. (فقر الحكماء، ٢٩٧ "بزرجمهر").
١٤- قال معاوية لعمرو بن العاص: فَمَنْ أَسْخَى النَّاسِ؟ قَالَ مَنْ بَذَلَ دُنياهُ فِي صَلاحِ دِينِهِ. (مج- ٦٦).

١٥- قال معاوية لعمرو بن العاص: من أسخى الناس؟ قال: من ترك دنياه في صلاح آخرته. (الماوردي، نصيحة، ٥٥٣).
١٦- طُوبَى لِمَنْ تَرَكَ دُنيَاهُ لآخِرَتِهِ. (إبن المقفع، حكم ٤٦).

In the above sentences البر, التقوى, الورع, all Qur'anic, are translated sometimes as synonyms at other times differently as piety, right conduct, virtue.

٦- الأَعْمَالُ المَفرُوضَةُ تَذكِرَةٌ لِلعَبْدِ بِرَبِّهِ لِئَلاَّ يَغلِبَ عَلَيْهِ نِسْيَانُهُ. (مع- ٧٦ "المفترضة").

6– Obligatory works remind believers of God, lest negligence takes over them.

٧- اِفْرَحْ بِمَا لَمْ تنْطِقْ بِهِ مِنَ الخَطَإِ مِثلَ فَرَحِكَ بِمَا نَطَقْتَ [١١] بِهِ مِنَ الصَّوابِ.[2]

7– Be happy for the wrong words you do not utter, just as you become happy for the right words you utter. (cf. Alon 72 n. 458).

٨- أَحْزَمُ النَّاسِ مَنْ وَقَى نَفسَهُ بِمَالِهِ وَدِينَهُ بِنَفسِهِ. (=. ٥٧٣، ٦٠٣).

8– The most judicious of all people is he who guards himself with his wealth, and his religion with himself.

١- العَاقِلُ يَقِي مَالَهُ بِسُلطَانِهِ وَنَفْسَهُ بِمَالِهِ، وَدِينَهُ بِنَفْسِهِ. (عيون، ١: ٢٨٢).
٢- خَيْرُ المَالِ مَا وُقِى بِهِ العِرْضُ. (إبن أبي الدنيا، إصلاح المال، ٢١٠؛ الثعالبي، تمثيل، ٣٠، وأحاسن كلم، ١٠؛ حاتم الطائي، ديوان، ١٩٢؛ وراويني، مرزبان نامه، ١٩١؛ الطرطوشي، سراج، ١٧٣؛ فرايتاج، ٣: ١٤٦؛ دهخدا، ٢: ٧٦٧).

The best property is that with which honor is protected.

٣- خَيْرُ الأَعْمَالِ مَا قَضَى الغَرَضَ، وَخَيْرُ الأَمْوَالِ مَا وَقَى العِرْضَ. (الزمخشري، ربيع، ٤: ١٤٦؛ الصغاني، فرائد، ٨٥).
٤- خَيْرُ مَا فَاتَكَ مَا تُوُقِّي بِفَوتِهِ عِرضَكَ. (الكرخي، أمل، ٤١ "أكثم").

The best of what you expend is that with which you protect your honor.

٥- خَيْرُ مَا بَذَلْتَ مِنْ مَالِكَ مَا وَقَيْتَ بِهِ عِرضَكَ. (دهخدا، ٢: ٧٦٧؛ إبن أبي الدنيا، مكارم الأخلاق، ١١٠).
٦- مَا وَقَى بِهِ المَرْءُ عِرْضَهُ (فَهُوَ لَهُ) صَدَقَةٌ. (الماوردي، أدب الدنيا، ١٨١؛ ٣١٨ "حديث"؛ القضاعي، الشهاب، ٥؛ الميداني، ٤: ٤٥).

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[2] ح- ١٢٥; مع- ٧٤; مب- ٢٥٣ "بطلميوس"; جا- ١٥٩.

The expenses with which one guards his honor are reckoned for him as almsgiving.

٧- مَا وَقَى الرَّجلُ بِهِ عِرَضهُ كُتِبَ لَهُ بِهِ صَدَقة. (أبو هلال العسكري، أمثال، ١: ١٤٧).
٨- كُلُّ مَا يُوَقَّى المَرءُ بِهْ نَفسَهُ وَعِرَضهُ كُتِبَ لَهُ به صَدَقَةٌ. (الطوسى، أخلاق ناصرى، ٣٤).

With whatsoever a man protects himself and his honor, it is recorded to him as a favor.

٩- خواسته به اندازه و پيمان، آن اندازه بِهْ كه پتياره (آفة) از تن تواند داشتن. (اندرز اوشنر ﴾ ٥٤؛ عفيفى، ٣٥٦؛ ياسمى، ١٧٥).

A measured amount of wealth is that with which one protects himself.

١٠- مَنْ بَذَلَ مَالَهُ وَقَى عِرضَهُ. (أقوال الحكماء، ٣٣).
١١- كُلُّ مَعْرُوفٍ صَدَقَةٌ، وَمَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ وَنَفْسِهِ وَوَلَدِهِ صَدَقَةٌ، وَمَا وَقَى المَرْءُ بِهِ عِرَضهُ فَهُوَ صَدَقَةٌ وَكُلُّ نَفَقةٍ أَنْفَقهَا فعَلَى اللّه خَلَفُهَا مِثْلُهَا إلَّا في مَعْصِيةٍ أَوْ بُنْيَانٍ. (عيون، ٣: ١٧٧ "حديث"؛ اليعقوبي، تأريخ، ٢: ١١٠).

Every good deed is charity; that which one spends on his family, on himself, and on his children is charity; that with which one guards his honor is charity. For every charity there is a replacement from God, except what is spent on sinful acts and anything that is not used in the path towards God.

١٢- كُلُّ مَعروفٍ تَصنعُهُ إلى غَنيٍ وَفقِيرٍ فهُوَ صَدَقةٌ. (أبو الشيخ الإصبهاني، الأمثال، ٤٣).
١٣- كُلُّ مَعْرُوفٍ صَدَقَةٌ، لِغَنِي كَانَ أَوْ لِفَقيرٍ. (السلفي، المنتقى، ٣٥ "حديث"؛ أحمد بن حنبل، المسند ﴾ ١٤٧١٥، ١٨٧٦٦، ٢٣٤٣٠؛ الترمذي، سنن ﴾١٩٧٠؛ القضاعي، الشهاب، ٥؛ الخطيب البغدادي، تأريخ بغداد، ١٢: ١٣٦؛ بهجة، ١: ٣٠٢).

Every conferred favor is a charity, whether to a rich or to a poor.

١٤- ما أطعمتَ نفسَكَ وزوجتَكَ وَخادمَك فَهُوَ صَدَقةٌ. (السلفي، المنتقى، ٣٦ "حديث").
١٥- نفقةُ الرَّجُلِ عَلَى أَهلِهِ صَدَقةٌ. (السلفي، المنتقى، ٣٦ "حديث"؛ أحمد بن حنبل، المسند ﴾ ٢٢٤١٠؛ مسلم بن الحجاج، صحيح مسلم، ٢: ٦٩٧ ﴾ ١٠٠٥؛ الترمذي، سنن ﴾ ١٩٦٥).
١٦- "مَا لَكَ إلاَّ مَا بَذَلْتَ مَالَ." (الرازي، أمثال، ١٦٥).

Only what you spend is yours.

١٧- أَنْتَ لِلمال إذَا أَمسَكْتَه * فَإذا أَنْفَقتَهُ فَالمَالُ لَكَ. (عيون، ٣: ١٨١).
١٨- خَيْرُ المَال مَا أَطْعَمَكَ لا مَا أَطْعَمْتَهُ. (عيون، ١: ٢٥١؛ عقد، ٣: ٣٣؛ جا- ٢٠٣ "وَلَم تطعمْهُ.").

The best property is the one that feeds you, not the one that you feed it.

١٩- خَيْرُ المال مَا وَجَّهْتَهُ وَجْهَهُ. (الميداني، ١: ٤٦٢).

“Those are the best riches which are spent in their proper place.” (Burckhardt 77). (Lit. “which are directed towards the proper side”).

٢٠- فَعَلَيْكَ مِنَ المَال بِمَا يعولكَ لا بما تعوله. (الراغب، محاضرات، ١: ٤٩٩).
٢١- الدراهمُ مَيْسَمٌ تَسِمُ حَمداً أَوْ ذَمّاً؛ فمن حبسها كان لها، ومن أنفقها كانت له، وما كُلُّ من أُعطِي مالاً أُعطِي حمدا، ولا كل عديم ذميم. (عيون، ٣: ١٨١).
٢٢- ينبغي للمرء أن يقيَ ماله بجاهه، وأن يقيَ جسده بماله، وأن يقيَ روحه بجسده، وأن يقي دينه بروحه، ولن تعدو أمور الناس بعض ذلك. (جا- ٣٨ "بزرجمهر").
٢٣- أصُونُ عِرضِي بمالِي لا أُدَنِّسُهُ * لا باركَ اللهُ بعدَ العرضِ بِالمالِ. (حسان بن ثابت، ديوان، ١: ٣١٤).
٢٤- مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ. (مالك بن أنس، الموطأ، ١٠٠٠؛ مسلم بن الحجاج، صحيح مسلم، ٤: ٢٠٠١ { ٢٥٨٨).

Charity does not in any way decrease the wealth.

٩- المَوْتُ بَابُ الآخِرَةِ، وَالأَعْمَالُ الصَّالِحَةُ مُسَهِّلَةٌ عَلَى الإِنْسَانِ دُخُولَ هَذَا البَابِ.

9– Death is the gateway to the hereafter, and commendable deeds facilitate the entrance through this gate.

١- الموت باب الآخرة، والأعمال في الدنيا تجارة الآخرة. (ح- ١٢٤ "بطلميوس"؛ مع- ٧٣؛ الحصري، زهر، ٨٦٤؛ الثعالبي، تمثيل، ٤٠٤؛ مب- ٢٥٥).
٢- لِكُلِّ دَارٍ بَابٌ وَبَابُ الآخِرَةِ المَوْتُ. (ش/ن- ٢٠: ٣٤٥).

Each residence has a gate, and the gate to the hereafter is death.

٣- كتب رجل إلى صالح بن عبد القدوس:
المَوْتُ بَابٌ وَكُلُّ النَّاسِ دَاخِلُهُ * فَلَيتُ شِعْرِىَ بَعْدَ البَابِ مَا الدَّارُ ؟ فَأَجَابَهُ بِقَوْلِهِ:
الدَّارُ جَنَّةُ عَدن إنْ عَمِلْتَ بِمَا * يُرْضِي الإِلَهَ وَإِنْ فَرَّطْتَ فَالنَّارُ هُمَا مَحَلّانِ مَا للنَّاسِ غَيْرُهُمَا * فَٱنْظُرْ لِنَفْسِكَ مَاذا أَنْتَ مُختَارُ. (الماوردي، أدب الدنيا، ١١٥؛
أبو العتاهية، ديوان، ١٦٨، دون بيت آخر، وبيت الثاني: الدَّارُ جَنَّةُ خُلْدٍ إنْ عَمِلْتَ بِمَا * يُرضِي الإِلَهَ وَإِنْ قَصَّرْتَ فَالنَّارُ).

١٠- العُلَمَاءُ غُرَبَاءُ لِقِلَّتِهِم وَ[كَثْرَةِ الجُهَّالِ].

10– The learned are rare because they are few and because the ignorant are many.

١- العُلَمَاءُ غُرَبَاءُ لِكَثْرَةِ الجُهَّالِ فيهم. (ح- ١٢٤ "بطلميوس"؛ مع- ٧٣ "بَيْنَهُم"؛ الحصري، زهر، ٣٧٤؛ الثعالبي، تمثيل، ١٦٤؛ مب- ٢٥٢؛ الماوردي، أدب الدنيا، ٣٥؛ ياقوت، ١٥٢٤).

The learned are rare because of the abundance of the ignorant among them.

١١- الأَدَبُ مَطِيَّةُ العِزِّ، فَٱرْكَبْهَا تَعْزَز بَيْنَ النَّاسِ.

11– Education is the steed of prestige; ride it and you become prestigious among people.

١٢- الأَدَبُ صُورَةُ العَقْلِ، فَحَسِّنْ عَقْلَكَ كَيْفَ شِئْتَ.[3]

12– Virtue is the index of the mind; improve your mind as you will.

١- الأَدَبُ صُورَةُ العَقْل. (قابوس نامه، ٢٦).

"Virtue is the visage of the mind." (Qābūs 21).

٢- الأَدَبُ زِينَةُ العَقْلِ. (الماوردي، نصيحة، ٣١٥؛ الزمخشري، ربيع، ٣: ٢٦٢).

Adab is the ornament of the mind.

٣- الأَدَبُ نُورُ العَقْلِ. (بهجة، ١: ١١٠ "الأحنف"). *Adab* is the light of reason.
٤- الأَدَبُ غِذَاءُ العَقْلِ. (صغ- ١٥). *Adab* is the nourishment of reason.
٥- الأَدَبُ غِذَاءُ الرُّوحِ. (الثعالبي، ثمار، ٦٦٠). *Adab* is the nourishment of the spirit.
٦- العِلمُ غِذَاءُ النَّفسِ. (مب- ٢٨٣ "باسيليوس").

Knowledge is the nourishment of the soul.

٧- الحكْمةُ صُورَةُ العَقْل. (ح- ٥٠). Wisdom is the index of the mind.
٨- العَدْلُ صُورَةُ العَقْل. (بدوي، سر الأسرار، ١٢٥). Equity is the index of the mind.
٩- مَا أَنْفَعَ العَقْلَ لأَصْحَابِهِ * وَزِينَةُ العَقْلِ تَمَامُ الأَدَبِ. (أبو العتاهية، ديوان، ٤٤).
١٠- مَنْ عَرَفَ صُورةَ الجَهْلِ كَانَ عَاقِلاً، وَمَنْ جهلَهَا كَانَ جَاهِلاً بِصُورَةِ العَقْل أَيْضاً. (السجستاني، صوان، ١٣٣ "أفلاطون").
١١- ما تَزَيَّنَ أَحَدٌ بزِينَةٍ كَالعَقلِ، وَلا لَبِسَ ثَوْباً أَجْمَلَ مِنَ العِلمِ. (المحاسبي، المسترشدين، ٥٦).
١٢- العقلُ زينةٌ. "Intelligence is a decoration (for man)." (Frayha, II, 434).
١٣- العِلمُ زَيْنٌ وَتَشْرِيفٌ لِصَاحِبِهِ * فَاطْلُبْ هُديتَ - فُنُونَ العِلمِ وَالأَدَبَا
لا خَيْرَ فِيمَنْ لَهُ أَصلٌ بِلا أَدَب * حَتَّى يَكُونَ عَلَى مَا فَاتَهُ حَدِبا. (المرزباني، نور القبس، ١٢؛ التُّجيبي، المختار من شعر بشار، ٢٧٩ "عبدالله بن المبارك").
١٤- العِلمُ زَيْنٌ وَتَشْرِيفٌ لِصَاحِبِهِ * والجهلُ وَالنَّوكُ مَقرونان في قَرَنٍ. (عقد، ٢: ٢١٥).
١٥- العِلمُ زَيْنٌ فَكُنْ لِلعِلم مُكتَسِباً * وَكُنْ لَهُ طَالِباً مَا عِشْتَ مُقتَبِساً. (ديوان الإمام علي، ٧٢).
١٦- العِلمُ زَيْنٌ وَجَمالٌ مَقتَبَس * صَاحِبُهُ مُكرَّمٌ حَيْثُ جَلَسْ
لا يستوى المِنطِيقُ والفدمُ الخَرَس * شَتَّانِ مَا بَيْنَ الحِمَار وَالفَرَس. (تفليسى، قانون الأدب، بيست ويك).
١٧ - العِلمُ زَيْنَةُ المُلُوكِ. (إبن هندو، ٣٤٧ ؛ ٢٠٦ "أرسطو"؛ الماوردي، نصيحة، ٢٢٥ "زين"؛ مب- ١٩٣؛ أقوال الحكماء، ١١٦).

Wisdom is the ornament of kings.

١٨- العِلمُ زَيْنٌ لِلرِّجَال مُرُوءَةٌ * وَالعِلمُ أَنْفَعُ مِنْ كُنُوزِ الجَوهَر. (بهجة، ١: ٧٩٩).
١٩- العِلمُ زَيْنٌ لِصَاحِبِهِ في الرَّخَاءِ، وَمَنْجَاةٌ لَهُ في الشِّدَّةِ. (صغ- ٣٦؛ إبن حبان البستي، ٣٩-٤٠).

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[3] ح- ١٣٣ "هرمس"، "فَحَسِّنْ أَدَبَكَ وَعَقْلَكَ"؛ مع- ٧٣؛ وطواط، صد كلمة ؛٦١؛ الثعالبي، تمثيل، ١٥٩؛ الثعالبي والمقدسي، ٢٤؛ مب- ٢٠ "هرمس"، ٣٣٩ "ضوء العقل"؛ الماوردي، أدب الدنيا، ٢١١ "فصور عقلك"؛ الزمخشري، ربيع، ٣: ٢٦٢؛ تذكرة،٣ : ٢٦٨؛ وطواط، غرر، ٧٠ "بزرجمهر".

Knowledge is an ornament in prosperity, and a refuge in adversity.
Gain knowledge: it adorns you, if you are rich, and feeds you, if poor.

٢٠- ترا گر دوستی باید سزاوار * خرد را یار خود کن در همه کار. (ناصر خسرو، روشنایی نامه، ٥١٣).

١٣- إنْ بَقِيتَ لَمْ يَبْقَ الحُزْنُ، فَعَلَيْكَ بِحُسْنِ العَزَاءِ. (=ﻉ ١٣٩).

13– If you last, grief will not; so endure patiently.

١- إنْ بَقيتَ لَم يَبقَ الهَمُّ. (مع- ٧٤).

١٤- أَزْيَنُ مَنَاقِبِ المَرْءِ الحِلْمُ مِنْ غَيْرِ ضَعْفٍ. (=ﻉ ٨٠٩؛ إبن حبان البستي، روضة، ٢٣٧).

14– Man's most beautiful virtue is forbearance without weakness.

١- الحِلمُ أَزْيَنُ الخصال. (جا- ٦١ "أنوشروان").
٢- مَا أَزْيَنَ الحِلمَ لأَصْحابِهِ * وَغَايَةُ الحِلمِ تَمَامُ التُّقَى. (أبو العتاهية، ديوان، ٢١).

١٥- أَقِمِ الرَّغْبَةَ إلَيْكَ مَقَامَ الحُرْمَة بِكَ.[4]

15– Make the longing for you replace the awe of you.

١٦- أَمْنُ الزَّمَانِ زَمَانَةُ العَقْلِ.

16– Trusting the Time is the illness of reason.

١- مَنْ أَمِنَ الزَّمَانَ خَانَهُ، وَمَنْ تَعَظَّمَ عليْهِ أَهَانَهُ. (عقد، ٣: ١٥٨؛ القالي، الأمالي، ٢: ٢٠؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧ "الأحنف"؛ ن- ٣٠٧ "أعظمه"؛ آبي، نثر، ٤: ٢٢٧؛ جا- ١٩٥؛ الطرطوشي، سراج، ١٧٣؛ فرايتاج، ٣: ١٩).

The Time cheats him who trusts it, and it disgraces him who exults it.

٢- مَنْ تَعَظَّمَ عَلَى الزَّمَانِ أَهَانَهُ. (عقد، ٣: ٧٨ "أكثم وبزرجمهر").
٣- يَا زَمَاناً أَلْبَس الأَحْرَ * ار ذُلّاً وَمَهَانَهْ
لَسْتَ عِنْدِي بِزَمَانٍ * إنَّمَا أَنْتَ زَمانَهْ. (أبو هلال العسكري، أمثال، ٢: ٧١).
٤- مَنْ أَمِنَ الزَّمَانَ ضَيَّعَ ثَغْرًا مَخُوفاً. (آبي، نثر، ٤: ٢٢٩).

١٧- أَفْضَلُ الرِّبْحِ رِبْحُ النَّفْسِ.

17– The most excellent of all profits is the profit of the soul.

١٨- إذَا أَرَدْتَ أَنْ يَهُونَ عَلَيْكَ شَيْءٌ مِمَّا تَشْتَهِي فَانْظُرْ مَا يَدْخُلُ عَلَيْكَ مِنْ عَيْبِهِ أَوْ نَقْصِهِ يَهُنْ عَلَيْكَ تَرْكُهُ وَتَقْلَاهُ.

[4] مع- ٧٣؛ آبي، نثر، ٣: ١٤٨؛ ٤: ٢٠٤؛ ش/ن- ٢٠: ٣١١؛ ياقوت المستعصمي، أسرار الحكماء، ١١٢.

18– If you want a thing you are interested in to lose its significance for you, just consider the affect of its defect or shortcoming on you; in this way abandoning and disliking it becomes easy for you.

١٩- إِعَادَةُ الٱعْتِذَار تَذْكِيرٌ بِالذَّنْبِ.[5]

19– Repetition of apology is a reminder of the offense.

٢٠- الأَمَلُ رَفِيقٌ مُؤْنِسٌ، وَالٱغْتِرَارُ بِهِ مُؤْذٍ.

20– Hope is an intimate comrade, but to be deluded by it is pernicious.

١- الأَمَلُ رَفِيقٌ مُؤْنِسٌ إِنْ لَمْ يَبْلُغْكَ فَقَدِ ٱسْتَمْتَعْتَ بِهِ. (ح- ١٢٤ "بطلميوس"؛ مع- ٧٣؛ آبي، نثر، ٣: ١٤٨؛ مب- ٢٥٦؛ ش/ن- ٣٤٥:٢٠).
٢- الأَمَلُ خِدَاعُ النَّفسِ. (مب- ١٦٦).

"Hope is psychological self-deception." (Rosenthal, *Sweeter than hope* 91).

٣- الأَمَلُ إِحْدَى اللَّذَّتَيْنِ. (حمزة الإصبهاني، الدرة، ٢: ٤١٢).

Hope is sweet. (cf. Spitaler 57 n. 163).

٢١- اِسْتَأْنِسْ بِالوَحْشَةِ مِنْ جَلِيسِ السُّوءِ. (={ ٤٤٨؛ فقر الحكماء، ٢٩٧ "بزرجمهر").

21– Better be alone than in bad company.

١- اِستأنِسوا بِالوَحْدةِ عَنْ جُلَسَاءِ السُوءِ. (عقد، ٣: ٢١٣ "حديث").
٢- تنهايى دوستر دار از همنشين بد. (قابوس نامه، ١٤٠).

"Bear in mind that solitude is preferable to evil associates." (Qābūs 129).

٣- وأرى الوحدةَ خيرًا للفتى * من جليس السوء فَٱنْهَضْ إن قَعَدْ. (إبن حبان البستي، روضة، ١٣٦).
٤- "تنهايى به زيار ناجنس بسى." (جمال خليل شروانى، نزهة المجالس، تهران، ١٣٦٦، ٦١٠ "سيد أشرف").
٥- الوَحدَةُ خَيْرٌ مِنْ جَلِيْسِ السُّوءِ. (عيون، ٣: ٢٥٣؛ الفارابي، ديوان الأدب، ٣: ٢١٠؛ أبو نعيم، أخبار إصبهان، ١: ١١٩؛ الثعالبي، ثمار، ٤٩٧؛ قابوس نامه، ٦٧؛ الإبشيهي، ٥٤؛ فروزانفر، أحاديث مثنوى، ٤١).

Better be alone than with a bad companion.
"Solitude is better than an evil companion." (Qābūs 58).

[5] ح- ١٣٣ "هرمس"؛ مع- ٧٣؛ إبن وهب، البرهان، ١٩٩؛ آبي، نثر، ١: ٢٨٤؛ ٣: ١٤٨؛ مب- ٢٠؛ وطواط، صد كلمة { ٣٦؛ ش/ن- ٢٠: ٣٤٠؛ ياقوت المستعصمي، أسرار الحكماء، ٢٦؛ دهخدا: ١٨٣.

٦- قال أَعرابيآ لاَبْنِهِ: كُنْ بِالوَحْدةِ آنَسَ مِنكَ بِجَلِيسِ السُّوءِ. (إبن دريد، الفوائد، ١٢٥).
٧- لَصَاحِبٌ صَالِحٌ خَيْرٌ مِنَ الوَحْدَةِ، وَالوَحْدَةُ خَيْرٌ مِنْ صَاحِبِ السُّوءِ وَمُمْلِي الخَيْرِ خَيْرٌ مِنْ السَّاكِتِ وَالسَّاكِتُ خَيْرٌ مِنْ مُمْلِي الشَّرِّ. (إبن حبان البستي، روضة، ١٠١).
٨- مَكتوب في الحكمة: مَن يَصْحَبْ صَاحِبَ السوءِ لا يَسْلَم، وَمَنْ يَدْخُلْ مَداخِلِ السُوءِ يُتَّهَمْ، وَمَنْ لا يَمْلِكْ لِسَانَهُ يَنْدَمْ. (إبن أبي الدنيا، الصمت، ٢٧٨، ٢٩٦؛ أبو عبيد، الخطب والمواعظ، ١٨٠؛ آبي، نثر، ٤: ٢٢٣؛ السلفي، المنتقى، ٩٥).
٩- السَّلامةُ فِي الوَحْدةِ. (سعدى، گلستان، ٨٨). Safety is in solitude.
١٠- الوَحْدَةُ رَأْسُ العِبَادَةِ. (جا- ١٣٥). Solitude is the head of worship.
١١- مَنْ أَنِسَ بِالوَحْدَةِ كَانَ الحَقُّ مُؤْنِسَهُ. (جا- ١٣٥).

He who likes solitude as company, his companion is God.

١٢- مَنْ أَنِسَ بِالوَحدَةِ فَقَدِ اَعْتَقَدَ الإخْلاصَ. (جا- ١٣٦).
١٣- أَجْهَلُ النَّاسِ مَنِ اسْتَأْنَسَ بِالوَحْدَةِ وَتَكثرَ بِالخَلوَةِ. (الراغب، في آداب، ٤٢).
١٤- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْراً آنَسَهُ بِالوَحْدَةِ. (جا- ١١٥).
١٥- رُبَّ وَحْشَةٍ أَمْتعُ مِنْ جَلِيسٍ، وَوَحْدَةٍ أَنْفَعُ مِنْ أَنِيسٍ. (الرقيق النديم، قطب السرور، ٣٦٥ "أبو العيناء").
١٦- رب وحدةٍ أنفعُ من جليسٍ ووحشة أمتعُ من أنيسٍ. (الزمخشري، ربيع، ١: ٧٦٤؛ التوحيدي، البصائر، ٢: ٧٩٣؛ الإبشيهي، ١١٢).
١٧- يا حبذا الوحدةُ من أنيس! * إذَا خشيتَ آفة الجليس. (جا- ٢٠٠).

O how becoming is solitude as a friend, when you fear the bane of a companion!

١٨- چون يار موافق نبود تنها بهتر* تنها به صد بار چو با نادان همتا. (ناصر خسرو، ديوان،٢؛ مهدى محقق، تحليل، ٤٤؛ دامادى، ٣١٥).
١٩- تنها بسيار به از يار بد * يار ترا بس دل هشيار خويش. (ناصر خسرو، ديوان، ٢١٤).
٢٠- به از تنهاييت يارى نباشد * كه تنهايى به از بد مهر يارى. (ناصر خسرو، ديوان، ٤٢٤).
٢١- مشو يار بدخواه و همكار بد * كه تنها كسى به كه با يار بد. (مهدى محقق، جستجو، ٣٧ "اسدى"؛ دامادى، ٣١٥).
٢٢- الوحدةُ وَلا قرين السوءِ

"To live single rather than have ill-natured companions." (Burckhardt 25).
There is no higher state than absolute presence.

٢٣- هست تنهايى به از ياران بد * نيك چون با بد نشيند بد شود. (دهخدا، ١: ٤١ "مولوى").
٢٤- دورى ز كسى كزو نياسايى به * در صحبت او عمر نفرسايى به
از هم نفسى كه رنج دل خواهى برد * حقا كه هزار بار تنهايى به. (دهخدا، ١: ٤٢).

٢٥- بَرِمْتُ بِالنَّاسِ وَأَخْلاقِهِم * فَصِرْتُ أَسْتَأنِسُ بِالوَحْدَهْ
مَا أَكْثَرَ النَّاسَ لَعَمْرِى وَمَا * أَقَلَّهُمْ فِي حَاصِلِ العِدَّهْ. (الأغاني، ٤: ٣٨؛ أبو العتاهية، ديوان، ١٥٤؛ بهجة، ١: ٦٧١).

٢٢- اِلْبَسِ القَنَاعَةَ تَألَفكَ الكَرَامَةُ.

22– Put on the mantle of contentment, respect will befriend you.

٢٣- اِلْزَمِ العِفَّةَ يَلْزَمْكَ العَمَلُ.

23– Cling to temperance, your work will cling to you.

١- اِلزَمِ العِفَّةَ تَلْزَمْكَ الحِرْفَةُ، أَيْ العَمَلُ. (البلاذري، أنساب، ٧(١): ١٣٧ "الأحنف").
٢- اِلزَمِ العَفَافَ يَلزَمْكَ العملُ. (آبي، نثر، ٣: ١٥ "معاوية").
٣- اِلزَمِ العَفَافَ يَلزَمْكَ الكَفَافُ. (كلمات مختارة، ٣٩).
٤- اِلزَمِ الصِّحَّةَ يَلزمْكَ النَّصرُ. (مب- ١٩٥ "أرسطو").

Keep upright in your work and victory is yours.

٥- اِلزَمِ الصِّحَّةَ يَلْزَمْكَ العَمَلُ. (الجاحظ، بيان، ٢: ٩٣ "الأحنف"؛ الطبري، ٨: ٦٧؛ الراغب، محاضرات، ١: ١٦٩، ٢٨٦؛ الثعالبي، تمثيل، ١٤٩، وأحاسن كلم، ٢٦ "طاهر بن عبد الله بن طاهر"؛ الميداني، ٣: ٢٣٤).

Keep upright in your work and your work sticks to you.

٢٤- أَبْخَلُ البُخَلاءِ [٢١] مَنْ بَخِلَ بِالسَّلامِ[6]

24– The stingiest of all stingy men is he who is stingy with greetings.

١- يُحَيِّي النَّاسُ كُلَّ غَنِيِّ قَوْمٍ * وَيُبخَلُ بِالسَّلامِ عَلَى الفَقِيرِ. (إبن أبي الدنيا، إصلاح المال، ٣٥٧ "هاني بن توبة"؛ لسان العرب، ٣: ١٥٨ "حمد"، "أبو العباس ثعلب").

٢٥- إذَا كَثُرَ النَّاعِي إلَيْكَ قَامَ النَّاعِي بِكَ[7]

25– If the announcer of people's death comes to you often, he will soon announce yours.

٢٦- أَقَلُّ النَّاسِ صَدِيقاً الفَاحِشُ الحَدِيدُ.

26– He who has a sharp tongue has few friends.

[6] الجاحظ، بيان، ٢: ١٠٢؛ عقد، ٢: ٤٣٣؛ إبن حبان البستي، روضة، ٧٤؛ أبو الشيخ الإصبهاني، الأمثال، ١٧٦ "أبخل الناس".

[7] مع- ٧٣؛ الثعالبي، خاص الخاص، ٢٩، وأحاسن كلم، ٢٧؛ الزمخشري، ربيع، ٤: ١٩١.

٢٧- أَشْجَعُ النَّاسِ مَنْ رَدَّ غَضَبَهُ حِلْمُهُ.

27– The valiant is he whose clemency expels his anger.

١- أَشْجَعُ النَّاسِ مَنْ رَدَّ جَهْلَهُ بِحِلْمِهِ. (مج- ٦٦).

The valiant is he who expels his ignorance with his forbearance.

٢- مَنْ رَدَّ غَضَبَهُ هَدَّ مَنْ أَغْضَبَهُ. (الماوردي، أدب الدنيا، ٢٣٤).

He who expels his anger undermines the one who angers him.

٣- مَنْ أَصْبَرُ النَّاسِ؟ قَالَ: أَرَدُّهُمْ لِجَهْلِهِ بِحِلمِهِ. (ثعلب، مجالس، ١: ١٨٧).

٢٨- الأَدَبُ أَمْلَكُ بِالفَتَى مِنْ نَسَبِهِ. (={ ٥٤٧، ١٢٠٧).

28– Good education rules the young man more than his noble descent.

١- لا الحَسَبُ بِغَيْرِ أَدَبٍ. (صغ- ٤٤؛ جا- ٧٦؛ تذكرة، ١: ٢٥٠)

No noble descent is complete without a good education.

٢- لا يَتِمُّ الحَسَبُ إِلَّا بِالأَدَبِ. (الإبشيهي، ٥١؛ آبي، نثر، ٤: ١٧٩).

Noble descent will not be complete other than by education.

٣- الأَدَبُ يُغْنِي عَنِ الحُبِّ! (ح- ٥٤؛ مونيخ: "عن الحسب"؛ كوبرلي، ١٦ ب؛ مب- ٢٠٠: "النسب"؛ اص- ٩٧؛ لونتال، ٦٧).

Good manners (Virtue) make ancestry irrelevant (*ḥubb* is a misreading for *ḥasab*).

٤- الأدبُ يُصفِي الحَسَبَ. (كلمات مختارة، ٣٩). Education refines noble descent.

٥- مَنْ فَاتَهُ الأَدَبُ لَمْ يَنْفَعْهُ الحَسَبُ. (الثعالبي، تمثيل، ١٦٣؛ إختيار الدين، أساس الاقتباس، ١٢٩).

He who lacks education, a noble descent is of no use to him.

٦- الحَسَبُ مُحتَاجٌ إِلَى الأَدَبِ. (عيون، ٤: ٣٢؛ عقد، ٢: ٤٢؛ ش/ن- ٢٠: ٤١؛ آبي، نثر، ٧: ٤٨؛ تذكرة، ١: ٢٨٨).

Noble descent stands in need of education.

٧- الآدَابُ خَيْرٌ مِنَ الأَنْسَابِ، وَالأَعْمَالُ خَيْرٌ مِنَ الأَمْوَالِ. (تذكرة، ١: ٢٦١).

Acquired virtues are better than noble lineages; good deeds are better than riches.

٨- الأَدَبُ أَفْضَلُ الحَسَبَيْنِ. (أبو الفتح الآمدي، غرر، ١٩٨٧، ٧٦). Education ennobles.

Good education is a second noble descent. (cf. Spitaler 21 n. 33).

٩- الأَدَبُ أَحَدُ المَنْصَبَيْنِ. (حمزة الإصبهاني، الدرة، ٢: ٥١٣؛ الثعالبي، تمثيل، ١٥٩؛ الماوردي، أدب الدنيا، ٢١١؛ البكري، سمط اللآلئ، ٦٨٩؛ أبو الفتح الآمدي، غرر، ٧٤؛ إبن هذيل، عين الآداب، ١٠٦؛ إختيار الدين، أساس الاقتباس، ١٢٩).

Good education means higher rank. (cf. Spitaler 10 n. 182).

١٠- قال أردشير: أَرْبَعةٌ تَحْتَاجُ إلَى أَرْبَعةٍ: الحَسَبُ إلَى الأَدبِ، السُّرُورُ إلَى الأَمْنِ، القَرَابَةُ إلَى المَوَدَّةِ وَالعَقْلُ إلَى التَّجْرِبَةِ. (ش/ن- ٢٠: ٤١؛ صغ- ٤٤؛ عيون، ١: ٢٨١؛ ٤: ٣٢؛ آبي، نثر، ٤: ١٨٢؛ الثعالبي، تمثيل، ٤٧١؛ بهجة، ٢: ١٣٢؛ تذكرة، ١: ٢٨٨؛ ٣: ٢٧١؛ الزمخشري، ربيع، ٣: ١٥٦ "أردشير بن بابك"؛ وطواط، غرر، ٦٧؛ الإبشيهي، ٤٢، ١٠٠).
١١- يَزِينُ الفَتَى فِي النَّاسِ صِحَّةُ عَقْلِهِ * وَإنْ كَانَ مَحْظُوراً عَلَيْهِ مَكَاسِبُهُ
يَشِيْنُ الفَتَى فِي النَّاسِ قِلَّةُ عَقْلِهِ * وإنْ كَرُمَتْ آبَاؤُهُ وَمَنَاسِبُهُ. (البيهقي، المحاسن، ١٠٦؛ المحاسن والأضداد، ١٦٣؛ إبن حبان البستي، روضة، ١٨ "عبدالله بن عكراش"؛ ديوان الإمام علي، ٣٦).
١٢- المُرُوءَاتُ كُلُّهَا تَبَعٌ لِلْعَقْلِ، وَالرَّأيُ تَبَعٌ لِلتَّجْرِبَةِ، وَالغِبْطَةُ تَبَعٌ لِحُسنِ الثّنَاءِ، وَالسُّرُورُ تَبَعٌ لِلأَمْنِ، وَالقَرَابَةُ تَبَعٌ لِلمَوَدَّةِ، وَالعَمَلُ تَبَعٌ لِلقَدرِ، والجِدَّةُ تَبَعٌ لِلإنْفَاقِ. (صغ- ٤٤-٤٥؛ جا- ٧٦).
١٣- القَرَابةُ تَبَعٌ لِلمَوَدَّةِ، كَذَلِكَ المُرُوءاتُ كُلُّهَا تَبَعٌ لِلْعَقْلِ. (إبن حبان البستي، روضة، ٢١).
١٤- المَنْظَرُ مُحْتَاجٌ إلَى القَبُولِ، الحَسَبُ مُحتَاجٌ إلَى الأَدَبِ، السُّرُورُ مُحتَاجٌ إلَى الأَمْنِ، القَرَابَةُ مُحتَاجَةٌ إلَى المَوَدَّةِ، وَالمَعْرِفَةُ مُحتَاجَةٌ إلَى التَّجَارِبِ، وَالشَّرَفُ مُحتَاجٌ إلَى التَّوَاضُعِ، وَالنَّجْدَةُ مُحتَاجةٌ إلَى الجِدِّ. (عيون، ٤: ٣٢؛ التوحيدي، البصائر، ١: ٤٧١؛ آبي، نثر، ٤: ١٨٠).
١٥- الشُّكرُ مُحتَاجٌ إلَى القَبُولِ، الحَسَبُ مُحتَاجٌ إلَى الأَدَبِ، القَرَابَةُ مُحتَاجَةٌ إلَى المَوَدَّةِ، وَالمَعْرِفَةُ مُحتَاجَةٌ إلَى التَّجَارِبِ، وَالشَّرَفُ مُحْتَاجٌ إلَى التَّوَاضُعِ، وَالنَّجْدَةُ مُحتَاجَةٌ إلَى الجِدِّ. (التوحيدي، البصائر، ٤: ٢١٨-٢١٩ "فيلسوف").
١٦- القَرَابَةُ مُحتَاجٌ إلَى المَوَدَّةِ، وَالمَوَدَّةُ مُستَغنِيَّةٌ عَنِ القَرَابَةِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٤٩؛ عقد، ٢: ٣١٣؛ آبي، نثر، ٤: ٦٩١؛ ش/ن- ٩١: ٢١٤).
١٧- القَرَابَةُ مُحْتَاجٌ إلَى المَوَدَّةِ وَالمَوَدَّةُ أَقْرَبُ الأَنْسَابِ. (عيون، ٣: ٩٠، ٤: ٣٢).
١٨- القَرَابَةُ تَحْتَاجُ إلَى مَوَدَّةٍ وَالمَوَدَّةُ لا تَحْتَاجُ إلَى قَرَابَةٍ. (عقد، ٢: ٣١٣ "أكثم"؛ التوحيدي، صداقة، ٢٣٧ "هرمس"؛ الراغب، محاضرات، ١: ٣٥٩).

Kinship is in need of friendship, but friendship is not in need of kinship.

١٩- تَحْتَاجُ القَرَابَةُ إلَى المَوَدَّةِ وَلا تحتاجُ المَوَدَّةُ إلى القَرَابَةِ. (ش/ن- ٢٠: ٣٠٥).
٢٠- قال بزرجمهر: يا ليت شعرى أَيَّ شَيْءٍ أدرك مَنْ فَاتَهُ الأَدَبُ، أَمْ أَيُّ شَيءٍ فَاتَ مَنْ أدركَ الأَدَبَ وَمَادَّتُهُ الكُتُبُ. (البيهقي، المحاسن، ٢).
٢١- لا زِينَةَ أَحْسَنُ مِنْ زِينَةِ الحَسَبِ، كَمَا أَنَّ مِنْ أَجْمَلِ الجَمَالِ اسْتِعْمَالُ الأَدَبِ، وَلا حُسْنَ لِمَنْ لا أَدَبَ لَهُ، وَمَنْ كَانَ مِنْ أَهْلِ الأَدَبِ مِمَّنْ لا حَسَبَ لَهُ يَبلَغُ بِهِ أَدَبُهُ مَرَاتِبَ أَهْلِ الأَحْسَابِ، لِأَنَّ حُسْنَ الأَدَبِ خَلَفٌ مِنَ الحَسَبِ، وَلَيْسَتِ الفَصَاحَةُ إلَّا إصَابَةُ المَعْنَى

وَالقَصْدِ، وَلا البَلاغَةَ إلَّا تَصْحِيحُ الأَقْسَامِ وَإخْتِيَارُ الكَلامِ، وَمِنْ أَحْمَدِ الفَصَاحَةِ الاَقتِدَارُ عِنْدَ البِدَاهَةِ وَالغزَارَةُ عِندَ الإجَالَةِ، وَأَحْسَنُ البَلاغةِ وُضُوحُ الدَّلالَةِ وَحُسْنُ الإشَارَةِ. (إبن حبان البستي، روضة، ٢٢٢ "أبو حاتم البستي").

"There is no adornment like politeness." (*Maxims of ʿAli* 60).
Talmud: Grace is worth more than beauty. (*The Jewish Enc.*, x. 228).
Better unborn than unbred. (E)

٢٢- فضل و ادب مرد مهين نسبت اويست * شايد كه نيوسي پدر وز عم و خالش. (ناصر خسرو، ديوان، ٢٣٠).
٢٣- كُنْ ابْنَ مَنْ شِئْتَ وَٱكتَسِبْ أَدَباً * يُغنِيكَ مَحمُودُهُ عَنِ النَّسَبِ
فَلَيْسَ يُغنِي الحَسِيبَ نِسْبَتُهُ * بِلا لِسَانٍ لَهُ وَلا أَدَبِ
إنَّ الفَتَى مَنْ يَقُولُ هَا أَنَذَا * لَيْسَ الفَتَى مَنْ يَقُولُ كَانَ أَبِي. (ديوان الإمام علي، ٣٧؛ أبو الفرج المعافي، الجليس الصالح، ١:٥٢٥؛ الإبشيهي، ١: ٥٠؛ دهخدا، ١: ٢٨٨).

"He is the truly noble youth, who says, 'Behold, I am the man,' not he who says 'My father was.'" (Burckhardt 204).
"No nobleness of birth will raise one whose own incivility lowers him." (*Maxims of ʿAli* 60).

٢٤- أَنْفَسُ مَا لَزِمَهُ الأَحْدَاثُ الأَدَبُ، وَأَقَلُّ نَفْعِهُ لَهُمْ أَنَّهُ يَقْطَعُهُمْ عَنِ الأَفْعَالِ الرَّدِيئَةِ. (مب- ١٠٧ "سقراط").
٢٥- قيل لسقراط: مَا مَنْفَعَةُ الأَحْدَاثِ فِي تَعَلُّمِ الأَدَبِ؟ قَالَ: لَوْ لَمْ يَنْتَفِعُوا مِنْهُ إلَّا بِأَنَّهُ يَمْنَعُهُمْ مِنْ المَذَاهِبِ الرَّدِيئَةِ لكَانَ فِي ذَلِكَ كِفَايَةٌ. (إبن هندو، ٣٧٢ ؛ ٣٣٩؛ مج- ٧٣ "فيثاغورس").

"Asked in which way education benefited young men, he replied: If the only use of education were to keep them from evil ways, it would be enough." (Rosenthal, "Sayings of the Ancients," 49).

٢٦- حِلمُ الفَتَى مِمَّا يُزَيِّنُهُ * وَتَمَامُ حِليَةِ فَضْلِهِ أَدَبُهْ. (أبو العتاهية، ديوان، ٦١).
٢٧- آدمى را نسبت بهنر است نه نيو. (دهخدا، أمثال ١: ٢٨٨ "سعدى").
٢٨- "مردمى بهتر كه مردم زادگى". (دهخدا، أمثال ١: ٤٦).

To be someone is better than to be the son of someone.

٢٩- رُبَّ حَسَبٍ آفَتُهُ الفَقرُ. (ح- ١٦٣؛ مب- ٣٣١).
٣٠- الغِنَى حَسَبُ مَنْ لا حَسَبَ لَهُ. (ح- ١٦٣).

Wealth is the noble genealogy of him who has no noble genealogy.

٣١- إنَّ الأَدَبَ الصَّالِحَ خَيْرٌ مِن النَّسَبِ المُضَاعَفِ. (ثعلب، مجالس، ١: ٢٥٧).
٣٢- مَنْ قَعَدَ بِهِ نَسَبُهُ نَهَضَ بِهِ أَدَبُهُ. (العامري، نسك، ٤٩٦؛ البيهقي، المحاسن، ٤٢٨؛ الزجاجي، أمالي، ١٣٦، وأخبار، ١٦٧؛ القالي، الأمالي، ١: ٢٢٣؛ المرزباني، نور القبس، ١٢٧؛ كلمات مختارة، ٤٠؛ الراغب، محاضرات، ١: ٣١؛ بهجة، ١: ١١٠؛ البكري، سمط

اللآلئ، ٥١٥؛ الزمخشري، ربيع، ٣: ٢٦١؛ أسامة، لباب، ٢٢٩؛ أقوال الحكماء، بغداد، ٤٧؛ إختيار الدين، أساس الاقتباس، ١٣٠).

He who is hampered by his descent, is given a boost by his education.

٢٩- اِسْتَدِمْ مَا تُحِبُّ بِحُسْنِ الصُّحْبَةِ.

29– Prolong what you love (in your friend) with good companionship.

١- قال أردشير: اِستَدِمْ مَا تُحِبُّ بِحُسْنِ الصُّحْبَةِ لَهُ يَطُل مُكْثُهُ علَيْكَ. (أسامة، لباب، ٤٣٩).
٢-اِسْتَدِمِ الحُبَّ مِنْ صَدِيقِكَ بِحُسْنِ صُحْبَتِكَ لَهُ يطل مُكْثُهُ مَعَكَ. (مب- ١١٢ "سقراط"؛ ش- ١: ١٥٣؛ عهد أردشير،١٠٥).

"Seek to make that which you like in your friend last. It is by being a good friend to him that he will remain with you for a long time." (Alon 65 n. 344).

٣- اِسْتَدِمْ مَوَدَّةَ وَلِيكَ بِالإحْسَانِ إليْهِ. (الماوردي، قوانين، ٢٢٠؛ النويري، ٦: ١٣٥).
٤- اِستَدِمْ مَوَدَّةَ أَخِيكَ بِتَرْكِ الخِلَافِ عَلَيْهِ. (الراغب، محاضرات، ٢: ١٠).
٥- قال سهل بن هارون: فَذَكَرْتُ قَوْلَهُم: إذَا كَانَ لَكَ أَخٌ فَاْسْتَدِمْ مَوَدَّتَهُ بِتَرْكِ الخِلَافِ عَلَيْهِ مَا لَمْ يَكُنْ عَلَيْكَ مَنْقَصَةٌ وَلا غضَاضَةٌ. (جا- ١٦٧).
٦- فَإِذَا ظَفِرَتْ يَدَاكَ بِالكَرِيمِ فَاسْتَدِمْ إخَاءَهُ بِاللِّينِ وَالمَوَدَّةِ فَإِنَّهَا قَرَابَةٌ مُسْتَفَادَةٌ. (المرادي، الإشارة، ٩٨).

٣٠- اِتَّقِ قُرَنَاءَ السُّوءِ فَإِنَّكَ مَتْهُومٌ بِأَعْمَالِهِمْ.

30– Beware of bad companions, for you will be charged with their deeds.

٣١- العَاقِلُ لا يَدَعُهُ مَا سَتَرَ اللَّهُ مِنْ عُيُوبِهِ يَفرَحُ بِمَا ظَهَرَ مِنْ مَحَاسِنِهِ.[8]

31– What God keeps hidden of a wise man's faults should not induce him to rejoice at what He reveals of his merits.

٣٢- أَقْوَى القُوَّةِ غَلَبَتُكَ نَفْسَكَ.[9]

32– You are strongest when you subdue yourself. (cf. # 2305).

١- أَشَدُّ النَّاسِ سُلطَاناً عَلَى نَفْسِهِ. (الجاحظ، بيان، ١: ١٩٨ "الأحنف").

[8] ح- ١٣٣ "هرمس"؛ مب- ٢٠؛ مع- ٧٦؛ الحصري، زهر، ٩٨٤؛ الثعالبي، تمثيل، ٤٠٨؛ الثعالبي والمقدسي، ١٧.

[9] السلمي، طبقات، ٥٣ "سَرِيُّ بن المُغَلَّس السَّقَطِيُّ"؛ إبن الجوزي، ذم الهوى، ٥٠.

The strongest of all men is he who is in control of himself.
"The strongest man is he who can fight against himself." (*Maxims of ʿAli* 61).

٢- أَشْجَعُ النَّاسِ أَشَدُّهُمْ سُلطَاناً عَلَى نَفْسِهِ. (جا- ١٩٠).

The valiant is he who is in firm control of himself.

٣- أَشْجَعُ النَّاسِ أَشَدُّهُمْ عَلَى الشَّيْطَانِ. (صغ- ٣٣؛ السجستاني، صوان، ١٣١ "أفلاطون").

The valiant is he who is more fierce against Evil.

٤- سُئِلَ أنوشروان: أَيُّ النَّاسِ أَحَقُّ بِالمُلكِ؟ قَالَ: أَشَدُّهُمْ سُلطَاناً عَلَى هَوَاهُ وَأَقْهَرُهُمْ لَهُ. (جا- ٥٠؛ ح- ١٥٢).
٥- أَشْجَعُ النَّاسِ أَقْهَرُهُمْ لِشَهَوَتِهِ وَهَوَاه. (العامري، نسك، ٤٩٧؛ الثعالبي، تمثيل، ٤٥٣).

The bravest of men is he who defeats his lust and passion.

This aphorism is part of a longer piece in *al-Adab al-ṣaghīr* (*AṢ* 33). Al-Sijistānī (*Ṣiwān al-ḥikma* 131) attributes it to Plato. Miskawayh's version (J. 190) is that of *AṢ*, but 'self' is replaced by 'Evil.' The Pahlavi version reads: "That man is the stronger, who is able to contend with his own demoness (= *druzh*)." (*Mainyo* 170; 41:9). The Pahlavi *druzh* 'demoness' has become Satan in *AṢ*, for which al-ʿĀmirī has 'lust' and 'passion'. This is then logically projected onto the person himself.

٦- أَشَدُّ الجِهَادِ جِهَادُ الهَوَى. (جا- ٢٠٣؛ الماوردي، أدب الدنيا، ٢٠)

The most difficult of all holy wars is the war against passion.

٧- مَنْ غَلَبَهُ الهَوَى فَلَيْسَ لِعَقْلِهِ سُلطَانٌ. (الثعالبي، تمثيل، ٤٠٨؛ مع- ١١٦ "حديث").

He who gives in to his passion has no mastery over his reason.

٨- أَحَقُّ النَّاسِ بِالمَوَدَّةِ أَشَدُّهُمْ لِنَفْسِهِ حُبًّا. (صغ- ٣٣؛ جا- ١٩٠؛ السجستاني، صوان، ١٣١ "أفلاطون").
٩- فَأَفْضَلُ ذَوِي الأَلبابِ أَشَدُّهُمْ بِنَفسِهِ. (صغ- ١٩).
١٠- أعْظَمُ المُلُوكِ مَنْ مَلَكَ نَفْسَهُ، وَبَسَطَ عَدْلَهُ. (الصغاني، فرائد، ٤٠).
١١- أفضلُ الملوكِ من ملك شهوته، ولم يستعبده هواه. (السجستاني، صوان، ٢٤٦ "افليمن").
١٢- أشدُّ الناس من ملك نفسه عند الغضب. (الراغب، محاضرات، ١: ١٩)
١٣- أجلدُ النَّاسِ مَن ملك غَضَبَه. (السلمي، طبقات، ٥٤ "سري السقطي").
١٤- قيل لزينون: أي الملوك أفضلُ: ملك اليونانيين أم ملك الفرس؟ قال: من ملك غضبه وشهوته. (الشهرستاني، ٩٠٧).
١٥- أَقْوَى النَّاسِ مَنْ غَلَبَ الهَوَى وَقَدَرَ عَلَى السُّكُونِ. (جا- ١٤٧).
١٦- الشَّدِيدُ من غلب نَفْسَهُ. (مج- ١٧؛ المسعودي، مروج، ٣: ٣٥؛ آبي، نثر، ١: ٢٦٤ "حديث"؛ الماوردي، تسهيل، ١٣٧، وأدب الدنيا، ٢١٤؛ أسامة، لباب، ٣٣٠).

The bravest is he who conquers himself.

١٧- الشَّدِيدُ مَنْ غَلَبَ هَوَاهُ. (آبي، نثر، ١: ١٦٣؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٣ "القوي").

"The strongest man is whoever can make his reason conquer his passions." (*Maxims of ʿAli* 61).

١٨- مَنْ آتَاهُ اللَّهُ سَعَةً فِي الفَهْمِ وَقُوَّةً فِي العَقلِ فَقَدْ آتَاهُ السُّلطَانَ الَّذِي يَملِكُ بِهِ نَفسَهُ. (جا- ٧٨).

١٩- الغالب لهواه أشدُّ من الذي يفتحُ مدينة وحده. (الزمخشري، ربيع، ٣: ٩٤؛ إبن الجوزي، ذم الهوى، ٢١؛ إبن قيم الجوزية، روضة، ٥١٠).

He who controls his passion is stronger than him who conquers a city alone.

٢٠- قيل ليحيى بن معاذ: مَنْ أَصحُّ النَّاسِ عَزْماً؟ قال: الغَالِبُ لِهَوَاهُ. (إبن الجوزي، ذم الهوى، ٢٦).

٢١- من غلبه هواه توارى عنه عقلُه. (إبن الجوزي، ذم الهوى، ٣٠؛ إبن قيم الجوزية، روضة، ٥١٥-٥١٦).

٢٢- مَنْ مَلَكَ شَهْوَتَهُ صَانَ قَدْرَهُ وَنَمَى شَرَفُهُ، وَمَنْ غلَبَ نَفسَهُ أَمَّرَهُ قومُهُ. (المرادي، الإشارة، ١٧٢).

٢٣- مَنْ غَلَبَ لِسَانَهُ أَمَّرَهُ قَوْمُهُ. (إبن حبان البستي، روضة، ٥٢).

He who masters his tongue is made an amir by his own people.

٢٤- المَلِكُ الأَعْظَمُ هُوَ الغَالِبُ لِشَهَوَاتِهِ. (مب- ١٠٧ "سقراط"؛ اص- ٧٧؛ ش- ١: ١٤٨).

"The greatest king is he who masters his desires." (Alon 81 n. 629).

٢٥- المُلكُ الأَعْظَمُ هُوَ أَنْ يَغْلِبَ الإنْسَانُ شَهَوَاتِهِ. (جا- ٢١١؛ السجستاني، صوان، ١٢٧ "سقراط"؛ إبن هندو، ٣٦٦ ﴿ ٣١٣ "يَملِكَ").

"The greatest sovereignty is that man conquers his desires." (Gutas 84–85).

٢٦- سئل فيلمون: أَيُّ المُلُوكِ أَفْضَلُ؟ فقَال: مَنْ مَلَكَ شَهَوَاتِهِ، وَلَمْ يَسْتَعبِدْهُ هَوَاهُ. (إبن هندو، ٤٠٢ ﴿ ٤٣٥؛ مب- ٢٨٣، ٢٩٩).

Philemon was asked: Which one of the kings is the best? He said: "He who rules over his lusts, and is not a slave to his passion."

٢٧- وسئل سولون: أَيُّ شَيْءٍ أَصْعَبُ عَلَى الإنْسَان؟ قال: أَنْ يَعْرِفَ عَيْبَ نَفسِهِ وَأَنْ يُمسِكَ عَمَّا لا يَنْبَغِي أَنْ يَتَكَلَّمَ بِهِ. (الشهرستاني، ٩٢٦؛ السجستاني، صوان، ١٩١ "سولون"، ٢٤٩ "فرسطرخس").

He was asked, "What is the most difficult thing for a man?" He said: "To know his own fault, and to keep his tongue from what he should not talk about."

٢٨- وقيل لفيثاغورس: ما أصعبُ شيءٍ على الإنسان؟ قال: أَنْ يَعرفَ نَفْسَهُ وَيَكتُمَ الأَسْرَارَ. (مج- ٧٣؛ ح- ١٤٤؛ إبن هندو، ٤٢٨ { ٥٤٤ "سولون"؛ مب- ٣٧، ٧٠؛ ش/ن- ٢٠: ٣٣٣؛ كوبرلي، ٤٠ ب).

Asked about the most difficult thing for human beings, he replied: "To know oneself and to keep secrets." (Rosenthal, "Sayings of the Ancients," 48, 178. With references including Greek parallels).

٢٩- أَمْلَكُ النَّاسِ لِنَفْسِهِ أَكْتَمُهُمْ لِسِرِّهِ. (الميداني، ٣: ٢٨٧).

He is in firm control of himself who conceals his secrets the best. This is used when one wants to praise the keeping of secrets.

٣٠- قيل لذيوجانس: من أملكُ الناسِ لِنَفسِهِ؟ فقال: من لم تصرعه شهوته. (مب- ٧٩).
٣١- قَلَّ مَنْ لَمْ تَصْرَعْهُ الشَّهَوَاتُ. (إبن هندو، ٣٤٧ { ٢٠٣ "أرسطو").

Few are those who are not defeated by passions.

٣٢- عن أبو هريرة: قال لنا الرسول ذاتَ يَوْم: هَلْ تدرون مَن الشَّديدُ؟ قُلنَا: الرَّجُلُ يَصرعُ الرَّجُلَ. قال الرسول: إنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفسَهُ عِنْدَ الغَضَبِ. قال أبو هريرة: قال الرسولُ: لَيْسَ الشَّدِيدُ مَنْ غَلَبَ النَّاسَ وَلكِنَّ الشَّدِيدَ مَنْ غَلَبَ نَفسَهُ. (الخرائطي، إعتلال القلوب، نسخة رَباط، ٢٠؛ وطواط، غرر، ٣٢٣؛ إبن الجوزي، ذم الهوى، ٣٩).
٣٣- قال رسول: لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ إنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفسَهُ عِندَ الغَضَبِ. (مالك بن أنس، الموطأ، ٩٠٦؛ عيون ، ١: ٢٨٢؛ عبد الرزاق، المصنف، ١١: ١٨٨؛ مسلم بن الحجاج، صحيح مسلم، ٤: ٢٠١٤ (رقم ٢٦٠٩)؛ آبي، نثر، ١: ١٧٦، ١٨٣ "حديث"؛ الثعالبي، ثمار، ٣٣؛ القضاعي، الشهاب، ٣٥؛ الزمخشري، ربيع، ٢: ٢٩؛ إبن قيم الجوزية، روضة، ٥١٠).

The Prophet said: He is not the Strong who wins a contest, rather he who controls himself when in a fit of rage.

The pattern 'self-control = strength' is universal. The ancient Greek philosophers, Iranian kings and wise men, the prophet Muḥammad, and many early Muslim sages rival one another in the literature as the originator of the idea. In course of the transmission, slight changes are injected to it, both in terms of replacing words by their synonyms, and by new elements extending the original combination. *amlaku = ashjaʿu = aghlabu = aṣʿabu*. The same precept then turns into the following among the sufis.

٣٣- اِسْتِثْمَارُ المَالِ قِوَامُ المَعَاشِ.

33– The accumulation of wealth is the foundation of an ample livelihood.

١- المُلُوكُ لا قِوَامَ لَهُمْ إِلَّا بِالمَالِ. (كب- ٦٧).

Kings have no support except with wealth.

٢- قِوَامُ المَعَاشِ حُسْنُ التَّقْدِيرِ. (ح- ٥٩).

Means of subsistence depend on good calculation of finances.

٣- حُسْنُ التَّقدِيرِ أَحَدُ المَالَيْنِ. (حمزة الإصبهاني، الدرة، ٢: ٥١٣).

Proper planning is worth the money invested. (cf. Spitaler 60 n. 177).

٤- حُسنُ التَّقدِيرِ أَحَدُ الكَاسِبَيْنِ. (عيون، ١: ٤٧؛ البغدادي، كُتَّاب، جديد، ١٤٧؛ بهجة، ١: ٩٠).

Proper planning is the strength of livelihood. (cf. Spitaler 52 n. 157).

٥- حُسْنُ التَّدبِيرِ إِحْدَى الثَّرْوَتَيْنِ. (حمزة الإصبهاني، الدرة، ٢: ٥١٣).

Proper planning is the root of prosperity. (cf. Spitaler 19 n. 15).

٦- التَّقدِيرُ أَحَدُ الكَاسِبَيْنِ. (الميداني، ١: ٢٦٧).
٧- الزَّوْجَةُ أَحَدُ الكَاسِبَيْنِ. (بهجة، ١: ٩٠).
٨- اِصْلاحُ المَالِ أَحَدُ الكَاسِبَيْنِ. (إبن أبي الدنيا، إصلاح المال، ٢١٤؛ أبو بكر الصولي، أدب الكتاب، ٧٤؛ التوحيدي، البصائر، ٢: ٦٠٨ "الكسبين"؛ بهجة، ١: ٩٠؛ الميداني، ٢: ٢٥٨).

Ameliorating one's property is like earning it.

٩- رَأسُ المَالِ أَحَدُ الرِّبْحَيْنِ. (آبي، نثر، ٦ (٢): ٤٩٩ "أمثال العامة"؛ الثعالبي، تمثيل، ١٩٦، وخاص الخاص، ٦٤؛ البكري، سمط اللآلئ، ٦٨٩؛ الميداني، ٢: ٧٩).

The (return of) capital is itself like a gain.

١٠- التَّقدِيرُ فِي المَعِيشَةِ نِصْفُ الكَسْبِ. (الثعالبي، تمثيل، ١٩٨

Good assessment is half of the business.

١١- أَصْلُ المَعِيشَةِ اسْتِصْلاحُ المَالِ وَالتَّقْدِيرُ. (الوشاء، الفاضل، ٢: ٢٠؛ مب- ٣١٢ "سيلاقس").
١٢- أَصْلُ المَعِيشَةِ إِصْلاحُ المَالِ. (الون، ٩٧ ؛ ٥٧٨ "سقراط").

"The root of livelihood is the right conduct with regard to property." (Alon 78).

١٣- إنَّ تَثْمِيرَ المَالِ آلَةُ المَكَارِمِ، وَعَوْنٌ عَلَى الدِّينِ، وَمُتَأَلَّفٌ لِلإِخْوَانِ. (الجاحظ، رسائل، ١: ١١٢).
١٤- لا تَسْتَهِنْ بِالمَالِ وَتَثْمِيرِهِ، فَإِنَّ المَالَ آلَةُ المَكَارِمِ، وَعَوْنٌ عَلَى الدَّهْرِ، وَقُوَّةٌ عَلَى الدِّينِ، وَمُتَأَلَّفٌ لِلإِخْوَانِ. وَفَقدُ المَالِ مَعَهُ قِلَّةُ الاكْتِرَاثِ مِنَ النَّاسِ، وَتَتْبَعُهُ قِلَّةُ الرَّغْبَةِ إِلَيْهِ وَالرَّهْبَةِ مِنْهُ، وَمَنْ لَمْ يَكُنْ بِمَوْضِعِ رَغْبَةٍ أَوْ رَهْبَةٍ ٱسْتَخَفَّ بِهِ النَّاسُ جِدًّا. (جا- ٦٨).
١٥- درم مایه و روح دانایی است * درم گرد کن تا توانایی است
چو پشت است مر مرد را خواسته * کرا خواسته کارش آراسته. (لازار، ١١٠ "ابو شکور").
١٦- وَالمَالُ زَيْنٌ فِي الحَيَاةِ وَغِبْطَةٌ * وَلَقَدْ يَنَالُ المَالَ غَيْرُ كَرِيمِ. (تذكرة، ٨: ١٠٠ "الأعشى").
١٧- لا تسألي النَاسَ: ما مَجْدِي وَمَا شَرَفِي * الشأنُ فِي فِضَّتِي وَالشَّأنُ فِي ذَهَبِي
لَوْ لَمْ يَكُنْ لِي مَالٌ لَمْ يَطُرْ أَحَدٌ * بَابِي وَلَمْ يَعرفُوا مَجدِي وَمَجْدَ أَبِي. (عيون، ١: ٢٤١).
١٨- الدِّرهمُ مُزِيلُ الهَمِّ، وَالدِّينَارُ مِفتَاحُ الأَوْطَارِ. (الظهيرى، سندبادنامه، ١٣٠).
١٩- مَا المَرءُ إِلَّا بِدِرَهَمَيْهِ. (الثعالبي، تمثيل، ١٩٧؛ الميداني، ٣: ٣٦٦).

"Man is only man by his money." (Burckhardt 240).

٢٠- البِضَاعَةُ تُيَسِّرُ الحَاجَةَ. (أبو هلال العسكري، أمثال، ١: ١٩٢؛ الميداني، ١: ١٨٥؛ الزمخشري، أمثال، ١: ٣٠٤).

Money eases needs! (said to him who achieves his goal by bribes and presents).

٣٤- أَكْرِمْ نَفْسَكَ عَنِ الدَّنِيَّةِ وَإِنْ سَاقَتْكَ إِلَى الرَّغَائِبِ.[10]

34– Stay aloof from the vile even though it brings you to your desires.

٣٥- اِزْدِحَامُ التَّعَلُّمِ مَضَلَّةٌ لِلفَهْمِ.

35– Too many lessons dampen the brain.

١- كثرةُ السَّمَاعِ مَضلَّةُ الفهمِ. (الثعالبي، تمثيل، ١٦٨).

٣٦- العَاقِلُ المُعْتَبِرُ بِغَيْرِهِ قَبْلَ أَنْ يَكُونَ هُوَ عِبْرَةً لِغَيْرِهِ.

36– The wise learns a lesson from others before he himself becomes a lesson to others.

١- اِعْتَبِرْ بِمَنْ مَضَى قَبْلَكَ وَلا تَكُنْ عِبْرَةً لِمَنْ يَأْتِي بَعْدُكَ. (الصغاني، فرائد، ٤٣؛ المحاسبي، المسترشدين، ٨٠؛ مب- ١٩٣؛ إبن هندو، ٣٤٥ ﴿ ١٩٤ "أرسطو"؛ اص- ١٠٠؛ الماوردي، نصيحة، ١٥٣؛ فقر الحكماء، ٢٩٧ "بزرجمهر").

Take warning by those who are gone before you, and be not a warning to those who come after you.

[10] الجاحظ، بيان، ٤: ٥٩ " عبدالملك بن صالح"؛ ن- ٤٠٣؛ القضاعي، دستور، ١٦ "علي".

٢- أُذْكُرْ مَنْ مَضَى وَٱعْتَبِرْ بِمَنْ خَلا تَزُلْ غِرَّتُكَ وَتَزِدْ بَصِيرَتُكَ. (الصغاني، فرائد، ٤٤).
٣- مَنْ لَمْ يَعْتَبِرْ بِغَيْرِهِ لَمْ يَسْتَظْهِرْ لِنَفْسِهِ. (الصغاني، فرائد، ٧٣).
٤- دَوْلَةُ الجَاهِلِ عِبْرَةُ العَاقِلِ. (جا- ٢٠٦؛ الصغاني، فرائد، ٥؛ الماوردي، أدب الدنيا، ١٤؛ فرايتاج، ٣: ١٦٣).
٥- چو دولت ساخت با نادان سر و كار *دل عاقل شود زين محنت افگار. (ناصر خسرو، روشنايى نامه، ٥١٣).

٣٧- اِرْحَمْ عِبَادَ اللّهِ يَرْحَمْكَ اللّهُ.

37– Have mercy upon Allah's subjects, Allah will have mercy upon you.

١- قال وَهْب: مَكتُوبٌ فِي الكُتُبِ القَدِيمَةِ: إنْ كُنْتُمْ تُرِيدُون رَحْمَتِى فَٱرحَمُوا عِبَادِي. (التوحيدي، إمتاع، ٢: ١٣٠).
٢- دفع اردشير بن بابك ثلاثة كتب إلى رجل يقومُ على رأسه وقال له: إذا رأيتني قد غضبت فادفع إليَّ الأول، فإن لم أندم فالثاني، ثم الثالث. وكان في الأول: أمسكْ فلست بإله وإنما أنت جسد يوشك أن يأكل بعضه بعضاً، وفي الثاني: إرحم عباد الله يرحمك الله، وفي الثالث: اِحمل عبادَ الله على حقه. (الراغب، محاضرات، ١: ٢٢٢).

٣٨- الٱسْتِقْصَاءُ آخِرُ الوُدِّ وَأَوَّلُ الزُّهْدِ. (=﴿ ٢١٣، ٧١٦).

38– Minute investigation is the end of friendship, and the beginning of renunciation.

١- الاسْتِقصَاءُ شُؤمٌ. (آبي، نثر، ٦(٢): ٥٠٠ "أمثال العامة"؛ الثعالبي، تمثيل، ٤٤٥).

٣٩- أُنْسُ الأَمْنِ يُذْهِبُ وَحْشَةَ الوَاحِدِ. (=﴿ ١٨٤١).

39– The joy of security removes the fear of loneliness.

١- أُنْسُ الأَمْنِ يُذهِبُ وَحْشَةَ الوَاحِدِ، وَوَحْشَةُ الخَوْفِ تُذْهِبُ أُنْسَ الجَمَاعَةِ. (مع- ٤٧؛ ح- ٥٢١ "بطلميوس"؛ مب- ٤٥٢؛ الثعالبي، تمثيل، ٣٩٨؛ التوحيدي، أخلاق الوزيرين، ٣٨٩ "يَذهَبُ ب").
٢- أُنسُ الأُنْسِ يُذهِبُ بِوَحْشَةِ الوَحدَةِ، وَوَحْشَةُ الوَحْدَةِ تُذْهِبُ بِأُنْسِ الجَمَاعَةِ. (السجستاني، صوان، ٣٠٣ "أبو عثمان الدمشقي").

٤٠- إذَا عَلِمْتَ فَلا تُفَكِّرْ فِي كَثْرَةِ مَنْ دُونَكَ مِنَ الجُهَّالِ وَلكِنْ ٱذْكُرْ مَنْ فَوْقَكَ مِنَ العُلَمَاءِ.[11]

40– If you are learned, then do not ponder on the abundance of the ignorant below you, rather think of the learned above you.

[11] ح- ١٢٦ "بطلميوس"؛ مع- ٧٤؛ مب- ٢٥٥ "إذا غلبت"؛ الثعالبي، تمثيل، ١٦٧؛ الماوردي، أدب الدنيا، ٦٥.

٤١- أُطلُبِ المَالَ أَقْصَدَ طَلَبٍ وَٱصْرِفْهُ فِي أَجْمَلِ مَذهَبٍ.

41– Seek wealth moderately, expend it comely.

٤٢- أَسْرَعُ النَّاسِ جَوَاباً مَنْ لَمْ يَغْضَبْ.

42– The most prompt in answering is he who does not become angry. (cf. Freytag, III, 104).

١- أَحْضَرُ النَّاسِ جَوَاباً مَنْ لَمْ يَغْضَبْ مِنْ شَيْءٍ. (جا- ١٤٧ "الأصمعي").
٢- أَسرَعُ الناسِ رِضاً أَسْرعُهُم غَضباً. (الراغب، محاضرات، ١: ٢٢٢).

٤٣- أَكْثِر لِتَعْلَمْ وَأَقْلِلْ لِتَحْفَظْ. [١٣]

43– Learn much, memorize little.

١- تَكَثَّرْ مِنَ العِلمِ لِتَعرِفَ، وتَقَلَّلْ مِنْهُ لتَحفَظَ. (الجاحظ، بيان، ١: ٢٥٨ "الخليل بن أحمد").

٤٤- الإِخْوَانُ فِي اللَّهِ ذَخَائِرُ الشَّدَائِدِ.

44– Friends in Allah are treasures in times of misfortune.

٤٥- أَحَقُّ النَّاسِ بِالزِّيَادَةِ فِي النِّعَمِ أَشْكَرُهُمْ لِمَا أُوتِيَ مِنْهَا.[12]

45– People most deserving an increase in God-given bounty are those most grateful for the bounty they have already received.

١- أَحَقُّ النَّاسِ بِالنِّعَمِ أَشْكَرُهُمْ لَهَا. (الكرخي، المنتهى، ٢١١ "عمر").
٢- ثابر على الشكر، تكن مستوجبا. (جا- ٢٦ "آذرباد").

٤٦- اِتَّقُوا زَلَّةَ اللِّسَانِ وَمَضَضَ الجَوَابِ.

46– Beware of the slip of the tongue, and the pitfall of answering.

١- اِتَّقُوا زَلَّةَ اللِّسَانِ، فإِنِّي وَجَدْتُ الرَّجُلَ تعثُرُ قَدمُهُ فَيَقُومُ مِنْ عَثرَتِهِ، وَيُزِلُّ لِسَانُهُ فَيَكُون فِيهِ هَلاَكُهُ. (الجاحظ، بيان، ٢: ١٨٩؛ إبن أبي الدنيا، الصمت، ٣٠٤؛ المبرد، التعازي، ١٣٣-١٣٤؛ البيهقي، المحاسن، ٤٠٨؛ المحاسن والأضداد، ٢٤؛ إبن عربي، محاضرة الأبرار، ٢: ٢٩؛ ش/ن- ١٨: ٨٦).
٢- زَلَّةُ اللِّسَانِ لا تُقَالُ. (الميداني، ٢: ٩٦؛ فرايتاج، ١: ٥٩٧).

[12] صغ- ٣٤؛ السجستاني، صوان، ١٣٢ "أفلاطون".

٣- رأى ثمانيس رجلاً قد عَمِيَ، فقال: لأَنْ تَعثُرَ بِرجلِك خَيرٌ مِنْ اَنْ تَعْثُرَ بِلِسَانِكَ. (السجستاني، صوان، ٢٥٥؛ الشهرستاني، ٩٢٦ "سلون").
٤- ضَعْفُ العَيْنِ يُولِدُ الإكْثارَ، وَضَعْفُ الرَّأيِ يُولِدُ الدّمَارَ. (الصغاني، فرائد، ٨٦).
٥- فلا تُكثِرَنَّ القَولَ فِي غَيْرِ وَقْتِهِ * وَأَدْمِنْ عَلَى الصَّمْتِ المُزَيّنِ لِلعَقْلِ
يَمُوتُ الفَتَى مِنْ عَثْرَةٍ بِلِسَانِهِ * وَلَيْسَ يَمُوتُ المَرءُ مِنْ عَثْرَةِ الرّجْلِ
فَعَثْرَتُهُ مِنْ فِيهِ تَرْمِي بِرَأْسِهِ * وَعَثْرَتُهُ بِالرِّجْلِ تَبْرَا عَلَى مَهْلِ. (الوشاء، الموشى، ٦؛ سهل بن هارون، النمر والثعلب، ٧٨؛ عيون، ٢: ١٨٠؛ البيهقي، المحاسن، ٤٠٩؛ المحاسن والأضداد، ٢٧؛ عقد: ٢: ٤٧٣؛ آبي، نثر، ٣: ١٣٤؛ بهجة، ١: ٨٨؛ ديوان علي بن أبي طالب، ٩٥؛ وطواط، غرر، ٨٨؛ ش/ن- ١٨: ٨٦).

A young man dies from the stumbling of his tongue, but he does not die from the stumbling of his foot.

٦- يُصابُ الفَتَى مِن عَثرَةٍ بِلِسَانِهِ * وَلَيْسَ يُصابُ المَرءُ مِن عَثْرَةِ الرّجْل
فَعَثرتُهُ فِي القَولِ تُذهِب رأسَهُ * وعَثرتُهُ بِالرِّجْلِ تَبْرَا عَلَى مَهْل. (الصفدي، ٢٨: ٤٧٧ "إبن السكيت").
٧- عَثرةُ الرَّجلِ تزيلُ القدم، وَعَثْرَةُ اللِّسَانِ تزيلُ النِّعَم. (الصغاني، فرائد، ٨٦؛ الإبشيهي، ٥٣؛ العاملي، كشكول، ٢٩٢).
٨- عَثرَةُ القَدَمِ أَيْسَرُ مِنْ عَثرَةِ اللِّسَانِ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٥؛ الميداني، ٢: ٣٧٠ "أَسْلَمُ"؛ وطواط، لطائف، ١١٦؛ دهخدا، ١: ٢٢٠) .

Better to slip with the foot than with the tongue. (E)
"Guard your head against the stumbling of your tongue." (*Maxims of ʿAli 23*).
"A stumbling foot means hurt, and a blundering tongue, a loss." (*Maxims of ʿAli 24*).

٩- إنَّ العَبدَ ليَزِلُّ عَنْ لِسانِهِ أَشَدَّ مِمَّا يَزِلُّ عَنْ قَدَمَيْهِ. (السلفي، المنتقى، ٩٢).
١٠- يا بُنَيَّ عَثْرَةُ الرِّجْلِ عَظْمٌ يُجْبَر، وعَثرةُ اللِّسَانِ لا تُبقِي وَلا تَذَر. (المفضل، الفاخر، ٥٢).

٤٧- اِحْتَمِلْ مَنْ أَدَلَّ عَلَيْكَ وَٱقْبَلْ مَنِ ٱعْتَذَرَ إِلَيْكَ. (=ﻙ ١٢٣٦؛ إبن حبان البستي، روضة، ١٨٤ "من دلّ"؛ مب- ٢٧٠-٢٧١ "لقمان").

47– Put up with him who acts presumptuously towards you, and consent with him who apologizes to you.

١- أَجْمِلْ لِمَنْ أَدَلَّ عَلَيْكَ وَٱقْبَلْ عُذْرَ مَنِ ٱعْتَذَرَ إِلَيْكَ. (القضاعي، دستور، ٦٠ "علي").
٢- اِحْتَمِلْ مِمَّنْ أَدَلَّ عَلَيْكَ وَٱقْبَلْ مِمَّنْ ٱعْتَذَرَ إِلَيْكَ، وَكافِ مَنْ أَحْسَنَ إِلَيْكَ فَإِنْ أَعْجَزَكَ الوَفْرُ يُعْجِزْكَ الشُّكرُ. (مج- ٤٩؛ عقد، ٣: ١٥٨؛ التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٤؛ آبي، نثر، ٤: ٢١٣).

٣- اِحْتَمِلُوا لِمَنْ أَدَلَّ عَلَيْكَم وَاقْبَلُوا عُذْرَ مَنِ اعْتَذَرَ إِلَيْكُمْ. (القالي، الأمالي، ٢: ٢٠؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧ "الأحنف"؛ البكري، سمط اللآلئ، ٦٥٥؛ تذكرة، ١: ٢٦٥؛ فرايتاج، ٣: ١٢١).
٤- اِقْبَلْ عُذْرَ مَنْ اعْتَذَرَ إِلَيْكَ إِذَا لَمْ يَكُن لَهُ حَاجَةٌ إِلَيْكَ. (رسالة آداب، ٧١؛ القضاعي، دستور، ٦٠ "علي").
٥- اِقْبَلْ مَعَاذِيرَ مَنْ يَأْتِيكَ مُعْتَذِراً * إِنْ بَرَّ عِنْدَكَ فِيمَا قَالَ أَوْ فَجَرَا
فَقَدْ أَطَاعَكَ مَنْ يُرْضِيكَ ظَاهِرُهُ * وَقَدْ أَجَلَّكَ مَنْ يَعْصِيكَ مُسْتَتِرَا. (إبن داود الإصفهاني، الزهرة، ١: ١٤٣؛ التوحيدي، صداقة، ٢٤٣؛ الماوردي، أدب الدنيا، ٣١٤؛ عقد، ٢: ١٤٢).

This is explained as: Accept the apology of him who approaches you with it, whether he tells the truth or not. For he whose apparent behavior satisfies you has acceded to your wish, and he who disobeys you secretly has already shown his respect for you.

٦- المُؤْمِنُ يَطلُبُ مَعَاذِيرَ إِخوَانِهِ، وَالمُنَافِقُ يَطْلُبُ عَثَرَاتِهِم. (العزي، آداب العشرة، ١٤).

٤٨- أَقِيلُوا عَثَرَاتِ الكِرَامِ، وَاجْتَنِبُوا مُقَارَنَةَ اللِّئَامِ. (المسعودي، مروج، ٣: ٣٧ "حديث").

48– Remit the noble's slips, avoid the ignoble's association.

١- أقيلوا الكِرَامَ عَثَرَاتِهِمْ. ويروي: أقيلوا ذوي الهِبَاتِ زلاتهم. (بهجة، ١: ٦٢٤؛ إبن أبي الدنيا، مكارم الأخلاق، ١٣).
٢- أَقِيلُوا ذَوِي الهَيْئَاتِ عَثَرَاتِهِمْ. (أبو عبيد، أمثال، ٥٢؛ أحمد بن حنبل، المسند ٤: ٢٥٥٣٠؛ عيون، ٣: ١٠٠ "الهنات"؛ أبو داود السجستاني، سنن، ٤: ١٣٣؛ أبو الشيخ الإصبهاني، الأمثال، ٩٦؛ الميداني، ٢: ٥٢٦).
٣- أَقِيلُوا ذَوِي المُرُوءَاتِ عَثَرَاتِهِمْ فَمَا يَعْثُرُ مِنْهُمْ عَاثِرٌ إِلَّا وَيَدُ اللَّهِ بِيَدِهِ يَرفَعُهُ. (ن- ٣٦٣ ؛ ٢٠؛ الزمخشري، ربيع، ١: ٧٥١؛ عقد، ٢: ٢٩٢).
٤- هَاجِروا تُورِثُوا أَبنائكم مَجْداً وأَقِيلوا الكرامَ عَثَرَاتِهِم. (القضاعي، الشهاب، ٢١).

٤٩- أَعْلَمُ النَّاسِ بِأُمُورِ الدُّنيَا أَقَلُّهُمْ مِنْ تَصَرُّفِهَا عَجَباً.

49– The most informed about the workings of this world are the least surprised by its demeanor.

١- قال فيلسوف: أَعْلمُ النَّاسِ بِالدَّهرِ أَقَلُّهُم تَعَجُّباً مِنْ أَحْدَاثِهَا. (التوحيدي، البصائر، ١: ٢٠١؛ الزمخشري، ربيع، ١: ٩٠).

٥٠- المَرَضُ حَبْسُ البَدَنِ، وَالهَمُّ حَبْسُ الرُّوحِ.[13]

50– Sickness is the prison of the body, and worry is the prison of the mind. (Halkin 111 n. 177 "Ptolemy").

[13] ح- ١١٤ "ذيوجانس"، ١٢٦ "بطلميوس"؛ مع- ٧٥؛ أبو بكر الصولي، الأوراق، ٢٩٥؛ الحصري، زهر، ٧٧٢ "إبن المعتز"؛ الثعالبي، تمثيل، ٣٩٨؛ مب- ٨٠ "ذيوجانس: الغَمُّ حَبْسُ الرُّوحِ"، ٢٥٦؛ ياقوت، ١٥٢٤.

1– "Galen said: Care is destruction of the heart and grief is sickness of the heart, for grief is about what has happened and care is regarding what will happen." (Halkin 111 n. 179).

Illness is the confinement of the body, and worry is the confinement of the spirit.

٢- الهَمُّ فَنَاءُ القَلبِ، وَالغَمُّ مَرَضُه. الغَمُّ بِمَا كَانَ، وَالهَمُّ بِمَا يَكُون. الغَمُّ بِمَا فَاتَ، وَالهَمُّ بِمَا يَأتِي. (ح- ١٢٢ "جالينوس"؛ مب- ٢٩٣؛ اص- ١٣٠).

Worry ruins the heart, sorrow makes it ill. Sorrow is due to what has happened, worry to what is to happen. Sorrow is for what is passed away, worry for what is to come.

٣- قال أبقراط: للقلب آفتان وهما الغَمُّ وَالهَمُّ. فَالغَمُّ يعرض منه النوم، والهمُّ يعرضُ منه السهر. وذلك أن الهمَّ فيه فكر في الخوفِ مِمَّا يكون: فمنه يكون السهر، والغمُّ لا فكر فيه إنما هو بما قد مضى. (ح- ١٢٠ "أبقراط").

"Hippocrates said: The heart suffers from two illnesses, to wit: grief and care. Now grief brings on sleep and care brings on sleeplessness, the reason is that care means thinking of the fear of what will happen, and this results in sleeplessness. But grief involves no reflection, since it results only from what has happened and is over." (Halkin 111 n. 178).

٤- الغَمُّ ضَغْطُ القَلْبِ، وَالهَمُّ عَصْرُ القَلْبِ. (ح- ٦٣ "سقراط").

"Worry presses the heart and sorrow squeezes it." (Alon 84 n. 683).

٥- الهَمُّ قَيْدُ الحَوَاسِّ. (الماوردي، أدب الدنيا، ٤٢، وقوانين، ١٣٤-١٣٥).

Anxiety is the bondage of the senses.

٦- الهَمُّ مَرَضُ العَقْلِ. (إبن المقفع، حكم ٩٠). Worry is the disease of the mind.

٧- الهَمُّ مَرَضُ النَّفْسِ، وَالسُّرُورُ صِحَّتُهَا. (ح- ١٣٢ "لقمان").

Worry is the disease of the soul, and joy is its health.

٨- الهَمُّ نِصْفُ الهَرَمِ. (ن- ٣٨٦ { ١٤٣؛ إبن حبان البستي، روضة، ١٤٦ "الهم بالسؤال"؛ آبي، نثر، ١: ٣٥٦؛ الرقيق النديم، قطب السرور، ١٠٠ "لقمان"؛ الثعالبي، تمثيل، ١٤ "في الإنجيل"؛ القضاعي، الشهاب، ٤؛ بهجة، ١: ٤٠٩؛ ش/ن- ١٨: ٣٤١؛ إختيار الدين، أساس الاقتباس، ١٦٧).

Worry is half of getting old (or becoming senile).

٩- الهَمُّ يُشِيبُ القَلبَ. (ش/ن- ١٨: ٣٤١). Anxiety wears out the heart.

١٠- الهَمُّ مَفْسَدَةٌ لِلنَّفْسِ وَمَضَلَّةٌ لِلْفَهْمِ وَمَشْدَهَةٌ لِلْقَلْبِ، وَمِنْ أَعْظَمِ الخَطَإِ التَّشَاغُلُ بِمَا

لا يُمْكِنُ دَفْعُهُ. (البيهقي، المحاسن، ٢٥٤ "قاله بهمان، كيومرد، مِنْ أَجَلِّ مُلُوكِ العَجَمِ وَكَانَ حَكِيماً").
١١- كان أنوشروان يقول: مِنْ أَعْظَمِ الخَطَأِ التَّشَاغُلُ بِمَا لا يُمْكِنُ دَفْعُهُ. (الرقيق النديم، قطب السرور، ٩٩).
١٢- الغَمُّ يُشِيبُ القَلبَ، وَالهَرَمُ يُشِيبُ الرَّأسَ. (الراغب، محاضرات، ٢: ٥٠٦).
١٣- الهَمُّ يُهدِمُ البَدَنَ، وَيُنَغِّصُ العَيْشَ وَيُقَرِّبُ الأَجَلِ. (التوحيدي، إمتاع، ٢: ١٥٢).
١٤- الحُزنُ مَرَضُ الرُّوحِ، كَمَا أَنَّ الأَلَمَ مَرَضُ البَدَنِ. (الثعالبي، تمثيل، ١٨١؛ العاملي، كشكول، ٧١٥).
١٥- الحُزْنُ مَرَضُ الرُّوحِ، كَمَا أَنَّ الوَجَعَ مَرَضُ الجَسَدِ. (الغزالي، التبر المسبوك، ١٤٦).

"Grief is a disease of the soul, just as pain is a disease of the body." (Bagley 146).

١٦- الأَحْزَانُ أَسْقَامُ القُلُوبِ، كَمَا أَنَّ الأَمْرَاضَ أَسْقَامُ الأَبْدَانِ. (ح- ٦٣؛ الوشاء، الفاضل، ٢: ٦٤؛ أقوال الحكماء، ٢٥؛ الراغب، محاضرات، ٢: ٥٠٦ "تُسقِمُ").

"Grief is an ailment of the heart, just as [physical] sicknesses are ailments of the body." (Alon 84 n. 681).

١٧- إنَّ الهُمُومَ أَدْوَاءُ النُّفُوسِ كَمَا أَنَّ الأَسْقَامَ أَدْوَاءُ الأَجْسَامِ. (السجستاني، صوان، ٢٢٢ "فيذياس"؛ دنلوپ، ٨٣).
١٨- هُمُومُ الدُّنْيَا دَاءٌ دَوَاؤُهُ الرَّاحُ. (تذكرة، ٨: ٣٥٠ "بهرام جور").

Worries of this world are maladies, wine is their remedy.

١٩- إنَّ الأَحْزَانَ تُولِّدُ الأَمْرَاضَ. (السجستاني، صوان، ١٩٨ "أوميروس").

Grief generates diseases. (cf. Ullman).

٢٠- الحُزنُ عَارِضٌ مِنْ فقدِ المَحبوبِ وَفَوتِ المَطلُوبِ. (السجستاني، صوان، ١١٥ "أنكساغورس").

Grief arises on account of an object of love that is lost and an object of desire that has passed away.

٢١- الحُزْنُ عِنْدَ المُصِيبَةِ دَاعِيَةُ الهَمِّ وَالهَمُّ عَصْرُ القَلْبِ. (ح- ٦٥ "سقراط").

"Sadness at time of calamity engenders worry, and worry squeezes the heart." (Alon 84 n. 685).

٢٢- الفَرَحُ لِلقَلبِ حَيَاةٌ وَشَرَفٌ، وَالغَمُّ لَهُ ضَغْطٌ وَتَلَفٌ. (ح- ١١٤ "ذيوجانس").
٢٣- الهَمُّ مَا لَمْ تمضهُ لِسَبِيلِهِ * سُقْمُ القُلوبِ وَآفَةُ الأَبْدَانِ. (إبن حبان البستي، روضة، ١٩٣).

24– "It is not work that kills, but worry." (*CDP*, 301).

٥١- الأُنْسُ يُذهِبُ بِالمَهَابَةِ، وَالْاَنْقِبَاضُ يُضَيِّعُ المَوَدَّةَ.

51– (Too much) Friendliness removes the awe, gloominess ruins friendship.

١- شِدَّةُ الحجابِ تُنْغِلُ المودةَ. (إبن المعتز، البديع، ١٦).

٥٢- أَوْلَى النَّاسِ بِالرَّحْمَةِ عَالِمٌ بَيْنَ جُهَّالٍ. (الثعالبي، تمثيل، ٣٩٨).

52– The foremost person in need of mercy is a learned among the ignorant.

١- أَحَقُّ النَّاسِ بِالرَّحْمَةِ العَاقِلُ إِذَا تَسَلَّطَ عَلَيْهِ الجَاهِلُ. (العامري، نسك، ٤٩٧؛ كوبرلي، ١١٩ ب؛ الطرطوشي، سراج، ١٧٦).
٢- اِثْنَانِ مَرْحُومَانِ: كَرِيمٌ سُلِّطَ عَلَيه لَئِيمٌ وَعَاقِلٌ سُلِّطَ عَلَيْهِ جَاهِل. (فرايتاج، ٣: ٦٥).
٣- اِرحم ثلاثة: عَاقِلاً يَجرِي عَلَيْهِ حُكمُ جَاهلٍ، وَضَعِيفاً فِي مُلكِ قَوِي، وَكَرِيماً يَرْغَبُ إلى لَئِيم. (إبن هندو، ٣٢٥ { ٨٠ "أفلاطون"؛ ش/ن- ٢٠: ٢٧٥؛ مب- ١٦٢ "الرقة تجبُ على ثلاثة." الأمثال الحكمية، ١٥٤ "قويٌّ في أسر ضعيف").
٤- سه تن بجاى رحمت اند: خردمندى كه زير دست بى خردى بود، (وضعيفى كه قوى بر وى مسلط بود؟)، وكريمى كه محتاج لئيمى بود. (قابوس نامه، ١٥٥).

"Three kinds of men deserve pity: the wise man in the power of a fool, the strong man subject to a feeble one and the generous man compelled to ask favors of a mean one." (Qābūs 143–44).

٥- قَالَ: مَنْ أَحَقُّ الناسِ بِالرَّحمَةِ؟ فَقُلْتُ (=بزرجمهر): الكَرِيمُ يُسَلَّطُ عَلَيْهِ اللَّئِيمُ، وَالعَاقِلُ يُسَلَّطُ عَلَيهِ الجَاهِلُ، وَالبَرُّ يُسَلَّطُ عَلَيْهِ الفَاجِرُ. (جا- ٣٤؛ الوشاء، الفاضل، ٢: ١٩؛ عقد، ٣: ٤٤١).
٦- قيل: أحق الناس بالرحمة ثلاثة: عَاقِلٌ قَدْ نَفَذَتْ عَلَيْهِ أَحْكَامُ جَاهِلٍ، وَبَرٌّ سُلِّطَ عَلَيْهِ فَاجِرٌ، وَكَرِيمٌ عَرَضَتْ لَهُ حَاجَةٌ إِلَى لَئِيمٍ. (تذكرة، ٣: ٢٦٤).

"The man the most worthy of pity is the scholar at the orders of an ignoramus, the man of a generous nature directed by an avaricious man, and one of piety dictated to by a debauchee." (*Maxims of ʿAli* 10).

٧- أَحَقُّ النَّاسِ بالرَّحمَةِ عَالِمٌ يَجُوزُ عليه حُكْمُ جاهلٍ. (سهل بن هارون، النمر والثعلب، ٦٧؛ الجاحظ، بيان، ١: ٢٥٣ "يجري"؛ عيون، ٢: ١٢٤؛ الكعبي، وصاياء العلماء، ٧٧ "لا يجوز"؛ بهجة، ٢:٢٠٠؛ الطرطوشي، سراج، ١٧٦؛ السجستاني، صوان، ٢٦١ "فرفوريوس").
٨- أَشَدُّ الأَشْيَاءِ عَالِمٌ يَجْرِي عَلَيْهِ حُكْمُ جَاهِلٍ. (ح- ١٤٧؛ مب- ٢٩٨ "ديمقراط"؛ الماوردي، أدب الدنيا، ٦٠ "أذلُّ الناس").

One of the greatest afflictions of good men is to be obliged to honor the ignorant.

٩- قال المأمون لثمامة: مَا جَهْدُ البَلاءِ يَا أَبَا مَعْن؟ قَال: عَالِمٌ يَجرِي عَلَيْهِ حُكمُ جَاهِلٍ. (ش/ن- ١٨: ١٦٤؛ ٢٠: ٢٧٥؛ الثعالبي، ثمار، ٦٦٩؛ الزمخشري، ربيع، ١: ٦١٩).
١٠- قال هارون الرشيد لثمامة [بن أشرس]: من أسوأ الناس حالا؟ قال: عاقل يجري عليه حكم جاهل. (الخطيبالبغدادي، تأريخ بغداد، ٧: ١٤٨).
١١- وَيْلٌ لِعَالِم أَمْرٍ مِنْ جَاهِلِهِ. (أبو حاتم السجستاني، المعمرون، ١٤؛ المفضل، الفاخر،٢٦٤ "أكثم"؛ أبو هلال العسكري أمثال، ١: ٤٠١، وأوائل، ١: ٩٥؛ بهجة، ٢: ١٩٣؛ الواحدي، الوسيط، ١٦٢؛ الميداني، ٣: ٢٤٦، ٤٣٩؛ الزمخشري، ربيع، ١: ٦٤٤).

Woe unto the one who knows an affair well from the one who is ignorant of it.
"One of the signs of misfortune is to have to be bedfellow of base men." (*Maxims of ʿAli* 7).

١٤- قال حكيمٌ: أَيُّ النَّاسِ أَوْلَى بِالرَّحْمَةِ؟ فَأَجَابَهُ حَكِيمٌ آخَر: العَاقِلُ فِي تَدْبِيرِ الجَاهِلِ فَهُوَ الدَّهرَ مُتْعَبٌ مَغْمُومٌ. (ح- ١٤٨؛ مب- ٢٩٨، ١٠٢ "سقراط"؛ أسامة، لباب، ٤٥١ "أفلاطن مع سقراط"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٥-١٠٦؛ ش- ١: ١٤١).
١٥- اِرحمُوا ثَلاثة: غَنِيَّ قَوْمٍ ٱفْتَقَرَ وَعَزِيزَ قَوْمٍ ذُلَّ وَعَالِماً يَلعَبُ بِهِ الحَمْقَى وَالجُهَّالُ. (القضاعي، الشهاب، ٢٤؛ جا- ١٠٤ "حديث"؛ الراغب، محاضرات، ١: ٥٠٥؛ ياقوت، ١٨).
١٦ - مَا أَلِمَتْ نَفْسِي إِلَّا مِنْ ثَلاثٍ: مِنْ غَنِيٍّ ٱفْتَقَرَ، وَعَزِيزٍ ذُلَّ، وَحَكِيمٍ تَلاعَبَتْ بِه الجُهَّالُ. (مب- ١٣٨ "أفلاطون").
١٧- العَدِيمُ مَنِ ٱحْتَاجَ إِلَى اللَّئِيمِ. (البلاذري، أنساب، ٧(١): ٣٦٩ "أكثم"؛ كلماتُ مختارة، ٤٠).

The destitute is he who stands in need of an ignoble.

١٨- قِيل لِحُبَّى المَدَنِيَّةِ: مَا الجُرحُ الذي لا يندملُ؟ قالت: حاجةُ الكريم إِلَى اللَّئِيم ثُمَّ لا يُجْدَى عَلَيْهِ. قيل لها: ما الذُّلُ؟ قالت: وقوفُ الشَّريفِ بِبَابِ الدَّنِيئ ثُمَّ لا يُؤذَنُ لَهُ. (الجاحظ، رسائل، ٢: ٧٢).
١٩- مَن طَلَبَ إِلَى لَئِيمٍ حَاجَةً فَهُوَ كَمَنْ ٱلْتَمَسَ السَّمَكَ فِي المَفَازَةِ. (البلاذري، أنساب، ٧(١): ٣٧٥ "أكثم").
٢٠- لا تَطلُبَنَّ إِلَى لَئِيمٍ حَاجَةً، فَإِنْ طَلَبْتَ فَأَجِّلْهُ حَتَّى يَرُوضَ نَفْسَهُ. (عيون، ٣: ١٣٤ "ميمون بن ميمون").
٢١- أَذَلُّ النَّاسِ مُعْتَذِرٌ إِلَى لَئِيمٍ. (آبي، نثر، ٤: ١٩٥؛ الميداني، ٢: ١٤؛ ش/ن- ٢٠).

The most humiliated of all people is he who has to apologize to an ignoble. (This is because the generous expects no apology, and the ignoble accepts no apology).
"From an ill-natured man, take no loan." (*Mainyo* 131; 2:63).

۲۲- أَذَلُّ مِنَ اللَّئِيمِ سَائِلُهُ، وَأَقَلُّ مِنَ البَخِيلِ نَائِلُهُ. (الماوردي، أدب الدنيا، ۱۷۸).
۲۳- بپرسید شاه از دلی مستمند * نشسته بگرم اندرون با گزندبدو
گفت: بادانش و پارسا * كه گردد برو ابلهی پادشا. (فردوسی، شاهنامه، ۸: ۲٤٥٦ "انوشروان + بزرجمهر").

٥٣- اِسْتَعِينُوا عَلَى الكَلامِ بِالصَّمْتِ، وَعَلَى الصَّوَابِ بِالفِكْرِ، وَعَلَى صِحَّةِ الفِكرِ[14] بِالخَلْوَةِ.

53– Make use of silence for speech, of reflection for the right words, of solitude for sound reflection.

٥٤- العَفَافُ زِينَةُ الفَقرِ، وَالشُّكْرُ زِينَةُ الغِنَى.[15]

54– Chastity is the ornament of poverty, gratitude is the ornament of wealth.

۱- الأدب زينة الغني ومال الفقير. (أبو المجد تبريزى، سفينه تبريز، ۲۲۷ "سقراط").

٥٥- العَاقِلُ لا يَسْتَضْعِفُ عَدُوَّهُ وَإِنْ صَغُرَ، وَالحَازِمُ لا يَأْمَنُ عَدُوَّهُ عَلَى كُلِّ حَالٍ.[16]

55– The wise does not consider his enemy weak even if he were small, and the prudent does not feel secure from his enemy under any circumstances.

۱- الحازمُ يحذرُ عَدُوَّهُ عَلَى كّلِّ حالٍ. (عيون، ۱: ۱۱۲ "في كتاب للهند"؛ عقد، ۱: ١٤٤، ۲٥۱).
۲- فإنَّ العاقل لا يأمن عدوه على كل حال. (كل- عزام، ۱٥۰).
۳- قال صاحب الكتاب (= كليلة): الحازم لا يأمن عدوه على حال. (اليمني، مضاهاة، ۷۲).

٥٦- اِصْحَبِ الدُّنيَا صُحْبَةً جَمِيلَةً فَإِنَّ المُدَّةَ فِيهَا قَلِيلَةٌ.

56– Associate with this world properly, for the sojourn in it is short.

Another spoke: "The world is as if it were a passage, therefore take care of all things with propriety, because the span of life is short." (Baarda 189; these were the words of a Rabbi who converted to Christianity in the 12th century).

[14] البيهقي، المحاسن، ٤٠٨؛ المحاسن والأضداد، ۲٥.
[15] ن- ٤٢١ { ٦٨، ٣٤٠؛ آبي، نثر، ٤: ١٥٥؛ القضاعي، دستور، ٢٠؛ بهجة، ١: ٢٠٦؛ الميداني، ٤: ٥٤؛ الطرطوشي، سراج، ١٧٦؛ الزمخشري، ربيع، ٣: ٩٣؛ ٤: ١٥٠؛ تذكرة، ١: ٢٥٣؛ ٨: ٨٥، ١٠٧؛ ش/ن- ١٨: ١١٦، ٢١٣؛ ١٩: ٢٥٥؛ الإبشيهي ١٠٤.
[16] كل- ٢٠٤ "يَستَصغِرُ"؛ صغ- ٥٢؛ جا- ٧٧.

٥٧- إِذَا ٱنْقَادَ لَكَ الدَّهْرُ فَشَادَّهُ وَإِذَا طَمَحَ بِكَ فَلِنْ لَهُ.

57– If fate moves away from you, pull it hard, and if it turns towards you, let it loose.

١- "إِذَا عَزَّ أَخُوكَ فَهُنْ." (المُفَضَّل الضَّبِي، أمثال العرب، ١٣٧؛ أبو عبيد، أمثال، ١٥٥؛ الجاحظ، بيان، ١: ١٦٢؛ المبرد الكامل، ٤: ٧٢؛ الثعلب، الفصيح، ٤٠؛ المفضل، الفاخر، ٦٤؛ عقد، ٣: ٧٧ "أكثم وبزرجمهر"؛ أبو هلال العسكري، أمثال، ١: ٥٧؛ الراغب، محاضرات، ١: ٢٢٤ "أبو العتاهية"، ٢٤٧، ٣٠٠؛ ٢: ١٧، ٢٥١؛ آبي، نثر، ٤: ٢٠٦؛ ٦(١): ١٣٣؛ الثعالبي، خاص الخاص، ١٢ "أي إذا عَاسَرَكَ فَيَاسِرْهُ"، وتمثيل، ٤١٩؛ الواحدي، الوسيط، ٤١؛ البكري، فصل المقال، ١٩٥؛ الميداني، ١: ٣٥؛ الزمخشري، أمثال، ١: ١٢٥؛ وراويني، مرزبان نامه، ٥٧؛ البيهقي، غرر الأمثال، ٤٣؛ ياقوت، ٥٩؛ لسان العرب، ٥: ٣٧٦ "عزز"؛ ١٣: ٤٤١ "هين"؛ إبن سيدة، المخصص، ١٤: ١٦٥).

When your brother pulls hard, give way! or “When your brother overcomes you, and you are not equal to him, be gentle to him.” or: “When your brother manifests and exalts himself against you, abase yourself.” or: if read فَهِنْ “When your brother is hard, or severe, to you, treat him with gentleness.” (see Lane 2031).

٥٨- أَشَدُّ مِنْ فَوْتِ الحَاجَةِ طَلَبُهَا إِلَى غَيْرِ أَهْلِهَا.[17] (=﴿ ١٣٠٢، ٢٠١٩).

58– Harder than the loss of a want is seeking it from him who will not fulfill it.

١- طَلَبُ الحَاجَةِ إِلَى غَيْرِ أَهْلِهَا تُزرى بِرَأْيِ العَاقِلِ. (مب- ٣٥٥).
٢- فَوْتُ الحَاجَةِ خَيْرٌ مِنْ طَلَبِهَا إِلَى غَيْرِ أَهْلِهَا. (الكرخي، أ مل، ٤١ "بزرجمهر"؛ مب- ٢٩؛ اص- ٣٨ "أسقلبيوس").
٣- لا تَطْلُبِ الحَوَائِجَ مِنْ غَيْرِ أَهْلِهَا. (الماوردي، أدب الدنيا، ٣٠٥).
٤- قيل لأنوشروان: أي الأشياءِ أَمَرُّ مَرَارةً؟ قال: الحَاجَةُ إِلَى النَّاسِ إِذَا طُلِبَتْ مِنْ غَيْرِ أَهْلِهَا. (جا- ٥٣؛ أقوال الحكماء، ٧٢).
٥- وَمَنْ طَلَبَ المَعروفَ مِنْ غَيْرِ أَهْلِهِ * أَطَالَ عَنَاءً أَوْ أَطَالَ تَنَدُّمَا
وَمَنْ شَكَرَ العُرْفَ ٱسْتَحَقَّ زِيَادَةً * كَمَا يَسْتَحِقُّ الشُّكْرَ مَنْ كَانَ مُنْعِما
وَمَنْ سَامَحَ الأَيَّامَ يَرْضَ حَيَاتَهُ * وَمَنْ مَنَّ بِالمَعْرُوفِ عَادَ مُذَمَّمَا
وَمَنْ نَافَسَ الإِخْوَانَ قَلَّ صَدِيقُهُ * وَمَنْ لامَ صَبًّا فِي الهَوَى كَانَ أَلْوَمَا. (على بن الجهم، ديوان، ٢٠؛ جا- ٢٠٦).

[17] ح- ١٦١؛ عيون، ٣: ١٣٤؛ البلاذري، أنساب، ٧(١): ٧٥ "خالد بن صفوان"؛ إبن دريد، الفوائد، ١٣٥؛ عقد، ١: ٢٨٠؛ القالي، الأمالي، ٢: ١٦٧؛ إبن حبان البستي، روضة، ١٤٦؛ إبن وهب، البرهان، ٣٠٣؛ أبو الفتح

٥٩- أَشَدُّ مِنَ [١٤] المُصِيبَةِ سُوءُ الخَلَفِ مِنهَا.[18]

59– Harder than the calamity is the wrong handling of it.

This was part of a longer exhortation al-Madāʾinī attributes to ʿAlqama b. al-Mundhir (*Taʿāzī* 88–93). It is reproduced several times in the literature in full (al-Ābī, *Nathr*, VII, 138; Yāqūt al-Mustaʿṣamī, *Asrār* 172–76), and in part (al-Madāʾinī, *Taʿazī* 15–17, 69; al-Jāḥiẓ, *Bayān* II, 74; al-Mubarrad, *Taʿāzī* 45; Ibn al-Jawzī, *Muntaẓam*, VII, 141; and dispersed in R).

١- أَشَدُّ مِنَ التَّلَفِ سُوءُ الخَلَفِ. (أسامة، لباب، ٤٣٨).
٢- أَعْظَمُ الأَسَفِ سُوءُ الخَلِفِ. (الراغب، محاضرات، ١: ٣٢٨).
٣- قال أبو عبيد وقال بعض الحكماءِ: إِنَّ شَرًّا مِنَ المَرْزِئَةِ سُوءُ الخَلَفِ مِنْهَا. هذا كَلَامٌ لأوس فِي وَصِيَّةٍ لِمَالِكٍ ٱبْنِهِ وَهِيَ مَعْلُومَةٌ. قَالَ فِي آخِرِهَا: وَكَيْفَ بِالسَّلامَةِ لِمَنْ لَيْسَتْ لَهُ إِقَامَةٌ، وَشَرٌّ مِنَ المُصِيبَةِ سُوءُ الخَلَفِ، وَكُلٌّ مَجْمُوعٍ إِلَى تَلَفٍ، حَيَّاكَ الأَهَكَ. (البكري، فصل المقال، ٢٠١؛ أبو عبيد، أمثال، ١٦١؛ تذكرة، ١: ٢٧٥ "كلام علي خطاب بٱبنه الحسن").
٤- شَرٌّ مِنَ المَرْزِئَةِ سُوءُ الخَلَفِ عنْهَا. (الجاحظ، البخلاء، ١٨٩؛ عيون، ٣: ٥٣ "صالح المُرِّيُّ"؛ الميداني، ٢: ١٦٨).

Worse than the calamity (the loss of things dear to one) is the wrong handling of it.

٥- أَرَدْتَ شُكراً بِلا بِرٍّ ومَرزِئَةٍ * لَقَدْ سَلكْتَ طَرِيقاً غَيْرَ مَسلُوكِ. (علي بن الجهم، ديوان ١٦١).

You expect gratitude without having done any benevolence or experiencing any hardship; you have indeed taken an untrodden path.

٦- إِنَّ شَرّاً مِنَ المُصِيبَةِ سُوءُ الخَلَفِ عَلَيْهَا، يَعنِي الجَزَعُ. (أبو هلال العسكري، أمثال، ١: ٢٨٦).
٧- وَٱعْلَم أَنَّ أَعْظَمَ مِنَ المُصيبَةِ سُوءُ الخَلَفِ منها. (المبرد، التعازي، ٤٥؛ عقد، ١: ٢٨٠).
٨- فَقْدُ الصَّبرِ أَعْظَمُ مَصَائِبِ الدَّهْرِ. (مع- ٩٥؛ الماوردي، أدب الدنيا، ٢٧١؛ بهجة، ٢: ١٩٠).
٩- صبور باش كه: صبورى دوم عاقليست. (قابوس نامه، ١٢٠).

الآمدي، غرر، ٢٢٨؛ أبو الفرج المعافى، الجليس الصالح، ١: ٢٠٤؛ الثعالبي، تمثيل، ٤٦٦؛ ن- ٣٧٠ "أهونُ من"؛ مب- ٢٩، ٣٣١؛ الميداني، ٢: ٤٧٢؛ الزمخشري، ربيع، ٢٠: ٦٥٠؛ تذكرة، ٨: ١٥٣؛ إبن شعبة، تحف العقول، ٣٥٩؛ ش/ن- ١٨؛ ٢١١؛ ش- ١: ٨٨؛ الإبشيهي، ١١٤؛ العاملي، كشكول، ٧٢٦

[18] المدائني، التعازي، ١٥، ٩٠؛ الجاحظ، بيان، ٢: ٧٤؛ عيون، ٣: ١٣٤؛ البلاذري، أنساب، ٧(١): ٧٥ "خالد بن صفوان"؛ عقد، ٣: ٨٠ "أكثم وبزرجمهر"، أعْظَمُ"؛ إبن شعبة، تحف العقول، ٣٥٩؛ إبن الجوزي، المنتظم، ٧: ١٤١ "وهب بن منبه"؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٤ "علقمة".

“Endure any form of toil, for persistence means added cleverness.” (Qābūs 109).

١٠- سُوءُ الخَلَفِ أَحَدُ المُصِيبَتَيْنِ. (حمزة الإصبهاني، الدرة، ٢: ٥١٢
١١- الجَزَعُ إِحَدَى المُصِيبَتَيْنِ. (الثعالبي، تمثيل، ٤١٥).

Impatience is also a calamity. (cf. Spitaler 36 n. 96, 97, with variants and references).

١٢- الجَزَعُ مِنْ أَعْوَانِ الزَّمَانِ. (مج- ٤٥؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٤؛ آبي، نثر، ٤: ١٩١؛ ن- ٣٩٧ { ٢١١؛ ش/ن- ١٩: ٣١؛ إبن عقيل، فنون، ٧١٩ "من إخوانِ"؛ الماوردي، أدب الدنيا، ٢٦٤؛ الزمخشري، ربيع، ٢: ٥١٧).

Lamentation is one of the helpers of Time. (This is because by being anxious and worried one helps the Time against himself, and so adds another misfortune to the first.)

١٣- الجَزَعُ مِنْ أَعْوانِ المَصَائِبِ. (المرادي، الإشارة، ١٧٢).

Impatience is one of the helpers of calamities.

١٤- أعظمُ المَصَائِبِ سوءُ الخَلفِ. (إبن حبان البستي، روضة، ١٤٦).

٦٠- العِلْمُ مِفْتَاحُ الشُّبْهَةِ، وَالجَهْلُ قُفْلٌ عَلَى بَابِ الحِكْمَةِ.

60– Knowledge is the key to doubts; Ignorance is the lock on the gate of wisdom.

١- اللسانُ بابُ الحِكمَةِ. (مب- ٢٦٩ "لقمان").

The tongue is the gateway to wisdom.

٦١- التَّوَاضُعُ نِعمَةٌ لا يُحْسَدُ عَلَيْهَا وَالعَافِيَةُ مَغْفُولٌ عَنهَا.

61– Modesty is a blessing that is not envied, and the well-being is not taken seriously.

١- النِّعْمَةُ الَّتِي لا يُحْسَدُ صَاحِبُها عَلَيْهَا: التَّوَاضُعُ، وَالبَلاءُ الَّذِي لا يُرْحَمُ صَاحِبُهُ مِنْهُ: العُجْبُ. (الماوردي، أدب الدنيا، ٢١٦ "بزرجمهر"؛ العزي، آداب العشرة، ٣١).
٢- التَّوَاضُعُ حَسَنَةٌ لا يُحْسَدُ عَلَيْهَا. (جا- ٣٤٥ "أفلاطون").
٣- بهترين عادتى متواضعى است، كه متواضعى نعمت ايزديست كه كس برو حسد نبرد. (قابوس نامه، ٧٩).

“Realize that humility is the best of qualities, one of God’s blessings which no one envies.” (Qābūs 69).

٤- التَّوَاضُعُ نِعمَةٌ لا يَفْطَنُ لَهَا الحَاسِدُ. (آبي، نثر، ٤: ١٥٥، ١٨٩؛ ش/ن- ٢٠: ٣٠١؛ تذكرة، ٣: ٩٩؛ النويري، ٣: ٢٤٥).
٥- كُلُّ ذِي نِعْمَةٍ مَحْسُودٌ عَلَيْهَا إِلّا التَّوَاضُعَ. (عيون، ١: ٢٦٦؛ عقد، ٢: ٣٥٨؛ الراغب، محاضرات، ١: ٢٥٨؛ الثعالبي، تمثيل، ٤١٠؛ مب- ٣٣٥؛ إبن الأزرق، بدائع السلك، ١: ٥١٤).
٦- قد قيل لبزرجمهر: هَلْ تَعْرفُ نِعْمَةً لا يُحْسَدُ صَاحِبُهَا عَلَيْهَا وَبَلاءً لا يَرْحَمُ صَاحِبُهُ عَلَيْهِ؟ فَقَالَ: نِعَمْ. أَمَّا النِّعْمَةُ فَالتَّوَاضُعُ وَأَمَّا البَلاءُ فَالكِبْرُ. (الراغب، الذريعة، القاهرة ٧٨٩١، ٩٩٢؛ آبي، نثر، ٧: ٦٦؛ تذكرة، ٣: ٥٠١).

٦٢- أَعْرَفُ النَّاسِ بِعُوَارِ النَّاسِ المُعْوِرُ. (آبي، نثر، ٤: ١٦٤؛ ش/ن- ٢٠: ٢٩١ "علي").

62– The most informed of people's defects is the defective.

١- أبصرُ الناس بعوار الناس المعورُ يعيب نفسه. (السجستاني، صوان، ١٨٠ "أوذيموس").

٦٣- العَاقِلُ يُسَالِمُ عَدُوَّهُ إِذَا ٱضْطُرَّ إِلَيْهِ.

63– The wise makes peace with his enemy if he has to.

٦٤- ٱلاسْتِرْسَالُ لا يَكَادُ يُسْتَقَالُ وَالأَحْقَادُ مَخُوفَةٌ حَيْثُ كَانَتْ وَأَشَدُّهَا مَا كَانَ فِي أَنْفُسِ المُلُوكِ.

64– Expatiation can hardly be excused, and hatred is dangerous wherever it may be, though it is most harmful in kings.

١- إِيَّاكَ وَسَقْطَةَ الٱسترسَالِ فَإِنَّهَا لا تُسْتَقَالُ. (آبي، نثر، ١: ٣٥٤؛ الراغب، محاضرات، ٢: ١٩؛ ياقوت المستعصمي، أسرار الحكماء، ٦٩).
٢- إنَّ سريعَ الٱسترسال لا يكاد يستقلُّ العثرة. (سهل بن هارون، النمر والثعلب، ٢٥).
٣- أَخْوَفُ الأَحْقَادِ أَحْقَادُ المُلُوكِ. (إبن المقفع، حكم ؛ ٨٣).
٤- قال صاحب الكتاب (= كليلة): الأحقادُ مخوفةٌ حيث كانت وأشدها وأخوفها ما كان في أنفسِ المُلُوكِ لأَنَّ المُلُوك يدينون بالانتقامِ ويرون الطلب بالوتر مكرمة وفخرا. (اليمني، مضاهاة، ٦٧؛ كل- عزام، ٢٣٩).
٥- لا تَثِقَنَّ كُلَّ الثِّقَةِ بِأخِيكَ، فَإِنَّ سُرعةَ الٱسترسالِ لا تقالُ. (ش/ن، ٢٠: ٣١٤).

٦٥- العَاقِلُ مَنْ عَمِلَ بِمَا يَعْلَمُ وَسَأَلَ عَمَّا يَجْهَلُ، وَالجَاهِلُ لا يُحْسِنُ وَيَغْضَبُ عَلَى مَنْ يُعَلِّمُهُ.

65– The wise is he who acts in accordance with what he knows, and asks what he does not know. The ignorant does no good, and becomes angry with whoever teaches him.

١- العاقل من ٱتهم رأيه ولم يثق بكل ما سولت له نفسه، والجاهل لا يعرف تقصيره ولا يقبل من نصحائه. (ش- ١: ١٦٢ "سقراط").
٢- الحكيمُ العَامِلُ بِمَا عَلِمَ. (مب- ١٤٧ "أفلاطون"). The sage acts upon his knowledge.
٣- السَّعِيدُ هُوَ مَنْ عَلِمَ وَعَمِلَ بِمَا عَلِمَ. (أسامة، لباب، ٤٣٨ "سقراط").

Fortunate is he who learns and acts upon what he learns. (cf. Alon 88 n. 751).

٦٦- إِعْلانُ الشَّمَاتَةِ كَيْدُ العَدُوِّ العَاجِزِ.

66– Revealing malicious joy is the artifice of a helpless enemy.

١- "إِنَّ الوَعِيدَ سِلاحُ العَاجِزِ الوَرِعِ. (أبو هلال العسكري، أمثال، ١: ١٧٩).
٢- "إِنَّ الوَعِيدَ سِلاحُ العَاجِزِ الحَمِقِ." (جا- ٢٠٢).

Threatening is the weapon of the feeble fool.

٦٧- اِحْذَرْ مِنْ نَفْسِكَ عَلَى صَدِيقِكَ مَا يُوَرِّثُهُ الحِقدَ.

67– Be wary of doing anything to your friend that bequeaths hatred in him.

٦٨- أَصَابَ مُتَأَنٍّ[19] أَوْ كَادَ أَنْ يُصِيبَ، وَأَخْطَأَ مُسْتَعْجِلٌ أَوْ كَادَ أَنْ يُخْطِئَ. (=ﺉ ٢٩١).

68– The unhurried hits the target, or is about to hit, but the hurried fails, or is about to fail.

One expects متأن 'unhurried' instead of متأيد 'one assisted, corroborated with' as in the *Jāwīdān-khirad*, or مُتَأَمِّل 'wishful, hopeful' as in al-Mubarrad and al-ʿAskarī.

١- أَصَابَ مُتَأَمِّلٌ أَوْ كَادَ، وَأَخْطَأَ مُسْتَعْجِلٌ أَوْ كَادَ. (المبرد، الكامل، ١: ٨٧؛ الراغب، محاضرات، ١: ٢٦ "الشعبي"؛ آبي، نثر، ٤: ١٦٥؛ جا- ١١٤ "مُتَأَنٍ"، "علي"؛ تذكرة، ٧: ٣٧؛ ش/ن- ٢٠: ٢٩٣).
٢- أَصَابَ مُتَأَمِّلٌ أَوْ كَادَ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٤).
٣- مَنْ تَأَنَّى أَصَابَ أَوْ كَادَ، وَمَنْ عَجَّلَ أَخْطَأَ أَوْ كَادَ. (القضاعي، الشهاب، ١٢ "حديث").

This has a precedent in a verse by the Umayyad poet al-Quṭāmī:

٤- قَدْ يُدْرِكُ المُتَأَنِّي بَعْضَ حَاجَتِهِ * وَقَدْ يَكُونُ مَعَ المُسْتَعْجِلِ الزَّلَلُ. (أبو عبيد، أمثال، ٢٣٣؛ الجاحظ، رسائل، ١: ٢٤٢؛ عيون، ٣: ١٢١؛ المبرد، أعجاز أبيات، ١٦٧؛ إبن داود الإصفهاني، الزهرة، ٢: ٣٣٤؛ الوشاء، الموشى، ٢٤٨، والفاضل، ٢: ١٥؛ البيهقي، المحاسن، ٥٠٧؛ عقد، ٢: ٣٦٠؛ ٣: ١١٤؛ الكرخي، أمل، ٣٤؛ إبن وهب، البرهان، ٢٢٠؛ الأغاني، ٢٤: ٤٨؛ أبو أحمد العسكري، المصون، ٦٩؛ المرزباني، نور القبس، ٢٤٩؛ أبو هلال العسكري، أمثال، ١: ٣٩٢؛ ٢: ١٠١، وديوان المعاني، ١: ١٢٤؛ الحصري، زهر، ٥٩٢؛ التوحيدي، إمتاع، ٢: ١٥١؛ بهجة، ١: ٣٢٦؛ الثعالبي والمقدسي، ٤٨؛ أسامة، لباب، ٤٢٦؛ تذكرة، ٧: ٣٧؛ ش/ن- ٢٠: ١٦٤؛ زلهايم، شوارد الأمثال، ١٣٠؛ القُطَامِيُّ، ديوان، ٢؛ الإبشيهي، ٥٩، ٣٠٥؛ محفوظ، المتنبي و سعدى، ١٨٨).

[19] في الأصل: مُتَأَيد.

٦٩- الإِمْسَاكُ مَعَ اللُّطْفِ خَيْرٌ مِنَ البَذْلِ مَعَ الجَفَاءِ.

69– Holding back with kindness is better than giving with roughness.

٧٠- أَقَلُّ النَّاسِ عُذْراً فِي ٱرْتِكَابِ القَبِيحِ مَنْ عَرَفَ قُبْحَهُ فَلَمْ يَتَجَنَّبْهُ إِلَى غَيْرِهِ. وَأَقَلُّ النَّاسِ عُذْراً فِي تَرْكِ الأَعْمَالِ الصَّالِحَةِ مَنْ عَرَفَ فَضْلَهَا فَلَمْ يُؤْثِرهَا. (كل- ٦٢؛ الثعالبي، أحاسن كلم، ١٤ "اقفور اشكانى").

70– The least excused in committing an infamous act are those who know its infamy, but this does not prevent them from it. The least excused in abandoning commendable works are those who know the merit thereof, but do not deem wise to choose them.

١- وَأَقَلُّ النَّاسِ فِي البُخْلِ عُذراً أَقَلُّهُمْ تَخَوُّفاً لِلْفَقْرِ. (أبو حاتم السجستاني، المعمرون، ٢٣ "أكثم").

٧١- التَّوَانِي [١٥] فِي العَمَلِ تَضْيِيعُ الفَرْضِ.

71– Slothfulness in performance is the waste of duty.

A better reading is الفُرَصِ as in the *kalīla*, "waste of opportunity".

١- وَقَدْ قِيلَ فِي أُمُورٍ مَنْ كُنَّ فِيهِ لَمْ يَسْتَقِمْ لَهُ عَمَلٌ، مِنْهَا: التَّوَانِي، وَمِنْهَا تَضْيِيعُ الفُرَصِ، وَمِنْهَا التَّصْدِيقُ لِكُلِّ مُخْبِرٍ. (كل- ٦٦).

٧٢- المُعَارِضُ مُنْتَقِمٌ، وَالبَادِئُ أَظْلَمُ.[20]

72– The adversary is vindictive, but he who starts the hostility is more in the wrong. i.e. he is in this the one who intends to do harm to his friend, and is reciprocated by the other. He who starts is in the wrong.)

١- الجَزَاءُ بِالجَزَاءِ، وَالبَادِئُ أَظْلَمُ. (أبو حاتم السجستاني، المعمرون، ١٨؛ المفضل، الفاخر، ٢٦٥؛ الوشاء، الفاضل، ٢: ٢٠"أكثم").

Punishment equals punishment, And the aggressor is the greater offender.

[20] الجاحظ، رسائل، ٢: ١٤٦؛ القاضي وكيع، أخبار القضاة، ٢: ١١٤؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٤، ٤٥٦؛ أبو أحمد العسكري، التفضيل، ٢١٩؛ أبو هلال العسكري، أمثال، ١: ١٨٨، ٢٩٧؛ التوحيدي، بصائر، ٣: ٣٢٢؛ إبن الجوزي، الأذكياء،١٦٩؛ سعيد عبود، الطرفة الباهجة، ٤٨ ﴿ ١٠٥٩.

٢- الخَيْرُ بِالخَيْرِ وَالبَادِئُ أَ كْرَمُ، وَالشَّرُّ بِالشَّرِّ وَالبَادِئُ أَظْلَمُ. (وطواط، غرر، ٣١٩).

"Good for good; he who initiates good is noble. Evil for evil; he who starts evil is more cruel." (Frayha, I, 296).

٣- هَذِهِ بِتِلْكَ وَالبَادِئُ أَظْلَمُ. (أبو عبيد، أمثال، ٢٦٩؛ عقد، ١: ٦٤ "واحدة بأُخرى"؛ ٣: ١٣٠؛ أبو هلال العسكري، أمثال، ٢: ٣٨٣؛ الصابي، هفوات، ٢٨٣؛ الميداني، ٣: ٤٩٦؛ الزمخشري، أمثال، ١: ٣٠٤؛ ٢: ٣٨٨؛ وطواط، لطائف، ١٩٧؛ العبدري، تمثال الأمثال، ٥٨٢؛ الإبشيهي، ٥٥؛ دهخدا، ١: ٢٣٦، نظير: "هر چه عوض دارد گله ندارد").

Al-Maydānī adds that al-Farazdaq was the first person to use this proverb.

٤- حَبْجَة بِلَبْجَة والبادئُ أَظلمُ. (البلاذري، أنساب، ٤(١): ٤١، ١١٦).
٥- لِكُلِّ عَمَلٍ ثَوَابٌ، وَلِكُلِّ فِعْلٍ جَزَاءٌ، وَمَنْ بَدَأَ بِالظُّلمِ كَانَ أَظْلَم. (عيون، ٤: ١٣٦).
٦- لِكُلِّ شَيْ ءٍ جَزَاءٌ، وَلِكُلِّ عَمَلٍ ثَوَابٌ. (عقد، ٣: ١٥٣).
٧- لِكُلِّ عَمَلٍ ثَمرةٌ مِنَ الثَّوَابِ وَالعِقَابِ. (كل- ٢٩٦).

For every deed there is the fruit of the deed, reward or punishment.

٨- لِكُلِّ عَمَلٍ ثَوَابٌ. (عقد، ٣: ٧٨ "أكثم وبزرجمهر"؛ الميداني، ٣: ٢٣٣).

There is a reward for every deed.

٩- هر عمل اجرى هر كرده جزايى دارد. (دهخدا، ٤: ١٩٣٢ "حافظ").
١٠- وَاحِدَةٌ بِوَاحِدةٍ وَالبَادِئُ أَظْلَمُ. (نظامى عروضى، چهار مقاله، ١٢).

"One for one, and he who begins is most in the wrong." (E. Browne, *Chahār maqāla* 13).

١١- تِلكَ بِتِلكَ فَهَلْ جَزَيْتُكَ؟ (المفضل الضبي، أمثال العرب، ٧٧؛ أبو عبيد، أمثال، ١٣٨؛ أبو هلال العسكري، أمثال، ٢: ٢٨٣؛ البكري، فصل المقال، ١٧٤؛ الميداني، ٣: ٤٩٧؛ الزمخشري، أمثال، ٢: ٣٨٨).

"Tit for tat, and the aggressor is most to blame." (E. Browne, *JRAS* 1899, 635).

١٢- سَهْمٌ بِسَهمٍ، وَالبَادِئُ أَظْلَمُ. (دهخدا، ٢: ٩٩٨).

An arrow for an arrow, And the first is more infamous.

١٣- الظُّلمُ بِالظُّلمِ، وَالبَادِئُ أَظْلَمُ. (دهخدا، ١: ٢٥٧).
١٤- هذِهِ بِتِلْكَ. = تلك بتلك. (عقد، ٣: ١٠٠).

"Tant pour tant," so much for so much = "tit for tat". = blow for blow, retaliation.

١٥- گفت آرى آنچه كردم استم است * ليك هم مى دان كه بادى اظلم است. (دهخدا، ٢: ٩٩٨ "مولوى").
١٦- لِلْظَّالِمِ البَادِئِ غَداً بِكَفِّهِ عَضَّةٌ. (ن- ٣٩٣ ﴿ ١٨٦؛ ش/ن- ١٨: ٣٦٩).

He who starts an act of aggression will be the first to scratch the back of his hand tomorrow (i.e. the first to be questioned for it).

١٧- ويَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ. (قرآن، ٢٥: ٢٧).

"The day that the wrong-doer will bite at his hands."

١٨- المُسْتَبَّانِ مَا قَالا، فَعَلَى البَادِئ مِنْهُمَا مَا لَمْ يَعْتَدِ المَظْلُومُ. (أحمد بن حنبل، المسند ﴿ ٧٢٠٩؛ مسلم بن الحجاج، صحيح مسلم، ٤: ٢٠٠٠ ﴿ ٢٥٨٧؛ أبو داود السجستاني، سنن، ٤: ٢٧٤؛ عيون، ٢: ٣٠؛ الترمذي، سنن ﴿ ١٩٨١؛ أبو الشيخ، طبقات المحدثين، ٢: ٢٠٧؛ الخطيب البغدادي، تأريخ بغداد، ٣: ٢٢٢؛ القضاعي، الشهاب، ١١).

"When two persons indulge in hurling (abuses) upon one another, it would be the first one who would be the sinner so long as the oppressed does not transgress the limits."

١٩- أَتَعْذِلُنِي فِي أَنْ أَبِيعَكَ مِثْلَ مَا * به بِعْتَنِي وَالبَادِئُ البَيعَ أَظْلَمُ
وَلَيْسَ عَلَى وُدِّ امْرِئٍ لَيْسَ عِنْدَهُ * وَفَاءٌ وَلا عَهْدٌ إِذَا غَابَ مُندِمُ. (التوحيدي، صداقة، ٣٣٦).
٢٠- أَنْتَ بَادِئُ الرَّأيِ تُرِيدُ ظُلْمَنا لمُنا.

"You at first thought and desire to wrong us." (Lane 164).

٢١- بَادِئُ الشَّرِّ أَظْلَمُ. "He who starts evil is more cruel." (Frayha, I, 156).
٢٢- البَادِئُ أَظْلَمُ وَالمُنْتَصِفُ أَعْذَرُ. (التوحيدي، أخلاق الوزيرين، ٨٧).

٧٣- اِقْبَلْ عَفْوَ النَّاسِ تَسْتَمْتِعْ بِحِدَّتِهِمْ وَأَمِتْ ضَغَائِنَهُمْ بِالبِشْرِ بِهِمْ وَلا تَخْشَ أَذَى مَنْ سَلَّمْتَ نَفسَكَ لَهُ. (مب- ١١١ "سقراط"، "عذر الناس"؛ كوبرلي، ٣٩أ: ١٩؛ ش- ١: ١٥٣).

73– Accept people's pardon, and so enjoy their keenness; kill their hatred by smiling at them, and fear no harm from him to whom you have committed yourself. (cf. Alon 66 n. 357. See also Grignaschi, "Deux documents," 159 "Buzurjmihr").

٧٤- أَنْصِفْ وَلا تَعْسِفْ وَتَوَقَّفْ وَلا تَتَعَجْرَفْ. (=﴿ ١٠٧).

74– Be fair and do not oppress, refrain and do not tyrannize.

٧٥- اِدْفَعِ المَسْئَلَةَ مَا وَجَدْتَ التَّحَمُّلَ فَإِنَّ لِكُلِّ يَوْمٍ خَبراً جَدِيداً، وَالإِلْحَاحُ فِي المَطَالِبِ يَسْلُبُ البَهَاءَ، وَلَنْ تَبْقَى المُرُوءَةُ إِلَّا مَعَ الصَّبْرِ وَالاحْتِسَابِ. (=﴿ ١٦٢٦، ١٨٠٧).

75– Rebut begging if it were possible doing so, for each day brings something new, and insistence on demands strips honor, while manliness never lasts without prudence and resignation.

١- تَجَنَّبِ المَسْأَلَةَ مَا كَانَ التَّحَمُّلُ مُمْكِناً فَإِنَّ لِكُلِّ يَوْمٍ رِزْقاً جَدِيداً وَخَيْراً مُتَوَقَّعاً، وَالوُقُوفُ عَلَى دَرَجِ الحِرْصِ بِالإِلْحَاحِ فِي المَطَالِبِ مَسْلَبَةٌ لِلبَهَاءِ. وَحِصَارٌ قَوِيٌّ المُرُوءَةُ بَيْنَ الصَّبرِ وَالاحْتِسَابِ. (مج - ٤٩).

٢- فَقَدْ كَانَ مِنِّي ذَاكَ تَعَمُّداً * لِمَا قَالَ فِي الأَمْثَالِ مَرْوَكُ مِنْ قَبْلِي

تَأَنَّ مَوَاعِيدَ الكِرَامِ فَرُبَّمَا * حَمَلْتَ مِنَ الإِلحَاحِ سَمْحاً عَلَى بُخْلِ. (أبو نواس، ديوان، ١: ٣٣٧؛ ٥: ٢٥٥).

٣- الإِلحَاحُ فِي الزِّيَارَةِ يُذهِبُ بِالبَهَاءِ. (الجاحظ، رسائل، ١: ١٢٧).

Insistence on visiting someone takes the glamor away.

٤- اللَّجَاجَةُ تَسْلُبُ الرَّأْيَ وَالخِفَّةُ تَسْلُبُ البَهَاءَ. (مب- ٣١ "أوميروس").

٥- اللَّجَاجَةُ تَسُلُّ الرَّأْيَ. (ن- ٣٩٢ ﴿ ١٧٩؛ ش/ن- ١٨: ٤١٢).

Obstinacy removes good judgment. (This is because lack of compliance is obstinacy, which consists of two elements: arrogance and ignorance of consequences. This is what causes rulers to do wrong from a position of power).

٧٦- العُلَمَاءُ مِلْحُ الخَلْقِ فَإِذَا فَسَدُوا فَسَدَ الخَلْقُ لِأَنَّ الأَشْيَاءَ تَصْلُحُ بِالمِلْحِ فَإِذَا فَسَدَ المِلْحُ بِمَاذَا تَصْلُحُ. (=﴿ ٩٠٠).

76– The learned are salt for the people; if they rot the people will rot, for everything is good by salt, but if the salt rots what can make it good?

The original idea can be traced to the Bible: “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again?” (The Bible, Matt. v. 13; cf. Mark, ix. 50; Luke, xiv. 34. See also, P. Joose, *The Sermon on the Mount* 95–97).

١- مَعَاشِرَ القُرَّاءِ يَا مِلْحَ البَلَدْ * مَا يُصْلِحُ المِلْحَ إِذَا المِلْحُ فَسَدْ. (إبن عربشاه، عجائب المقدور، القاهرة ٥٨٢١).

٢- بِالمِلحِ نُصلِحُ مَا نخشي تغيرُهُ * فَكَيفَ بِالملحِ إن حَلَّتْ به الغِيَرُ. (الإبشيهي، ٧٥؛ التوحيدي، البصائر، ١: ٢٧٤).

٣- أَيُّ النَّاسِ شَرٌّ؟ قَالَ: العُلَمَاءُ إِذَا فَسَدُوا. (الجاحظ، بيان، ٢: ٢٢؛ سهل بن هارون،

النمر والثعلب، ٧٦).
٤- إذَا فَسَدَ العَالِمُ فَسَدَ العَالَمُ. (دهخدا، ٤: ٨١٩١)

If the learned man becomes corrupt the whole world becomes corrupt.

٥- زَلَّةُ العَالِمِ زَلَّةُ العَالَمِ. (الزمخشري، أمثال، ٢: ١١٠؛ وطواط، لطائف، ١٢١).

"The slip of the learned man is the slip of the world at large." (Lane 1242).

٦- إذَا زَلَّ العَالِمُ زَلَّ بِزَلَّتِهِ العَالَمُ. (أبو عبيد، أمثال، ٢٠٧ "عالمٌ؛ الحصري، زهر، ٣٧٤؛ الثعالبي، تمثيل، ١٦٦؛ الميداني، ١: ٧٣؛ البيهقي، غرر الأمثال، ٥٥؛ وطواط، لطائف، ١٢١؛ إختيار الدين، أساس الاقتباس، ١٦٧-١٦٧؛ دهخدا، ١: ٩٣).

If the scholar slips the whole world slips with him.

٧- زَلَّةُ العَالمِ كَانْكِسَارِ السَّفِينَةِ يَغرَقُ مَعَهَا خَلقٌ كَثِيرٌ. (مع- ٨٥؛ الحصري، زهر، ٣٧٤؛ آبي، نثر، ٣: ١٥٠؛ الثعالبي، تمثيل، ١٦٦؛ مب- ٢٥ "هرمس").
٨- چو كفر از كعبه برخيزد كجا ماند مسلمانى. (دهخدا، ٤: ١٩١٨).
٩- هر چه بگندد نمكش مى زنند * واى بوقتى كه بگندد نمك. (دهخدا، ٤: ١٩١٨ "سعدى"؛ "واى بروزى").

"Whatever is being putrefied is cured by salt, what can be done if the salt loses its savor?" (Haim 407).

١٠- چون شود خود نمك تبه چه علاج * چاره چه غرقه را ز رود برك؟ (دهخدا، ٤: ١٩١٨ "خسروانى").
١١- گوشت ار گنده شود او را نمك درمان بود * چون نمك گنده شود او را بچه درمان كنند؟ (ناصر خسرو، ديوان، ١٠٦؛ دهخدا، ٤: ١٩١٨).
١٢- قال عيسى بن مريم للحواريين: لا تأخذوا ممن تُعَلِّمون من الأجر، إلا مثلما أعطيتموني، ويا مِلحَ الأرض لا تَفسَدُوا، فإن كُلَّ شَيْءٍ يفسدُ فإنَّمَا يُداوى بالملح، وإن الملحَ إذا فسد فليس له دواء. (أبو عبيد، الخطب والمواعظ، ١٦٠؛ أبو نعيم، حلية، ٧: ٢٧٤).
١٣- قال النبي: مَثَلُ أَصحَابِي فِي النَّاسِ كَمَثلِ المِلحِ فِي الطَّعَامِ؛ لا يَصْلُحُ الطَّعَامُ إلَّا بِالمِلحِ. (الترمذي، الأمثال، ٤٠).
١٤- مَنْ غُصَّ دَاوَى بِشُربِ المَاءِ غُصَّتَهُ * فكيف يصنعُ مَنْ قَد غصَّ بالماءِ. (دامادى، ١٨٥).

The chocking of him who is chocked is removed with water. What should the one do who is chocked with water?

٧٧- إِنَّكَ لا تَقْدِرُ عَلَى حِفْظِ العِلْمِ كُلِّهِ فعَلَيْكَ بِمَا يُمْكِنُ حِفْظُهُ وَيَحسُنُ نَشْرُهُ.

77– Verily you will not be able to memorize all of the knowledge, so take what its memorization is possible and its propagation is commendable.

٧٨- إِيَّاكَ وَالغَثَّ مِنَ الحَدِيثِ وَالشِّعْرِ فَإِنَّك لا تَنْتَفِعُ بِهِ وَلا يُنْتَفَعُ بِهِ مِنكَ.

78– Beware of a scanty amount of Tradition and poetry, for you will not profit from them and they will not benefit by you.

1– "A little knowledge is a dangerous thing." (*CDP*, 163).

٧٩- أَسْرَعُ الذُّنُوبِ عُقُوبَةً كِتْمَانُ المَعرُوفِ. (بهجة، ١: ٣٠٧ "كُفْرُ").

79– A sin fastest in being punished is the hiding of beneficence.

١- أَسْرَعُ الذُّنُوبِ عُقُوبةً كُفْرَانُ النِّعمَةِ. (الصابي، الوزراء، ١٨٩ "حديث"؛ ياقوت المستعصمي، أسرار الحكماء، ١٧١).
٢- أَعْجَلُ الذُّنُوبِ عُقُوبةً الغَدرُ. (عيون، ٣: ١٠٠).

٨٠- الاَسْتِطَالَةُ عَلَى المُنْعَمِ عَلَيْهِ تَهْدِمُ الصَّنِيعَةَ وَتُكَدِّرُ المَعْرُوفَ.[21] (=ﻙ ٨٩٤).

80– Presumptuousness towards the beneficiary ruins the benefit and spoils the beneficial.

١- ذِكرُ النِّعْمَةِ مِنَ المُنْعِمِ تَكْدِيرٌ، وَنِسْيَانُ المُنْعَمِ عَلَيْهِ كُفْرٌ. (الثعالبي، تمثيل، ١٤٥؛ المبرد، الكامل، ١: ١٨٠؛ ٢: ١٧).
٢- مِنْ كُفرِ النِّعمَةِ كِتْمَانُهَا مِنَ المُنْعَمِ عَلَيْهِ، وَمِنْ تَكدِيرِهَا إِظْهَارُهَا مِنَ المُنْعِمِ. (المبرد، الفاضل، ٩٥).
٣- خَيرُ المُنعِمِينَ مَنْ لَم يَزِدْ بِالمَنِّ عَلى الصَّنيعةِ وَلَمْ يَطلُب بِالشُّكرِ أَكثرَ مِنْ مَعْرِفَةِ النِّعمةِ. (الكرخي، المنتهى، ٢٢٢).

٨١- أُطْلُبِ الأَدَبَ فَإِنَّهُ زِيَادَةٌ فِي العَقْلِ، وَدَلِيلٌ عَلَى المُرُوءَةِ، وَصَاحِبٌ [١٦] فِي الغُرْبَةِ، وَصِلَةٌ فِي المَجْلِسِ. (إبن عقيل، فنون، ٤٠؛ إبن حبان البستي، روضة، ٢٢٠؛ أسامة، لباب، ٢٢٨).

81– Seek culture (education), for it is an addition to the intellect, a guide to the acquisition of manliness, a companion when on the road, and an associate when in an assembly. (cf. Makdisi, *Funūn* 229).

[21] كب- ١٠٩؛ المبرد، الفاضل، ٩٥؛ المرزباني، نور القبس، ١٢٧ "الأصمعي"؛ آبي، نثر، ٤: ١٨٥؛ ٧: ٥٩ "إسكندر".

1– “Be zealous in the pursuit of culture (*frahang*), for culture is an adornment in prosperity, a protection in distress, a ready helper in calamity, and becomes a habit in adversity.” (Zaehner, *Magi* 115 “Adarbad, n. 66”).

٢- أُطْلُبُوا الأَدَبَ فَإنَّهُ عَوْنٌ عَلَى المُرُوءَةِ، وَزِيَادَةٌ فِي العَقلِ وَصَاحِبٌ فِي الغُرْبَةِ، وَحِلْيَةٌ فِي المَجَالِسِ. (بهجة، ١: ١١٢).

Seek *adab* for it is an aid to manliness, an increase in intelligence, a friend in a foreign land, and an adornment when with companions.

٣- الأَدَبُ زِيادةٌ فِي العَقْلِ. (بلوهر، ٨٥ "بزرجمهر"). الأدب زيادة في العفاف. (جا- ٣٢ "بزرجمهر").

“Whoever gives heed to instruction prospers.” (The Bible, Prov. xvi. 20).

٤- عَلَيْكُمْ بِالأدبِ، فإِنَّهُ صَاحِبٌ فِي السَّفَرِ، ومُؤنسٌ في الوحدةِ، وَجَمَالٌ فِي المَحفلِ، وَسَبَبٌ إلَى طَلَبِ الحَاجَةِ. (ش/ن- ١٨: ١٨٨؛ ياقوت، ٢١).
٥- طَلَبُ العِلمِ هُوَ زَيْنٌ فِي المَجْلِسِ، وَأَنِيسٌ فِي السَّفَرِ، وَشَرَفٌ فِي النَّسَبِ، وَزِيَادَةٌ فِي المُرُوءَةِ. (أقوال الحكماء، ٥).
٦- تَعَلَّمُوا العِلمَ: ... وَهُوَ الأَنِيسُ فِي الوَحْشَةِ، وَالصَّاحِبُ فِي الغُرْبَةِ، وَالوَزِيرُ عِنْدَ الخَلاءِ، وَالقَرِيبُ بَيْنَ الغُرَبَاءِ. (وطواط، غرر ٧١).
٧- العِلمُ صَاحِبٌ فِي الغُربَةِ، وَأَنِيسٌ فِي الوَحْدَةِ. (سهل بن هارون، النمر والثعلب، ٥١).
٨- أطلبوا الأدبَ فَإِنْ كُنتمْ مُلوكاً برزتمْ، وإن كنتم وَسَطاً فُقتمْ، وَإِنْ أَعْوزتْكُمْ المَعِيشَةُ عِشْتمْ بِأَدَبِكُمْ. (آبي، نثر، ٤: ١٩٨ "إبن المقفع"؛ ش/ن- ٢٠: ٣٠٥).
٩- إنَّمَا الأَدَبُ عَقْلُ غَيْرِكَ تَزِيدُهُ فِي عَقْلِكَ. (الجاحظ، رسائل، ١: ٩٦).

Adab is someone else’s wisdom which you add to yours.

١٠- العَقلُ يَحتَاجُ إلَى مَادَّةِ الأَدَبِ كَمَا تَحتَاجُ الأَبْدَانُ إلَى قُوتِهَا مِن الأَطعِمَةِ. (الراغب، محاضرات، ١: ١٤؛ وطواط، غرر، ٧٠ "بزرجمهر").

Reason needs adab just as the body needs nutrition.

١١- حَاجةُ الأَدَبِ وَالمُروءةِ إلَى العَقلِ كَحَاجةِ البَدنِ إلَى الغِذَاءِ. (جا- ٦٢ "بهمن").

The need of *adab* and manliness to wisdom is like the need of body to nourishment.

١٢- القُلُوبُ تَمَلُّ كَمَا تَمَلُّ الأَبْدَانُ فَٱبْتَغُوا لَهَا طَرَائِفَ الحِكْمَةِ. (المبرد، الكامل، ٢: ٢٨٥؛ إبن أبي الدنيا، العقل وفضله، ٣٥؛ الخرائطي، مكارم الأخلاق، ١٥١؛ ن- ٣٧٤ { ٩١؛ ٣٩٤ { ١٩٧؛ آبي، نثر، ٢: ٧٠ "عبد الله بن مسعود"؛ الثعالبي، تمثيل، ١٧٤؛ القضاعي، دستور، ٢٥؛ بهجة، ١: ١١٥؛ السمعاني، إملاء، ٦٩؛ ش/ن- ١٩: ١٦، ٢١٩).

١٣- كان أنوشروان يَقُولُ: القُلُوبُ تَحْتَاجُ إِلَى أَقْوَاتِهَا مِنَ الحِكْمَةِ كَٱحتِيَاجِ الأَبْدَانِ إِلَى أَقْوَاتِهَا مِنَ الغِذَاءِ. (المبرد، الكامل، ٢: ٢٨٦؛ بهجة، ١: ١١٦).
١٤- ثبات تن بمأكولات بينى * ثبات جان بمعلومات بينى. (ناصر خسرو، روشنايى نامه، ٥١٣).

٨٢- أُطلُبُوا المَعِيشَةَ فَإِنَّ الفَقْرَ أَوَّلُ مَا يَبدُو بِدِينِ الإِنْسَانِ. (آبي، نثر، ٤: ٢١١).

82– Seek your livelihood, for poverty is the first thing that afflicts one's religion.

١- عليكم بالتَّكَسُّبِ فَأَوَّلُ مَا يبدأُ بِهِ الفَقرُ دين الإنسان. (الراغب، محاضرات، ١: ٤٩٠ "إسحاق الموصلي").
٢- فَإِنَّ الفَقْرَ مُنْقَصَةٌ لِلدِّينِ مَدْهَشَةٌ لِلعَقْلِ، دَاعِيَةٌ لِلمَقْتِ. (ن- ٩١٤ ؛ ٩١٣؛ ش/ن- ٩١: ٧٢٢؛ الزمخشري، ربيع، ٤: ٠٥١).

Verily poverty is ruinous to religion, confusing to intelligence, and an inviter to hatred.

٣- الفَقْرُ دَاعِيَةٌ إِلَى صَاحِبِهِ مَقْتَ النَّاسِ، وَهُوَ مَسْلَبَةٌ لِلْعَقْلِ وَالمُرُوءَةِ، وَمَذْهَبَةٌ لِلعِلْمِ وَالأَدَبِ وَمَعْدِنٌ لِلتُّهْمَةِ وَمَجْمَعَةٌ لِلْبَلايَا. وَمَنْ نَزلَ بِهِ الفَقرُ وَالفَاقَةُ لَمْ يَجِدْ بُداً مِنْ تَرْكِ الحَيَاءِ، وَمَنْ ذَهبَ حَيَاؤُهُ ذَهَبَ سُرُورُهُ، وَمَنْ ذَهَبَ سُرُورُهُ مَقَتَ، وَمَن (صغ- ٥٥؛ كل- ١٩٠؛ عقد، ٣: ٣٧؛ إبن أبي الدنيا، إصلاح المال، ٣٧٠؛ الكرخي، أمل، ٤٧-٤٨؛ إبن حبان البستي، روضة، ٢٢٦؛ اليمني، ٦٠؛ تذكرة، ٨: ٨٨).
٤- الفقرُ دَاعيةٌ إِلَى المَهَانةِ كَمَا أَنَّ الغِنَى دَاعِيةٌ إِلَى المَهَابَةِ. (إبن حبان البستي، روضة، ٢٢٦).
٥- أُطلُبُوا مَعِيشَةً لا يَقدِرُ سُلطَانٌ جَائِرٌ عَلَى غَصبِهَا. قيل: وَمَا هِيَ ؟ قَالَ: الأَدَبُ. (الراغب، محاضرات، ١: ٣٢؛ البيهقي، المحاسن، ٢؛ تذكرة، ١: ٢٥٩).

Seek a livelihood no oppressive sultan can confiscate it. Asked what that was, he said: Education.

٨٣- إِذَا كَانَ الشَّرُّ يَكْفِيكَهُ تَرْكُهُ فَٱتْرُكْهُ.

83– When abandoning an evil suffices you, abandon it.

١- إِذَا كَانَ الشَيْ ءُ يَكْفِيكَهُ التَّرْكُ فَٱتْرُكْهُ. (عيون، ٢: ١٧٨).
٢- فَالخَيْرُ تَزْدَادُ مِنْهُ مَا لَقِيتَ بِهِ * وَالشَّرُّ يَكْفِيكَ مِنْهُ قَلَّمَا زَادُ. (القالي، الأمالي، ٢: ٢٢٥).
٣- فَكُفَّ عَنِ الشَّرِّ يُكُفَّ عَنْكَ الشرُّ. (عيون، ٢: ٢٤ "إسكندر"؛ ح- ٨٠ "أرسطو"؛ عقد، ٢: ٣٣٣ "سير العجم"؛ مب- ٢٠٤).

٨٤- إِذَا غَلَبَ عَلَيْكَ عَقْلُكَ فَهُوَ لَكَ فَإِذَا غَلَبَ هَوَاكَ فَهُوَ لِعَدُوِّكَ. (كب- ١٠٦).

84– If your reason takes over you, it is yours, if your lust takes over, it is for your enemy.

٨٥- اِجْعَلِ القُنُوعَ ذُخْراً لَكَ تتَبَلَّغْ بِهِ حَتَّى يَفتَحَ اللَّهُ لَكَ بَاباً يَحْسُنُ بِكَ الدُّخُولُ فِيهِ[22].
(=﴿ ٢٤٩٠).

85– Make contentment a supply with which you still your hunger until God opens a door to you that entering it ameliorates your condition.

٨٦- الحِجَاجُ بَابُ الإخرَاجِ، وَالمُمَارَاةُ طَرِيقٌ إلَى المُعَادَاةِ. (=﴿ ١٢٣، ١٩٢).

86– Disputation the gate of discharge, argumentation is the way to aggression.

٨٧- إذَا وَلِيتَ فَلا تَظْلِمْ مَنْ دُونَكَ وَأَدِّ الَيْهِمِ الحُقُوقَ وَٱحْمِلْهُمْ عَلَى الطَّاعَةِ وَٱكْظِمْ غَيْظَكَ فَإنَّكَ رَاعٍ مَسْؤُولٌ عَمَّا اسْتُرْعِيتَ.

87– If you become governor do not treat those under your rule unjustly, carry out the law towards them and convey to them to be submissive; and swallow your anger, for you are the shepherd and shall be questioned for what you tend.

١- كُلُّ رَاعٍ مَسْؤولٌ عَنْ رَعِيَّتِهِ. (نجم رازى، مرصاد العباد، ١٧، ٤٣٣، ٤٣٩، ٥١٩، ٥٦٠).

"Every pastor shall be questioned respecting his pastured cattle." Or "Every ruler shall be questioned respecting his subjects." (Lane 1109).

٢- كُلُّكُم رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ. (أحمد بن حنبل، المسند ﴿ ٥١٦٧، ٥٩٤٤، ٥٩٠٨، ٦٠٣٣؛ البخاري، التأريخ الكبير، ١(٢): ١٤٠؛ إبن حبان البستي، روضة، ٢٦٩؛ الماوردي، نصيحة، ٣٥٦؛ القضاعي، الشهاب، ٧؛ الميداني، ٤: ٤٤؛ الظهيرى، سندبادنامه، ٢١٧؛ إبن الأثير، النهاية، ٢: ٢٣٦).

"Every one of you is a ruler, or governor, and every one of you shall be questioned respecting those, or that, of which he is ruler, or governor." (Lane 1110).

٣- يَا رَاعِي النَّفْسِ لا تُغْفِلْ رِعَايَتَهَا * فَأَنْتَ عَنْ كُلِّ مَا ٱسْتَرْعَيْتَ مَسْؤُولُ. (أبو العتاهية، ديوان، ٣٢٣).

٨٨- اِتَّقُوا حَصَائِدَ أَلْسِنَتِكُم وَأطِيلُوا سِجْنَ اللِّسَانِ فَلَيْسَ شَيْءٌ أَحَقُّ بِطُولِ سِجْنٍ مِنهُ. (=﴿ ٦٣٧).

88– Fear the crops of your tongues; Prolong the imprisonment of the tongue, for nothing deserves a lengthy imprisonment more than it.

[22] إبن أبي الدنيا، إصلاح المال، ٣٦٩؛ أسامة، لباب، ١٧ "تَبَلَّغْ"

١- وَهَلْ يَكُبُّ النَّاسَ عَلَى مَنَاخِرِهِم فِي نَارِ جَهَنَّم إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟ (المحاسبي، المسترشدين، ٦٧؛ أبو عبيد، أمثال، ٤٠؛ الجاحظ، بيان، ١: ١٩٤، ٢٥٦ "حديث"، ورسائل، ١: ١٦٥؛ إبن خالويه، ليس في كلام العرب، ١١٩؛ إبن أبي الدنيا، الصمت، ٤٧؛ آبي، نثر، ١: ٢١٠؛ الثعالبي، تمثيل، ٢٥؛ الماوردي، أدب الدنيا، ٢٥٢، والتحفة الملوكية، ٦٣؛ بهجة، ١: ٨٣؛ البكري، فصل المقال، ١٧؛ الزمخشري، أمثال، ٢: ٣٩١، وفائق، ١: ٢٨٧).

Ibn Khalawayh mentions this as the only example in which يَكُبُّ is used instead of يُكِبُّ.

٢- أَحَقُّ شَيْءٍ بِسَجْنٍ لِسَانٌ. (أبو عبيد، أمثال، ٣٩؛ أبو هلال العسكري، أمثال، ١: ٢٥).
٣- لَعَمْرُكَ مَا شَيْءٌ عَرَفْتَ مَكَانَهُ * أَحَقُّ بِسَجْنٍ مِنْ لَسَانٍ مُذَلَّلِ. (أبو هلال العسكري، أمثال، ١: ٢٥ "أبو الأسود الدؤلي"؛ إبن عربي، محاضرة الأبرار، ٢: ٣٠٨).

By your life, there is nothing you know of its place (worth) that is more deserving of being imprisoned than a derogating tongue.

٤- وَمَا شَيْءٌ إِذَا فَكَّرْتَ فِيهِ * أَحَقُّ بِطُولِ سِجْنٍ مِنْ لِسَانِ. (بهجة، ١: ٨٣).
٥- مَا عَلَى الأَرْضِ شَيْءٌ أَحَقُّ بِطُولِ سِجْنٍ مِنْ لِسَانٍ. (أبو عبيد، أمثال، ٣٩؛ الجاحظ، رسائل، ١: ١٦٧؛ البلاذري، أنساب، ٧(١): ٣٥٥ "أكثم"؛ إبن أبي الدنيا، الصمت، ٥٣، ٥٧، ٢٧٧؛ عقد، ٣: ٨١ "عبدُ اللَّهِ ابن مسعود"؛ أبو الشيخ الإصبهاني، الأمثال، ٢٦٦؛ الثعالبي، تمثيل، ٣٠؛ أبو نعيم، حلية، ١: ١٣٤؛ البكري، فصل المقال، ١٨؛ الميداني، ٣: ٢٣٧؛ الزمخشري، أمثال، ٢: ٣٢٤؛ ش/ن- ٢٠: ٢٦٣؛ أسامة، لباب، ٢٧٤؛ لسان العرب، ١٣: ٢٠٣ "سجن"؛ دهخدا، ١: ٢٢٠).

“Nothing on earth is more entitled to a long imprisonment than a tongue.” (Kassis 123).
“There is not anything more deserving of long restraint than a tongue.” (Lane 1312).
Among all things, the tongue deserves to be kept in prison longer than anything else.

٨٩- اِتِّبَاعُ الهَوَى مِنَ العَمَى، وَالتَّوْفِيقُ الوُقُوفُ عِندَ الحَيْرَةِ. (القضاعي، دستور، ٢٢ "علي"؛ العاملي، كشكول، ٧٢٦).

89– It is blindness to follow the whims of the heart; good fortune is to stop when perplexed.

١- الهَوَى شَرِيكُ العَمَى. (عيون، ١: ٣٧؛ عقد، ٣: ٧٨ "أكثم وبزرجمهر"؛ الراغب، محاضرات، ١: ١٧؛ آبي، نثر، ٤: ١٧٢؛ الثعالبي، تمثيل، ٤٥٣؛ القضاعي، دستور، ٢٠؛ الميداني، ١: ١٣٥؛ البيهقي، غرر الأمثال، ١٠٤؛ إختيار الدين، أساس الاقتباس، ١٦٨).

Passion is the companion of blindness.

٢- وَٱتِّبَاعُ الهَوَى أَوْكَدُ أَسْبَابِ الرَّدَى. (الراغب، محاضرات، ١: ١٧، ١٨).
٣- فَٱتِّبَاعُ الهَوَى يَزْمَنُ المُرُوءَةَ، وَمُخَالفتُهَا تُنْعِشُهَا. (إبن قيم الجوزية، روضة، ٥١٠).

Following the passion deteriorates manly honor, opposing it revives it.

٤- مِنَ التَّوفيقِ وُقوفُ الأمرِ عندَ الخُبْرِ. (ح- ١٣٨ "أنوشوس").
٥- مِنَ التوفيقِ وُقوفُ المَرءِ عِند الحيرةِ. (مب- ٢٧٩ "لقمان").

٩٠- أَنْفِقْ فِي الحُقُوقِ وَلا تَكُنْ خَازِناً لِغَيْرِكَ، وَٱقْصِدْ فِي نَفَقَتِكَ بَيْنَ الإسْرَافِ وَالإقْتَارِ.

90– Spend on what is right, be not a treasurer for others, and take the middle way between prodigality and frugality in your expenditure.

١- فَٱنْفِقْ فِي حَقٍّ وَلا تَكُونَنَّ خَازِناً لِغَيْرِكَ. (عقد، ٣: ١٥٧؛ القالي، الأمالي، ٢: ٢١؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧ "الأحنف").
٢- فَاسْعَ فِي كَدْحِكَ ولا تكن خازناً لِغَيْرِكَ. (ن- ٣٠١)

Strive for sustenance, but do not treasure for others.

٩١- إنِ ٱغْتَمَمْتَ عَلَى مَا يَنْقُصُ مِن مَالِكَ فَٱبْكِ عَلَى مَا يَنقُصُ مِنْ عُمْرِكَ.[23]

91– If you feel sorrow for the diminishing of your wealth, then cry over the diminishing of your life.

٩٢- المُحْتَاجُ عِندَ النَّاسِ مَحْقُورٌ، وَأَهْلُهُ وَوَلَدُهُ [١٧] أَوَّلُ مَنْ يَحْقِرُهُ.

92– The needy is despised, and his family and children are the first to despise him.

١- مَنْ عَدِمَ مَالَهُ أَنْكَرَهُ أَهْلُهُ. (إبن المقفع، حكم ؟ ٧٩؛ آبي، نثر، ٤: ٢٢٨؛ + "معارفُهُ").

He who loses his wealth is rejected by his family.

٢- مَنْ ذَهَبَ مَالُهُ هَانَ عَلَى أَهْلِهِ. (أبو عبيد، أمثال، ١٩١؛ البلاذري، أنساب، ٧(١): ٣٦١ "أكثم" + "وَقلَّ صَدِيقُهُ وَأَنْكَرَ عَقْلُه"؛ الميداني، ٣: ٣٤٤؛ تذكرة، ٧: ٨١؛ ٨: ٨٩).

"He whose wealth has gone will become shame to his household." (Kassis 165–66).

٣- مَنْ أَثْرَى كَرُمَ عَلَى أَهْلِهِ، وَمَنْ أَمْلَقَ هَانَ عَلَى وَلَدِهِ. (ش/ن- ٢٠: ٣٠٨).
٤- مَنِ ٱسْتَغْنَى كَرُمَ عَلَى أَهْلِهِ. (أبو عبيد، أمثال، ٢٨٩؛ رسالة آداب، ٧١؛ أبو هلال العسكري، أمثال، ٢: ٢٩٧ "الحصن بن حذيفة"؛ آبي، نثر، ٤: ٢١٦؛ الماوردي، أدب الدنيا، ٢٠٢؛ الميداني، ٣: ٣٦٤ "المولدون"؛ الزمخشري، أمثال، ٢: ٣٥٢؛ تذكرة، ٨: ٩٠).

[23] السلمي، طبقات، ٥٣ "سَرِيُّ السَّقَطِيُّ".

“He who becomes rich will be generous towards his own people.” (Kassis 191).

٩٣- الكَلَامُ فِيمَا يَنْفَعُكَ خَيْرٌ مِنَ السُّكُوتِ، وَمَنْ أَكْثَرَ السُّكُوتَ سَلِمَ. (=﴿ ١٣٠٠، ٢٥٦١).

93– Talking about what benefits you is better than keeping silence, and whoso prolongs silence is safe.

١- الكَلامُ فِيمَا يَنْفَعُكَ خَيْرٌ مِنَ السُّكُوتِ عَنْهُ. (مب- ٣٣٩).
٢- الكَلَامُ فِيمَا يَعنيكَ خَيْرٌ مِنَ السُّكُوتِ عَمَّا يَضُرُّكَ، وَالسُّكُوتُ عَمَّا لا يَعْنِيكَ خَيْرٌ مِنَ الكَلَامِ فِيمَا يَضُرُّكَ. (الجاحظ، بيان، ١: ٣٠٥ "سليمان بن عبد الملك"؛ آبي، نثر، ٣: ٦٢؛ وطواط، غرر، ٨٨).
٣- مَنْ سَكَتَ سَلِمَ. (مب- ١١٩ "سقراط"؛ الطرطوشي، سراج، ٥١ "من الزبور"؛ الإبشيهي، ٥٣، ٥٤).

He who keeps silence is safe.

٤- مَنْ تَفَكَّرَ سَلِمَ. (ح- ٥٤؛ مب- ٢٠٠؛ اص- ٩٨؛ لونتال، ٦٧).

He who contemplates is safe.

٥- مَنْ تَفَكَّرَ أَبْصَرَ. (ح- ١٣٧ "أنوشوس"؛ ن- ٣٠٥؛ الماوردي، أدب الدنيا، ٢٢؛ القضاعي، دستور، ٢٨ "علي").
٦- مَنْ تَفَكَّرَ اعْتَبَرَ. (عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ بهجة، ٢: ١٩٤).
٧- مَنْ أَكْثَرَ الفِكرَ اعْتَبَرَ. (ح- ١٥٨).
٨- المُؤْمِنُ إِذَا نَظرَ اعْتَبَرَ، وَإِذَا سَكَتَ تَفَكَّرَ، وَإِذَا تَكَلَّمَ ذَكَّرَ. (ش/ن- ٢٠: ٢٨٠).
٩- رَحِمَ اللّهُ عَبْداً قَالَ خَيْراً فغَنِمَ أَوْ سَكَتَ فَسَلِمَ. (الجاحظ، بيان، ٢: ٢١ "علي"؛ الجاحظ، رسائل، ١: ٢٥٩؛ إبن أبي الدنيا، الصمت، ٦٤، ٧١، ٢٩٠؛ اليعقوبي، تأريخ، ٢: ١١٣؛ مج- ٢٥ "حديث"؛ عقد، ٢: ٤١٩؛ المسعودي، مروج، ٣: ٣٥؛ أبو هلال العسكري، صناعتين، ٢٦٤؛ الراغب، محاضرات، ١: ٦٨؛ آبي، نثر، ١: ١٦٦، ١٨٤؛ جا- ١٠٤؛ القضاعي، الشهاب، ١٨؛ بهجة، ١: ٥٥؛ الميداني، ٤: ٤٥؛ أسامة، لباب، ٢٧٠).
١٠- رحِمَ اللَّهُ مَنْ سَكَتَ فَسَلِمَ أَوْ قَالَ فَغَنِمَ. (الجاحظ، بيان، ١: ٢٧٠ "حديث"؛ البيهقي، المحاسن، ٤٢٥؛ المحاسن والأضداد، ٢٦).
١١- رَحِمَ اللَّهُ امْرأً أَنْصَفَ مِن * نَفْسِهِ إِذْ قَالَ خَيْراً أَوْ سَكَتْ. (أبو العتاهية، ديوان، ٧٣).

God bless the man who is fair to himself:
He either speaks what is good or else he keeps silence.

١٢- إِمَّا أَنْ تَتَكَلَّمَ بِخَيْرٍ وَإِلَّا فَاسْكُتْ.

“Either speak what is good or else be silent.” (Lane 94).

١٣- مَنْ حَضَرَ إِمَاماً فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ. (السلفي، المنتقى، ١٠٨؛ إبن أبي الدنيا، مكارم الأخلاق، ٨١).
١٤- اِسْمَعْ فَاْعْلَمْ وَاْسْكُتْ فَاْسْلَم. (الجاحظ، بيان، ١: ١٦٥؛ إبن أبي الدنيا، الصمت، ٣٠٤؛ الوشاء، الموشى، ٧).
١٥- السَّالِمُ مَنْ سَكَتَ فَسَلِمَ. (الأصمعي، إشتقاق، ٢٧؛ لسان العرب، ١: ٤٨٣ "شجب").
١٦- أُصمُتْ تَغْنَم، أَوْ تَكَلَّمْ بِحِكمَةٍ تَسْلَمْ. (ح- ١٥٩).
١٧- يَا لِسَانُ: قُلْ فاغْنَمْ، أَوْ أُسْكُتْ واسْلَمْ، قَبْلَ أَنْ تَنْدَمْ. (إبن أبي الدنيا، الصمت، ٢٦٢).
١٨- قُلْ خَيْراَ تَغْنَمْ، أَوْ أُسْكُتْ عَنْ شَرٍّ تَسْلَمْ. (إبن أبي الدنيا، الصمت، ٦٦؛ رسالة آداب، ٧١؛ إبن أبي الدنيا، الصمت، ٢٢٤؛ أبو نعيم، حلية، ١: ٣٢٨؛ بهجة، ١: ٥٥).
١٩- قُلْ خَيْراَ تَغْنَمْ، وَاصْمُتْ تَسْلَمْ مِنْ قَبْلِ أَنْ تَنْدَمَ. (أسامة، لباب، ٢٧٣).
٢٠- صَمْتٌ تَسْلَمُ بِهِ خَيْرٌ مِنْ نُطْقٍ تَنْدَمُ عَلَيْهِ. (مهدى محقق، تحليل، ٤٤، ٧١؛ دامادى، ٣١٨).

Better to keep silence and stay safe than to speak and regret.

٢١- أُسْكُتُ فَاْسْلَمُ وَأَسْمَعُ فَاْعْلَم. (الجاحظ، بيان، ١: ٢٧٠؛ أبو المجد محمد، سفينه تبريز، ٢٢٨).
٢٢- أُسكت واْستر تسلم. (ش/ن- ٢٠: ٢٥٩).
٢٣- فَسَالِمْ تَسْلَمْ. (الحصري، زهر، ٤٣ "علي").
٢٤- مَنْ سَالَمَ سَلِمَ، وَمَنْ قَدَّمَ الخَيْرَ غَنِمَ. (الصغاني، فرائد، ٤٩؛ الإبشيهي، ٥٢).
٢٥- مَنْ سَالَمَ النَّاسَ سَلِمَ، وَمَنْ قَدَّمَ الحَزْمَ غَنِمَ. (أسامة، لباب، ٦٧-٦٨).
٢٦- مَنْ سَالَمَ النَّاسَ سَلِمْ * مَنْ شَاتَمَ النَّاسَ شُتِمْ
مَنْ ظَلَمَ النَّاسَ أَسَا * مَنْ رَحِمَ النَّاسَ رُحِمْ
مَنْ طَلَبَ الفَضْلَ إِلَى * غَيْرِ ذَوِي الفَضْلِ حُرِمْ
مَنْ حَفِظَ العَهْدَ وَفَى * مَنْ أَحْسَنَ السَّمْعَ فَهِمْ
مَن صَدَّق اللَّهَ عَلا * مَنْ طَلَبَ العِلمَ عَلِمْ
مَنْ خَالَفَ الرُّشْدَ غَوَى * مَنْ تَبِعَ الغَيَّ نَدِمْ
مَنْ لَزِمَ الصَّمْتَ نَجَا * مَنْ قَالَ بِالخَيْرِ غَنِمْ ... (أبو العتاهية، ديوان، ٣٩٤؛ بهجة، ١: ٨٠).
٢٧- مَنْ تَوَقَّى سَلِمَ، وَمَنْ تَهَوَّرَ نَدِمَ. (التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٢؛ آبي، نثر، ٤: ٢٢١؛ النويري، ٣: ٣٥٠).
٢٨- رُبَّ مُسْتَسْلِمٍ سَلِمَ، وَمُتَحَرِّزٍ نَدِمَ. (الماوردي، تسهيل، ٢٥٩).
٢٩- إن تَكَلَّمَ غنم وَإِنْ سَكَتَ سَلِمَ. (بهجة، ١: ٥٣٦).
٣٠- قال الرسول لمعاذ: أنت سالم ما سكت، وإذا تكلمت فلك أو عليك. (وطواط، غرر، ١٤٦؛ أبو المجد محمد، سفينه تبريز، ٢٢٨).
٣١- من سَالَم الناسَ سلم منهم، ومن حارب الناسَ حاربوه؛ فإنَّ العثرة للكاثر. (ش/ن- ١٨: ٩٩؛ أقوال الحكماء، ١١٧؛ الصغاني، فرائد، ٩).
٣٢- سمع سقراط إنساناً يقول: السكوتُ أسلمُ، وذلك أن الكثيرَ من الكلام قد يقع فيهِ الخطأُ الكثير، فقال: ليس يعرض ذلك إلا لمن يدرى ما يتكلم به، بل إن تكلم الجاهل كثيراً وقليلاً فهو خطأ. (مب- ١٠٨).

Socrates heard someone saying: “Silence is safer [for one], for much talk is liable to engender error.” He said to him: “This will not happen to anyone who knows what he talks about. The ignorant will err whether they talk much or little.” (Alon 72 n. 463. See also Gutas, *Wisdom* 318, where the saying is quoted from K 37v15–18).

٣٣- فَاَصْمُتْ دَائِماً تَعِشْ سَالِماً. (الصغاني، فرائد، ٢٥).
٣٤- مَنْ يَصْمتْ يَسْلَمْ. (الدر المنظم في الوعظ والحكم، ١٨).
٣٥- مَنْ صَمَتَ نَجَا. (إبن أبي الدنيا، الصمت، ٤٩؛ الوشاء، الموشى، ٧؛ الهجويري، كشف المحجوب، ٤٦٣؛ آبي، نثر، ١: ١٦٣ "حديث"؛ القضاعي، الشهاب، ١١، ودستور، ٦٤؛ الماوردي، التحفة الملوكية، ٥٩؛ بهجة، ١: ٧٧؛ الميداني، ٤: ٤٧؛ الترمذي، سنن ؛ ٢٥٠١؛ أسامة، لباب، ٢٧٢؛ وطواط، لطائف، ١٣٦؛ نجم رازى، مرصاد العباد، ٢٨٤؛ الطوسي، الأدب الوجيز، ٨٢؛ دهخدا، ١: ٢١٩).

He who keeps silence finds salvation.

“He who keeps silent saves himself.” (Kassis 150).

٣٦- بَعضُ الحِكمَةِ أَفْضَلُ مِنَ الصَّمْتِ. (ح- ٥٨).

Some wise word is more meritorious than keeping silence.

٣٧- لا خَيْرَ فِي الصَّمْتِ عَنِ الحُكْمِ، كَمَا أَنَّهُ لا خَيْرَ فِي القَوْلِ بِالجَهْلِ. (ن- ٣٩٣ ؛ ١٨٢؛ ٤٤٤ ؛ ٤٧١؛ ش/ن- ١٩: ٩).

There is no good in keeping silence when one must talk, just as there is no good in ignorant speech.

٣٨- اگر چه پیش خردمندان خامشی ادب است * به وقت مصلحت آن به که در سخن کوشی
دو چیز طیره عقل است: دم فرو بستن * بوقتِ گفتن و گفتن بوقت خاموشی. (سعدی، گلستان، ٥٣).

Though the wise consider silence a good virtue, it is better to talk when it is beneficial. Two things agitate the reason: keeping silence when one should talk, and talking when one should keep silence.
“Two things are against common sense: to be silent when one should speak, and to speak when one should be silent.” (Haim 216).

٣٩- زبان در دهان ای خردمند چیست؟ * کلید در گنج صاحب هنر
جو در بسته باشد چه داند کسی * که جوهر فروش است یا پیله ور. (سعدی، گلستان، ٥٣).
٤٠- تا مرد سخن نگفته باشد * عیب و هنرش نهفته باشد. (سعدی، گلستان، ٥٩).

“Until a man has spoken, his faults and virtues remain hidden.” (Haim 110).

٤١- جز به راه سخن چه دانم من * كه حقيرى تو يا بزرگ و خطير. (ناصر خسرو، ديوان، ١٧٠).
٤٢- دليل عقل مرد آمد سخن باز * چو آيد در سخن پيدا شود راز. (ناصر خسرو، روشنايى نامه، ٥١٣).
٤٣- وَفِي الصَّمْتِ سَتْرٌ لِلعَيِيّ وَإنَّمَا * صَحِيفةُ لُبِّ المَرْءِ أَنْ يَتَكَلَّمَا. (الجاحظ، بيان، ١: ٢٢٠؛ المحاسبي، العقل، ٢٠٨ "ستر العي"؛ عيون، ٢: ١٧٥؛ البحتري، الحماسة، ٣٦٧؛ الوشاء، الموشى، ٩؛ التوحيدي، أخلاق الوزيرين، ٤١٣؛ الماوردي، أدب الدنيا، ٢٥١؛ الخطيب البغدادي، تأريخ بغداد، ١٤: ٢٤٨؛ تذكرة، ١: ٣٦٥؛ ياقوت، ٩١٠؛ لسان العرب، ٩: ٧٧ "خطف"؛ محفوظ، المتنبي و سعدى، ١٧٠).

In silence there is covering for the inarticulate, for a man's inmost emerges when he talks.

٤٤- وَفِي الصَّمْتِ سِتْرٌ وَهُوَ أَوْلَى بِذِي الحِجَا * إذَا لَمْ يَكُنْ لِلنُّطْقِ وَجْهٌ وَمَذْهَبُ. (التوحيدي، أخلاق الوزيرين، ٤١٣؛ ياقوت، ٩١٠).
٤٥- إذَا أَعْجبكَ الكَلَامُ فَاصْمُتْ، وإذا أعجبكَ الصَّمْتُ فَتَكَلّمْ. (الزمخشري، ربيع، ١: ٧٨٠).

٩٤- التَّاجِرُ صَاحِبُ فَخٍّ أَوْ شَرَكٍ وَصَيْدُهُ الأَحْمَقُ أَوْ الغِرُّ.

94– The merchant is possessor of a net or a snare and his game is the fool or the deluded.

٩٥- إنْ دَلَّكَ أَعْمَى عَلَى طَرِيقٍ فَرُبَّ غَرِيقٍ يُعَلِّمُ الغَرْقَى النَّجَاةَ وَهُوَ أَشَدُّهُمْ تَلَفاً.

95– It could be that a blind guides you on the road. Many a drowning man teaches the drowning the rescue while he himself is in greater danger.

٩٦- المَرْأَةُ الصَّالِحَةُ لِبَعْلِهَا غَنِيمَةٌ، وَالوَلَدُ البَارُّ خَيْرَةٌ عَظِيمَةٌ.

96– A pious woman is a treasure for her husband, and a dutiful child is a great blessing.

١- خَيْرُ النِّسَاءِ المُوَافِقَةُ لِبعْلِهَا. (كل- ١٢٢؛ سقط من عزام، ١٩٤١، ٧١؛ اليمني، مضاهاة، ٨٠).
٢- زن نيك عافيت زندگانى بود. (قابوس نامه، ١٢٩).

"A good wife is one who looks to the consequences of every action." (Qābūs 117).

٣- اگر بارسا باشد وراى زن * يكى گنج باشد زر آگنده زن. (دهخدا، ١: ١٩٦ "فردوسى").
٤- چو فرزند باشد با آيين و فر * گرامى بدل بر چه ماده چه نر. (دهخدا، ١: ١٩٦ "فردوسى").
٥- أي الأشياء أقرُّ للعين؟ قلتُ: الولدُ النجيب والزوجة الموافقة. (جا- ٣٤؛ بلوهر ٨٧ "بزرجمهر").

٩٧- السِّجْنُ قَبرُ الأَحْيَاءِ وَشَمَاتَةُ الأَعْدَاءِ، وَفِيهِ تُجَرَّبُ الأَصْدِقَاءُ.

97– Prison is the grave of the living, the malicious joy of enemies, and in it friends are tested.

١- كتب يوسف (عم) على باب السجن: هذه منازل البلوى، وقبورُ الأحياءِ وشَمَاتةُ الأَعْدَاءِ، وَتجربةُ الأَصْدَقَاءِ. (المحاسن والأضداد، ٦٠؛ الراغب، محاضرات، ٢: ١٩٤؛ السلفي، المنتقى، ١٧٠).
٢- السِّجنُ أَحَدُ القَبْرَيْنِ. (أبو الفتح الآمدي، غرر، ٧٥).

Prison is a grave. (cf. Spitaler 49 n. 144).

٩٨- مَنْ آذَى النَّاسَ بِلِسَانِهِ صَارُو.

98– He who harms people with his tongue, they take his course (do the same to him).

The alphabetical order is disrupted here, and something seems to be missing. As it stands the sentence makes no good sense. Should we read the last word as ضاروه "they hurt him"?

١- مَنْ آذَى النَّاسَ خَافَهُم. (الثعالبي المرغني، غرر، ٤٠ "أفريدون").

He who harms people should fear them.

٩٩- إِذَا عُدِمَ الفَضْلُ وَلَمْ يُرْجَ العَدْلُ، فَالأُمْنِيَّةُ وُرُودُ المَنِيَّةِ.

99– When merit is lost and no justice is expected, then the only wish is the arrival of death.

١- مَنْ ذَكَرَ المَنِيَّةَ نَسِيَ الأُمْنِيَّةَ. (الصغاني، فرائد، ١١؛ التوحيدي، إمتاع، ٢: ٦١؛ كلمات مختارة، ٢١؛ جا- ٢٠٧ "أنسى"؛ الماوردي، أدب الدنيا، ١٠٩؛ إبن عربي، محاضرة الأبرار، ٢: ٤٣٥).

"He who remembers death will forget wishing." (Rosenthal, *Sweeter than hope* 108).

٢- المَنِيَّةُ تَأتِي عَلَى البَقِيَّةِ. (أبو حاتم السجستاني، المعمرون، ١٨ "أكثم").

١٠٠- اِسْتَكْثِرْ لِنَفسِكَ مِنَ اللَّهِ القَلِيلَ مِنَ الرِّزْقِ وَٱسْتَقِلَّ مِنْ نَفسِكَ كَثِيرَ الطَّاعَةِ تَخْلُصْ إِلَى الشُّكْرِ.

100– Deem substantial the little livelihood that you receive from God, and deem little the considerable submission you show Him; so you arrive at gratitude.

١٠١- إِذَا عَجَزْتَ عَنْ أَدَبِ نَفسِكَ فَلا تَلُومَنَّ مَنْ لا يُطِيعُكَ. (الماوردي، تسهيل، ١٣٦).

101– If you fail to teach yourself good manners, blame not those who do not follow your teaching.

١- مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَلا يَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ. (إبن أبي الدنيا، الصمت، ٣١١؛ البلاذري، أنساب، ٧(١): ٣٧٣؛ إبن حبان البستي، روضة، ٩٠؛ ن- ٣٩١ { ١٥٩؛ آبي، نثر، ٢: ٤٣؛ مب- ٣٥٥؛ الأسد والغواص، ٩٣؛ السلفي، المنتقى، ١٠٥؛ إبن عربي، محاضرة الأبرار، ٢: ٣١٠؛ ش/ن- ١٢: ١٠؛ ١٨: ٢٧٨).
٢- مَنْ عَجَزَ عَنْ تَقْوِيمِ نَفْسِهِ، فَلا يَلُومَنَّ مَنْ لم يَسْتَقِمْ لَهُ. (آبي، نثر، ٤: ٢١٨؛ الماوردي، نصيحة، ١٠٣ "إسكندر").

He who fails to correct himself should not condemn those who are not correct for him.
A Talmudic proverb reads: “Adorn thyself before thou undertakes to adorn others.” (*The Jewish Enc.*, x. 227).

١٠٢- الْٱسْتِعَانَةُ بِعَدُوِّكَ فِي الحَاجَةِ يَزِيدُكَ مِنهَا بُعْدًا.

102– Seeking aid from your enemy in satisfying a need distances you farther from it.

١٠٣- إِذَا لَمْ تَحْزَنْ عَلَى مَا فَاتَكَ وَلَمْ تَرْجُ مَا تَنَالُ، وَتَصَبَّرْتَ عَلَى الشِّدَّةِ، فَعِنْدَهَا تَعُدُّ نَفسَكَ فِي البُصَرَاءِ.

103– When you do not feel sad for what you lose, do not hope for things to come, and endure hardships, then you can count yourself among the astute.

١- أَفْضَلُ العُدَّةِ الصَّبْرُ عَلَى الشِّدَّةِ. (البيهقي، المحاسن، ٣٢٩؛ الماوردي، أدب الدنيا، ٢٦٠).

The best weapon against misfortunes is patience.

٢- فَلا تُكْثِرَنَّ فِي إِثْرِ شَيْءٍ نَدَامَةً * إِذَا نَزَعَتْهُ مِنْ يَدَيْكَ النَّوَازِعُ. (أسامة، لباب، ٤٢٤ "البَعِيثُ").
٣- سئل: أي خيرٍ يَكسِبُ الحكمة؟ فقال: ألا يترقب ما لم يأت ولا يأسى على ما فات. (مب- ١٦٦ "أفلاطون").
٤- شجاعت آدمي صبر است.

“Bravery in a human being means patience (or fortitude).” (Haim 277).

١٠٤- الخَوْفُ مِنَ اللَّهِ أَنْ لا تُدْخِلَ الحَرَامَ إِلَى الجَوْفِ، وَأَنْ تَتْرُكَ [١٨] السُّكُونَ إِلَى العَسَى وَالسَّوْفَ.

104– Fear of God means that you do not let any forbidden food enter your belly, and that you relinquish reliance on ‘may-be’ and ‘will be’.

١- قال سليمان بن عبد الملك: أيَّ عبادِ الله أكرم؟ قال أبو حازم: أُولُو المُرُوءَةِ وَالنُّهَى، الَّذِينَ نَهَوا النَّفْسَ عَنِ الهَوَى، وَلَمْ يَقُولُوا لَعَلَّ وَعَسَى. (الماوردي، تسهيل، ١٢١؛ أبو نعيم، حلية، ٣: ٢٣٤-٢٣٥).
٢- لا تَشْغَلَنَّكَ لَوْ وَنِيتَ عَنِ الَّذِي * أَصْبَحْتَ فِيهِ، لا لَعَلَّ وَلا عَسَى. (أبو العتاهية، ديوان، ٢٦).

١٠٥- إِنْ ظُلِمْتَ فَلا تَظْلِمْ وَإِنْ مُدِحْتَ فَلا تَفْرَحْ، وَإِنْ ذُمِمْتَ فَلا تَجْزَعْ، وَإِنْ كُذِّبْتَ فَلا تَغْضَبْ، وَتَجَنَّبِ اللَّجَاجَةَ وَلا تَمْشِ فِي غَيْرِ حَاجَةٍ. (=؛ ١٤٤٦، ١٩١٢).

105– When you are oppressed do not oppress, when you are praised do not rejoice, when you are dispraised, be not unhappy, when you are accused of lying, be not angry; avoid obstinacy and do not move about unnecessarily.

١٠٦- أَوَّلُ دَاءٍ فِي النَّفْسِ الجَهْلُ، ثُمَّ حُبُّ الفِتْنَةِ، ثُمَّ قِلَّةُ المُبَالاةِ، ثمَّ قِلَّةُ الحَيَاءِ.

106– The first disease in a person is ignorance, then love of sedition, then lack of consideration, then lack of shame.

١- عِلَّةُ المُعَادَاةِ قِلَّةُ المُبَالاةِ. (الصغاني، فرائد، ٥٠؛ الماوردي، أدب الدنيا، ١٦٣، وقوانين، ١٥٤).

The cause of animosity is lack of consideration.

١٠٧- إِذَا غَضِبَ الكَرِيمُ تَوَقَّفَ وَتَعَطَّفَ وَإِذَا أَغْضَبَهُ الأَرِيبُ ٱسْتَكَانَ وَٱسْتَعْطَفَ، وَإِذَا غَضِبَ اللَّئِيمُ عَجِلَ وَتَعَسَّفَ وَإِذَا أَغْضَبَهُ الجَهُولُ أَدَلَّ وَتَعَجْرَفَ.

107– When a noble becomes angry, he stops and shows compassion, and if angered by an intelligent person, he humbles himself and propitiates, but when an ignoble becomes angry, he hastens and oppresses, and if angered by an ignorant person, he becomes conceited and refractory. (cf. # 74).

١- إِذَا غَضِبَ الكريمُ فَأَلِنْ لَهُ الكَلامَ، وَإِذَا غَضِبَ اللَّئِيمُ فَخُذْ لَهُ العَصَا. (ش/ن- ٢٠: ٢٨٥).
٢- إِذَا أَنْتَ أَكْرَمتَ الكَرِيمَ مَلَكْتَهُ * وَإِنْ أَنْتَ أَكْرَمْتَ اللَّئِيمَ تَمَرَّدَا

Be generous to a generous person and you'd win him; be generous to a mean person and he'd rebel on you.

وَوَضْعُ النَّدَى فِي مَوْضِعِ السَّيْفِ بِالعُلٰى * مُضِرٌّ كَوَضْعِ السَّيْفِ فِي مَوْضِعِ النَّدَى. (المتنبي، ديوان، ١: ٢٨٨؛ حريرچى، الأمثال السائر، ٥٦؛ الراغب، محاضرات، ١: ٢٤١؛ الجرجاني، أسرار البلاغة، ٢٤٥؛ بهجة، ١: ٣٠٩، ٦٢٨؛ الرازي، أمثال، ٤٤-٤٥؛ البيهقي، غرر الأمثال، ٦٠؛ أبو المعالي، كليله، ٩٣؛ ش/ن- ١٨: ١٧٩؛ العاملي، كشكول، ٣١٣).
٣- چو مجرم را به گناه عقوبت نفرمودن چنان باشد كه بى گناه را معاقب داشتن. (وراوينى، مرزبان نامه، ١٨).
٤- كه نيكى با بدان كردن چنان است * كه بد كردن بجاى نيكمردان. (سعدى).

"When to one of low degree graciously you speak, and pleasantly, his pride and forwardness will but increase." (Wickens 62).

٥- خبيث را چو تعهد كنى و بنوازى * به دولتِ تو گنه مى كند به انبازى. (سعدى، گلستان، ١٧١).
٦- چو با سفله گويى به لطف و خوشى * فزون گرددش كبر و گردن كشى. (سعدى، بوستان، ٧٣).
٧- كسى با بدان نيكويى چون كند؟ * بدان را تحمل، بد افزون كند. (سعدى، بوستان، ٩٨).
٨- أَرَى الإحسَانَ عِنْدَ الحُرِّ ديناً * وعندَ السَّفَلَةِ مُنقِصةً وَذَماً
كَقَطرِ المَاءِ فِي الأَصْدَافِ دُرٌّ * وَفِي جَوفِ الأَفَاعِي صَارَ سَمَّاً. (دامادى، ١٨٢).

A good man will requite a gift, and an ill-man will ask more. (E)
No gratitude from the wicked. (E)
The second verse has the sense of: Give not pearls to the hogs. (That is, do not throw pearls on the dunghill). (E)

١٠٨- إِنَّ اللَّهَ سُبْحَانَهُ قَدْ رَضِيَ مِنكَ فِي طَاعَتِهِ بِدُونِ طَاقَتِكَ وَأَنْتَ لا تَرْضَى بِدُونِ الطَّاقَةِ مِنْ تَابِعِكَ فَلا تَمْنَعْ مَالِكَكَ مَا لا تَقْنَعُ بِهِ لِنَفسِكَ مِنْ مَمْلُوكِكَ.

108– Verily God, praise be upon Him, is satisfied with your service to Him, though what you do is much less than what you can do, but you are not satisfied with less than what your followers can do. So do not withhold from your Owner, what you yourself are not content with from your subjects.

١٠٩- المُتَغَابِنُ غَابِنٌ، وَالمُتَخَادِعُ خَادِعٌ، وَالمُتَغَافِلُ غَافِلٌ، وَالمُتَعَاقِلُ نِصفُ جَاهِلٍ.

109– He who gives himself as cheated is a cheater; he who claims to be deceived is a deceiver; he who feigns negligence is a negligent, and he who pretends to be wise is half of an ignorant.

١١٠- إِلَى الذُّلِّ عَاقِبَةُ المُسْتَبِدِّ المُتَكَبِّرِ، وَإِلَى العِزِّ عَاقِبَةُ المُسْتَشِيرِ المُتَوَاضِعُ، فَتَعَوَّذْ مِن مُوبِقَاتِ الكِبْرِ بِمُنْجِيَاتِ التَّوَاضُعِ وَمِنْ سَكَرَاتِ الاسْتِبْدَادِ [١٩] بِصَحَوَاتِ الاسْتِشَارَةِ.[24]

110– An arrogant obstinate ends in humiliation, and a humble advice-seeker ends in honor, hence protect yourself against the offenses of arrogance by the defenses of humbleness, and against the sobriety of obstinacy by the serenity of seeking advice.

١- أَعْظَمُ الضَّرَرِ المُسْتَشِيرِ عَلَى طَرفِ النَّجَاحِ. (ح- ١٣٦ "أوميرس"؛ مب- ١٩ "هرمس"؛ الحصري، زهر، ٨٢٤؛ الثعالبي، تمثيل، ٤١٨، وخاص الخاص، ١٢؛ ش/ن- ١٨: ٣٨٣؛ + "والاستشارةُ من عزم الأمور").

He who takes counsels moves on the path of salvation.

٢- المُستَشِيرُ عَلَى طُرُقِ النَّجَاحِ. (مع- ٨٦).
٣- المُسْتَشِيرُ مُتَحَصِّنٌ عَنِ السَّقَطِ وَالمُسْتَبِدُّ مُتَهَوِّرٌ فِي الغَلَطِ. (جا- ١٧ "أوشهنج").
٤- هر آينه نه دروغست آنچه گفت حكيم * فَمَنْ تَكَبَّرَ يَوْماً فَبَعدَ عِزٍّ ذُلٌّ. (عوفى، لباب الألباب، ٢٩٤ "رابعة بنت كعب"؛ محجوب، ٦٧).

١١١- أَحْسَنُ أَحْوَالِ الجَائِرِ أَنْ يُؤَمَّلَ عَدْلُهُ وَأَقْبَحُ أَحْوَالِ العَادِلِ أَنْ يُخَافَ جَوْرُهُ.

111– The nicest situation of an unjust person is when his justice is hoped for, and the ugliest situation of a just is when his injustice is feared.

١١٢- أَنْصِفْ مَظْلُومَكَ قَبْلَ أَنْ يُنْصِفَهُ الدَّهْرُ مِنْكَ.

112– Be fair to him who has suffered your inequity, before the Time treats him fairly on your cost.

١١٣- أَجْلِلْ صَدِيقَكَ وَلا تَحْقِرْ عَدُوَّكَ.

113– Dignify your friend, and do not humiliate your enemy.

1– "Be courteous with your enemy, and sincere with your friend. You will so uphold brotherliness, and preserve generosity. (*Maxims of ʿAli* 60).
2– "With enemies, struggle with equity; with friends, proceed with the approbation of friends." (*Mainyo* 131; 2:52).

[24] التُّجيبي، المختار من شعر البشار، ٢٦٠؛ + "ومن مطغياتِ الغِنَى بِكَافياتِ التَّقَنُّعِ، وَمن عَثَرَاتِ البغي بِاسْتِقَالَةِ الاستِخَارَةِ.

١١٤- الدَّاهِي غَيْرُ مُتَدَاهٍ وَلا سَاهٍ وَلا لاهٍ وَلا مُبَاهٍ وَلا مُتَبَاهٍ.

114– The astute does not pretend to be astute, is neither absent-minded, heedless, boastful, or conceited.

١- الكريم لا يكون شامتاً ولا باغياً ولا ساهياً ولا فاجراً ولا فخوراً ولا ملولاً . . . (إبن حبان البستي، روضة، ١٧٣).

١١٥- العَفوُ جُهْدُهُ وَدُونَ الغَايَةِ غَايَتُهُ.

115– Pardoning is his zeal, beyond the utmost is his goal.

١- إيَّاكَ وَأَنْ تَكُونَ لَك هِمَّةَ دُونَ الغَايَةِ القُصْوَى. (الميداني، ٣: ٤١).

١١٦- أَنْكَأُ الكُلُومِ الخَوْفُ، وَوُقُوعُ مَا تَحْذَرُ أَيْسَرُ مِنْ تَوَقُّعِهِ.

116– Fear is the most hurting of pains. The occurrence of what you are afraid of is less painful than its expectation.

١- الوُقُوعُ فِي المَكْرُوهِ أَسْهَلُ مِنْ تَوَقُّعِ المَكرُوهِ. (ش/ن- ٢٠: ٣٣١).

١١٧- اِرْغَبْ لِنَفسِكَ أَنْ تَتَقَدَّمَ بِفِعلِكَ لا بِقَوْلِكَ وَبِحَقِيقَةِ أَثَرِكَ لا بِشُبْهَةِ خَبَرِكَ.

117– Encourage your self to advance with deeds not with words, with the facts of your works not with obscure reports about you.

١١٨- المُعِينُ مُعَانٌ، وَالمَهِينُ مُهَانٌ، وَالمُدِيلُ لا يُصَانُ.

118– The helper helps, the ignominious is ignominious, and the presumptuous is not safeguarded.

١- لا خَيْرَ فِي مُعِينٍ مَهِينٍ، وَلا في صَدِيقٍ ظَنِينٍ. (القضاعي، دستور، ٣٠ "علي"؛ فرايتاج، ٣: ١٤٨ "ضنين").

There is no good in an ignominious helper, or in a suspicious friend.

٢- من وصية الإسكندر: يا إسكندر، إيَّاكَ أَنْ تَستَعِينَ بِمُعينٍ مَهِينٍ، فَيضعُ من قدرِكَ ويسوءُ ذكرَكَ. (إبن الفراء، رسل الملوك، ٥٩).
٣- المُستشِيرُ معانٌ. (الثعالبي، أحاسن كلم، ٩ "حديث"؛ العاملي، المخلاة، ١٦٤).
٤- المُحْسِنُ مُعَانٌ. (المرزباني، نور القبس، ٢٦٦؛ التوحيدي، البصائر، ١: ١٦٨؛ + "و المُسيُّ مُهَان"؛ الثعالبي، أحاسن كلم، ١١ "أفريدون"؛ الزمخشري، ربيع، ٢: ٧٦٩؛ لطوسي، الأدب الوجيز، ٥١). The beneficent is a helper.

١١٩- الحِمَامُ وَلا ظَفَرُ اللِّئَامِ، الهَلَكَةُ وَلا سُوءُ المَلَكَةِ، الرَّدَى وَلا شَمَاتَةُ الأَعْدَاءِ، الجُبنُ وَلا. رُكُوبُ الشَّيْنِ

119– Better to (taste) the fate of death than the victory of the ignoble, to be destroyed than to be subjugated to evil rule, to be ruined than to experience the spite of the enemy, to be a coward than to mount on disgrace.

١- أَشَدُّ مِنْ شَمَاتَةِ الأَعْدَاءِ. (حمزة الإصبهاني، الدرة، ٢: ٤٤٧).
٢- أَشَدُّ مِنْ البَلاءِ شَمَاتَةُ الأَعْدَاءِ. (عيون، ٣: ١١٤؛الثعالبي، تمثيل، ١٥؛ ش/ن- ٢٠: ٣٢٤).
٣- أَعْظَمُ المَصَائِبِ شَمَاتَةُ الأعداء، وَأَشَدُّ منها الحاجة إليهم. (مب- ٣٤٠).

١٢٠- اِستَحَقَّ اسْمَ اللُّؤْمِ وَالخِيَانَةِ مَنْ جَمَعَ إِلَى قِلَّةِ الشُّكرِ الجُحُودَ لِلنِّعَمِ وَتَرْكَ المُكَافَأةِ عَلَيْهَا.[25]

120– He deserves to be called miser and deceitful, who adds to his ingratitude the evasion from moral obligations of affluence and reciprocation for it.

١٢١- اِلْزَمِ الدَّرْسَ فَإِنَّهُ مَادَّةُ القَرِيحَةِ وَٱجْعَلْ مَا فِي كِتَابِكَ ذُخْراً تَسْتَمِدُّ مِنهُ وَمَا فِي قَلبِكَ كِيْساً تُنْفِقُ مِنهُ.

121– Adhere to studying, for it is the source of talent; make the information in your book a cache from which you take, and what is in your heart a pocket from which you donate.

١٢٢- إِيَّاكَ وَالتَّعَرُّضَ [٢٠] لِذَمِيمٍ تَفْعَلُهُ بِدَالَّةٍ مَا سَمِعْتَ فِيكَ مِمَّا تُحِبُّ وَتَقُولُ يَسْتَغْرِقُهُ مَا تَقَدَّمَ مِنَ الحَسَنَاتِ، فَإِنَّ قَلِيلَ ٱلشَّرِّ يَمحَقُ المَحَاسِنَ. (=ؤ ٢٠٩٨؛ جا- ٦٤، ٨٠).

122– Beware of embarking upon a blameworthy act you may undertake audaciously upon hearing nice things about yourself, saying: ‘Previous good works will engross it wholly,’ but in fact ‘A little vice destroys much virtue.’

١- شر را كه در نظر تو اندك نمايد حقير مدان، وبدان مبالات نماى (= ننماى) كه اندك آن داعيه بسيار گردد، وموجب استمرار شرور شود. (الطوسي، الأدب الوجيز، ٨٩).
٢- "خِلالى ستونى كند روزگار." (الطوسي، الأدب الوجيز، ٨٩).

[25] ح- ١٥٥ "مهاذرجيس"؛ مب- ٢٨٣؛ =ؤ ٢٤٧٧،٣١٦.

١٢٣- إِيَّاكَ وَالمُمَارَاةَ فَإِنَّهَا تَنغُضُ الحَبِيبَ، وَتُبَعِّدُ القَرِيبَ، وَتُذْهِبُ بِمَاءِ المَوَدَّةِ، وَتَقْطَعُ أَصْلَ الأُخُوَّةِ. (=﴿ ٨٦).

123– Beware of quarreling, for it agitates the loved one, distances the friend, eliminates the substance of friendship, and severs the root of brotherliness.

١- ينبغي أن تجتنبَ مُمَارَاةَ الصَّديقِ، فَإنَّهَا تقطعُ المودَّةَ مِنْ أَصْلِهَا، وَهِيَ سَبَبُ الإختِلافِ، وَالإختِلافُ سَبَبُ التَّبَايُنِ. (الراغب، في آداب،٩٠).
٢- رَأسُ المُدَارَاةِ تَركُ المُمَارَاةِ. (أبو هلال العسكري، صناعتين، ٤١١؛ بهجة، ١: ٦٦١؛ أسامة، لباب، ٤٢٩).
٣- الخَيْرُ مَعَ المُدَارَاةِ، وَالشَّرُّ مَعَ المُمَارَاةِ. (الصغاني، فرائد، ٨٢).
٤- المُمَارَاةُ تَنْقُصُ المُؤَاخَاةَ. (الثعالبي، تمثيل، ٤٥٤).
٥- إِيَّاكُمْ وَمُشَارَّةَ النَّاسِ فَإِنَّهَا تَدْفِنُ الغُرَّةَ وَتُظْهِرُ العُرَّةَ. (ثعلب، مجالس، ١: ٢٥٨).

"Avoid contention, or disputation, for it hides goodness and manifests what is disgraceful." (Lane 2239).

١٢٤- اِقْصِدْ مَعَاشَكَ مِنْ أَشْرَفِ الوُجُوهِ، وَٱرْفِعْ هِمَّتَكَ مَا قَدَرْتَ، فَإِنَّ مَرْتَبَةَ الإِنْسَانِ عَلَى قَدْرِ هِمَّتِهِ.

124– Take for your livelihood the best possible way, and raise your ambition as high as you can, for a man's rank corresponds to his ambition.

١- قَدْرُ الرَّجُلِ عَلَى قَدْرِ هِمَّتِهِ. (ن- ٣٦٩ ﴿ ٤٧؛ ش/ن- ١٨: ١٧٥؛ الميداني، ٤: ٥٥).

A man's worth depends on his high-aiming ambition. (cf. Kassis 175).

٢- عطيةُ كُلِّ ٱمْرِئٍ على قَدْرِ هِمَّتِهِ. (إبن هندو، ٣٧٠ ﴿ ٣٢٨ "سقراط"؛ كوبرلي، ٣٩ ب).
٣- روزى بقدر همت هر كس مقدر است. (دهخدا، ٢: ٨٧٩).
٤- لا تَلتَمِسِ الخَيْرَ مِنَ الأَشْرَارِ، فَإِنَّ عَطِيَّةَ كُلِّ ٱمْرِئٍ عَلَى قَدرِ هِمَّتِهِ. (كوبرلي، ١٧ ب:٥-٦ "سقراط"؛ ٣٩ ب: ١٦-١٧).

"Do not seek good from evil-doers, for a person's giving is commensurate with his frame of mind." (Alon 80 n. 614).
"Be diligent and discreet, and eat of thine own regular industry." (*Mainyo* 130; 2:42–43).

١٢٥-إيَّاكَ وَالغَفْلَةَ فَإنَّهَا دَاعِيَةٌ مِنْ دَوَاعِي الفِرَارِ، وَإيَّاكَ وَالبَغيَ فَإنَّهُ مَصْرَعَةُ الرِّجَالِ،[26] وَإيَّاكَ وَالغَدْرَ فَإنَّهُ يَقْصِفُ العُمْرَ، وَإيَّاكَ وَالظُّلْمَ فَإنَّهُ يُزِيلُ النِّعَمَ، وَإيَّاكَ وَنَقْضَ العَهْدِ فَإنَّهُ يُحِلُّ بِفَاعِلِهِ الخِذْلانَ، وَإيَّاكَ وَالعَجَلَةَ فَإنَّ فِي عَوَاقِبِهَا زَلَلاً [في الأصل: زَلَلٌ]، وَإيَّاك وَسُرْعَةَ الغَضَبِ فَإنَّ عَوَاقِبَهُ نَدَامَةٌ. (=﴿ ١٢٠٠، ١٩٠٣، ٢٠٦٥).

125– Beware of negligence, for it is one of the causes of flight; Beware of rebellion, for it is the defeating field of men; Beware of treachery, for it besets life; Beware of injustice, for it eliminates blessings; Beware of abrogating a commitment, for it unravels disappointment to him who does so; Beware of haste, for it ends in slipping; Beware of sharp temper, for it ends in remorse.

١- إيَّاك والبغي، فإنَّ البغيَ مصرعةٌ بِصَاحِبِهِ. (الدينوري، أخبار الطوال، ٨٠ "هرمزد").
٢- إيَّاكَ وَالبَغي فَإنَّهُ يُصرِعُ الرِّجَالَ، وَيقصرُ الآجَالَ. (الصغاني، فرائد، ٤٢).
٣- إيَّاكَ وَالبَغي فَإنَّهُ عِقَالُ النَّصْرِ. (الميداني، ١: ١٠٢).
٤- إيَّاكَ وَالبَغْي فَإنَّ فِيهِ هَتْكَ القُوَّةِ. (مب- ١٩٣).
٥- البَغِي يَصْرَعُ أَهلَهُ * وَالظُّلمُ مَرتَعُهُ وَخِيمُ. (الجاحظ، رسائل، ١: ٢٤٤؛ الزمخشري، أمثال، ١: ٣٣١؛ أبو المعالي، كليله، ١٢٦؛ سبط بن الجوزي، كنز الملوك، ٢١).
٦- الظُّلمُ مَرْتَعُهُ وَخِيمٌ. (أبو عبيد، أمثال، ٢٥٩؛ أبو هلال العسكري، أمثال، ٢: ٢٥؛ الميداني، ٢: ٣١٠؛ الزمخشري، أمثال، ١: ٣٣٠).
٧- إيَّاكُمْ وَالظُّلمَ، فإنَّ الظُّلمَ ظُلُمَاتٌ يَوْمَ القِيَامَةِ. (الحُميدي، المسند، ٢: ٤٩٠؛ مسلم بن الحجاج، صحيح مسلم، ٤: ١٩٩٦ ﴿ ٢٥٧٩؛ الطبري، ٨: ٨٨؛ الماوردي، نصيحة، ٣٨٠؛ بهجة، ٢: ٢٤٥؛ الزمخشري، ربيع، ٢: ٨٤٢؛ إبن حجر العسقلاني، الإصابة، ٤: ١٢٥).

Beware of doing others wrong, for that will be counted as a sin on the day of Resurrection.

٨- إيَّاكَ وَالظُّلمَ، إنَّهُ ظُلَمٌ * إيَّاكَ وَالظَّنَّ إنَّهُ كَذِبُ. (أبو العتاهية، ديوان، ٣٧).
٩- إيَّاكُمْ وَالظَّنَّ، فَإنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ. (الحُميدي، المسند، ٢: ٤٦٥؛ الزمخشري، ربيع، ٢: ٨٠٥).
١٠- الظُّلْمُ مَسْلَبَةٌ لِلنِّعَمِ وَالبَغِي مَجْلَبَةٌ لِلنَّقَمِ. (الصغاني، فرائد، ٣٨؛ الماوردي، أدب الدنيا، ١٢٦؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٤).
١١- فَالظُّلمُ يزلِ القِدَمَ، وَيزيلُ النِّعَمَ، وَيجلبُ النِّقَمَ، ويُهلِكُ الأُمَمَ. (الصغاني، فرائد، ٤٧).
١٢- الجَهْلُ يزلُّ القِدَمَ وَالبَغي يُزِيلُ النِّعَمَ. (الصغاني، فرائد، ٥٧).
١٣- العَمَلُ بِالسُّوءِ يُزِيلُ النَّعْمَاءَ. (أبو حاتم السجستاني، الوصايا، ١٢٤).
١٤- اِنْتِهَاكُ الحُرمَةِ تُزِيلُ النِّعْمَةَ. (أبو حاتم السجستاني، الوصايا، ١٢٤).

Beware of haste in affairs before the time is ripe for them.

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[26] الإبشيهي، ٥٢.

١٥- إِيَّاكَ وَالعَجَلةَ بِالْأُمُورِ قَبْلَ أَوَانِهَا. (ن- ٣٤٠).
١٦- إِيَّاكَ والعَجَلَةَ، فَرُبَّ هَالِكٍ بِمَا دَبَّرَ. (الماوردي، التحفة الملوكية، ٧٩؛ سبط بن الجوزي، كنز الملوك،١٠).
١٧- مَنْ يَتَعَجَّلِ الشَّيْءَ قَبْلَ أَوَانِهِ عُوقِبَ بِحِرمَانِهِ. (الماوردي، التحفة الملوكية، ٩٦).
١٨- كَلَامُ العَجَلَةِ وَالبِدَارِ مُوَكَّلٌ به الزَّلَلُ وَسُوءُ التَّقدِيرِ. (كب- ٨٩).
١٩- الخَطَأُ مَعَ العَجَلَةِ وَالصَّوَابُ مَعَ التُّؤَدَةِ. (الصغاني، فرائد، ٥٩).
٢٠- العَجَلَةُ مِنَ الهَوَى، وَمُتَابَعَةُ الْأَصْحَابِ عَلَى البَاطِلِ ذُلٌّ. (كل- ١٦٤).
٢١- العَجَلَةُ مِنَ الشَّيْطانِ. (الكرخي، أمل، ٦٧؛ أبو هلال العسكري، أمثال، ١: ٢٨؛ الراغب، محاضرات، ١: ٢٦؛ الماوردي، نصيحة، ٢٧٦؛ الترمذي، سنن ٤ ٢٠١٢؛ الظهيرى، سندبادنامه، ١٥٤، ٢٦٤؛ أبو المعالي، كليله، ٢٦١؛ اليوسي، أمثال، ٢: ١٨٩).

Haste is the devil's work. "Haste is from the Devil." (*CDP*, 130; Frayha, II, 425).

٢٢- إِيَّاكَ والغضبَ فإِنَّهُ طَيْرَةٌ مِنَ الشَّيْطَانِ. (ش/ن- ١٨: ٧٠).
٢٣- إِيَّاكَ وَسُرْعَةَ الغَضَبِ فَإِنَّهَا تُشْقِي القَلبَ، وَتُسِيءُ الخُلُقَ. (أقوال الحكماء، ١٢٣).
٢٤- إِيَّاك وَعِزَّةَ الغَضَبِ فَإِنَّهَا مُصَيِّرَتُكَ إِلَى ذُلِّ الْاعْتِذَارِ. (عيون، ١: ٢٩١؛ عقد، ٢: ٢٨٣ "تُصَيِّرْك"؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٥؛ الراغب، محاضرات، ١: ٢٢٤ "تصيرُ بِكَ"؛ آبي، نثر، ٤: ١٩٩ "تَصيرُكَ"؛ الماوردي، أدب الدنيا، ٢٣٥، وقوانين، ١٣٠؛ الزمخشري، ربيع، ٢: ٢٨؛ الصفدي، ١٧: ٤٤٩).
٢٥- إِيَّاكَ وَعِزَّةَ الغَضَبِ فَإِنَّها تُفْضِي بِكَ ذِلَّةَ الْاعْتِذَارِ. (مج- ٤٨؛ وطواط، غرر، ٣٢٤ "غرة الغضب . . . بِكَ إِلَى ذِلَّةِ").
٢٦- وإِذَا مَا اعْتَرَتْكَ فِي الغَضَبِ العِزَّةُ فَاذْكُرْ تَذَلُّلَ الاعْتِذَارِ. (مج- ٤٨؛ الماوردي، أدب الدنيا، ٢٣٥).
٢٧- إِيَّاك وَمَا تُرِيدُ أَنْ تَعتَذِرَ مِنه! (ح- ١٦٠).
٢٨- إِيَّاكَ وَكُلَّ شَيْءٍ يُعتَذَرُ مِنْهُ. (الوشاء، الفاضل، ٢: ١٥؛ الثعالبي، تمثيل، ٢٨؛ الميداني، ١: ٧٣؛ تذكرة، ١: ٤٧؛ البيهقي، غرر الأمثال، ٨؛ الإبشيهي، ٥٤).

Woe unto you for what you have to apologize for! (i.e. do not commit an offense you will need to apologize for it).

٢٩- إِيَّاكَ وَمَا يُعتَذَرُ مِنْهُ وَمَا يُسْتَحْيا مِنْ ذِكرِهِ، فَإِنَّمَا يُعتذرُ مِنَ الذَّنْبِ، وَيُسْتحيا مِنَ القَبِيحِ. (السلفي، المنتقى، ١٠٧).
٣٠- بر بد مشتاب ازيرا، شتاب * بر بدى از سيرت اهريمن است. (ناصر خسرو، ديوان، ٧٥).
٣١- شتابندگى كار آهرمنست * پشيمانى جان و رنج تنست
پرستنده آز و جوياى كين * بگيتى ز كس نشنود آفرين. (الظهيرى، سندباد نامه، ١٢٦)
٣٢- أَوَّلُ الغَضَبِ جُنُونٌ وَآخِرُهُ نَدَمٌ. (مع- ٩٠؛ آبي، نثر، ٣: ١٥٢؛ ٤: ٥٦٤ "علي"؛ الثعالبي، تمثيل، ٤٥٠؛ ش/ن- ٢٠: ٣٢٧؛ الماوردي، قوانين، ١٢٩؛ إبن شمس الخلافة، الآداب، ٦٨؛ الصفدي، ١٧: ٤٥١؛ أقوال الحكماء، ٤٠؛ فرايتاج، ٣: ٢٥).

“The first stage of fury is madness, the end of it is repentance.” (Frayha, I, 148).
“The beginning of anger is insanity; the end of it is regret.” (Frayha, II, 458).
“Beware of anger, which begins from madness, and ends with repentance.” (*Maxims of ʿAli* 59).

٣٣- البُخلُ قَيدٌ، وَالغَضَبُ جُنُونٌ، وَالسُّكرُ مِفتَاحُ الشَّرِّ. (الجاحظ، بيان، ٢: ١٩٥).
٣٤- أَوَّلُ الحِدَّةِ جُنُونٌ وَآخِرُهُ نَدَمٌ. (ش/ن- ١٩: ٩٦).

The beginning of anger is madness, its end is repentance.

٣٥- الحِدَّةُ ضَرْبٌ مِنَ الجُنُونِ لِأَنَّ صَاحِبَهَا يَنْدَمُ فَإِنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكِمٌ. (ن- ٤٠٣ { ٢٥٥؛ ش/ن- ١٩: ٩٦؛ الطوسي، أخلاق ناصري، ١٧٧).

Anger is a species of madness, since repentance succeeds to it; or it does not, it means that the madness is too firmly established.

١٢٦- الدُّنيَا غَنِيمَةُ الحُكَمَاءِ، وَحَسْرَةُ الجُهَّالِ، وَهِي سُوقٌ إِلَى الآخِرَةِ.

126– This world is the prey of the wise, the grief of the ignorant, and a market to gain provisions for the hereafter.

١- الدُّنيا غَنِيمَةُ الأَكيَاسِ، وَحَسْرَةُ الحمقى. (الون، ٤٧ { ٩٧ "سقراط"؛ من آداب الفلاسفة، نسخة مونيخ، ٤٣ ب ٥؛ كوبرلي، ١٩: ١٨؛ الزمخشري، ربيع، ١: ٥٢ "وهب بن منبه"؛ أسامة، لباب، ٢٣٦).

This world is a gain for the astute and a loss for the fool.

١٢٧- العِلْمُ دَلِيلُ العَقْلِ، وَالعَقْلُ قَائِدُ الخَيْرِ، وَالهَوَى مَرْكَبُ المَعَاصِي.

127– Knowledge is the guide of reason; reason is the guide of goodness, and passion is the steed of sins.

١- العلمُ دَلِيلٌ لِلعقلِ، وَالعقلُ قَائِدُ الحِلمِ. (ح- ٨٠ "أرسطو"؛ مب- ٢٠٤؛ أسامة، لباب، ٢٣٥ "قائد الخير").

“Truth is the road most beaten, and knowledge the best guide.” (*Maxims of ʿAli* 14 27).

٢- المَالُ رِدَاءُ المُتَكَبِّرِ، وَالهَوَى مَرْكَبُ المَعَاصِي. (ح- ٦٤ "سقراط"؛ السجستاني، صوان الحكمة، ١٢٨؛ تذكرة، ٢: ١٨٠).

Property is the overbearing man’s cloak and lust is the vehicle of the sinful person.
“Desire is the vehicle for actions of disobedience.” (Alon 58 n. 227, 81 n. 634).

٤- الأَصلُ فِي الإنسانِ العلمُ. "What is most fit in man is knowledge." (Lane 65).
٥- العلمُ خليلُ المؤمنِ، والحلمُ وزيرُهُ، والعقلُ دليله، والعملُ قائدُهُ، والرفقُ والدُهُ، وَالبِرُّ أخوهُ، وَالصَّبرُ أميرُ جُندِهِ. (القضاعي، الشهاب، ٦؛ ياقوت، ٢٨٠٨ "وهب بن منبه"؛ سبط بن الجوزي، كنز الملوك، ٣٩).

١٢٨- إذَا لَمْ يَكْفِكَ مَا يَكْفِيكَ أَعْجَزَكَ مَا يُغنِيكَ.

128– When that which is sufficient does not suffice you, then that which should make you rich will fail you.

١- إنْ كَانَ لا يُغْنِيكَ مَا يَكْفِيكَا * فَكُلُّ مَا فِي الأَرْضِ لا يُغْنِيكَا. (أبو العتاهية، ديوان، ٤٩٣؛ عيون، ٣: ١٨٥؛ الثعالبي، تمثيل، ٧٧؛ الرازي، أمثال، ٣٦).

If that which is sufficient does not satisfy you, then all the wealth in the world would not satisfy you.

٢- إنْ كَانَ مَا يَكفِيكَ لا يُغنِيكَ * فَلَيْسَ شَيْءٌ فِي الدُّنْيَا يُغنِيكَ. (الجاحظ، بيان، ٢: ٢١ "أبو حاتم").
٣- إنْ كَانَ لا يُغنِيكَ مَا * يَكْفِيكَ مَا لِغِنَاكَ حَدّ. (أبو العتاهية، ديوان، ١٣٩).

١٢٩- أُصْدُقْ مَنْ تُشِيرُ [٢١] عَلَيْهِ وَإِنْ مَنَعَكَ مَا لَدَيْهِ.

129– Be honest to whomever you give advice, even if he holds back from you what he has.

١٣٠- إذَا زَادَكَ الرَّئِيسُ تَأْنِيساً فَزِدْهُ إجْلالًا.[27]

130– If the chief raises you in friendship, raise him in prestige.

١- إذَا جَعَلَكَ السُّلطانُ أَخاً فَاجْعَلْهُ أَباً، وَإِنْ زَادَكَ فَزِدهُ. (عيون، ١: ١٩؛ كب- ٨٠؛ عقد، ١: ٢١؛ ٣: ٨٠ "أكثم وبزرجمهر"؛ الراغب، في آداب، ٨٥، ومحاضرات، ٢: ١٦؛ آبي، نثر، ٤: ٢٣٤ "ربًّا"؛ الطوسي، أخلاق ناصرى، ٣١٨؛ ش/ن- ١٩: ١٥٠).

When the sovereign makes you a brother, make of him your master, and if he raises you, raise him.

[27] مع- ٨٧؛ ح- ١٣١ "لقمان"؛ مب- ٢٧٥؛ العامري، السعادة، ٣٨٠ "إبن المقفع"؛ الحصري، زهر، ٦٧٤؛ الثعالبي، تمثيل،١٣٢؛ آبي، نثر، ٣: ١٥١؛ ش/ن- ٢٠: ٣٤٤؛ الماوردي، قوانين، ٢٠٥؛ بهجة، ١: ٣٥٠؛ الزمخشري، ربيع، ٤: ٢٣٦؛ الطرطوشي،سراج، ١٠٤؛ الإبشيهي، ١١٤، ١١٥ "فَزِدْهُ تَهَيُّباً وَاحْتِشَاماً"؛ إبن شمس الخلافة، الآداب، ٢٨؛ الهروي، التذكرة الهروية، دمشق ١٩٧٢، ٧٢.

٢- إذَا زادك المَلِكُ إكْرَاماً فَزِدْهُ إعْظَاماً. (عقد، ٢: ٤٦٠؛ ياقوت المستعصمي، أسرار الحكماء، ٩٤).
٣- إنْ ٱبْتُلِيتَ بِصُحْبَةِ السُّلطَانِ فَعَلَيْكَ بِطُولِ المُوَاظَبَةِ فِي غَيْرِ مُعَاتَبَةٍ وَلا يُحْدِثَنَّ لَكَ الْاسْتِئنَاسَ بِهِ غَفلَةً وَلا تَهَاوُناً. (كب- ٨٠).
٤- إن جعلك الوالي أخاً فاجعله سيداً ولا يحدثنَّ لك الاستئناسُ به غفلةً وتهاوناً. (إبن رزين، آداب الملوك، ١١٩؛ ياقوت، ١٢٣٥ "خالد بن صفوان").
٥- اگر سلطان ترا برادر گرداند تو او را خداوندگار دان. (الطوسي، أخلاق ناصري، ٣١٨).

Ibn al-Muqaffaʿ: If a ruler treats you as a brother, you must recognize him as your lord.

١٣١- أَظْفَرُ النَّاسِ بِالسَّعَادَةِ فِي الأُمُورِ مَنْ إذَا ٱشْتَبَهَ عَلَيْهِ أَمْرَانِ لَمْ يَدْرِ أَيُّهُمَا الصَّوَابُ نَظَرَ إلَى أَهْوَلِهِمَا وَأَخْوَفِهِمَا عَاقِبَةً فتَجَنَّبَهُ.[28]

131– The luckiest person in affairs is the one who, when he is in doubt with respect to two cases and does not know which is the right one, looks at the most frightening and terrifying of the two in consequence and avoids it.

١- قال بعضُ الحكماء: إذا ٱشتبه عليك أمران فٱنظر أقربهما من هواك فٱجتنبه. (إبن قيم الجوزية، روضة، ٤٢٩، ٥١١؛ الماوردي، أدب الدنيا، ٢٢).

١٣٢- أَفْضَلُ مَا أُعْطِيَ العَبدُ فِي الدُّنيَا الأَنَاةُ عِندَ الغَضَبِ، وَالسُّكُونُ عِندَ الجَزَعِ، وَالصَّبرُ عِندَ البَلاءِ، وَالهُدُوءُ عِندَ الشِّدَّةِ، وَالرَّخَاءُ وَحُسْنُ السَّمْتِ بَيْنَ النَّاسِ، وَالوَقَارُ وَالحِلْمُ عِندَ المُبَاهَاةِ.

132– The best of what man has been gifted with in this world is patience in anger, serenity in anxiety, fortitude in misfortune, calmness in hardship, ease and good manners among the people, and dignity and forbearance when facing vainglory.

١- قال ذيوجانس: إنَّ أَفْضَلَ الأَداةِ عِنْدَ المَصَائِبِ الصَّبرُ، لِأَنَّ الهَارِبَ مِمَّا هُوَ كَائِنٌ إنَّمَا يَنْقَلِبُ فِي يَدَي الطَّلَبِ. (ح- ١١٣؛ المدائني، التعازي، ٨٩؛ مب- ٨٠؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٣ "علقمة").
٢- الصَّبْرُ عِندَ المَصَائِبِ مِنْ أَعْظَمِ المَوَاهِبِ. (الصغاني، فرائد، ١٢؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٣).

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[28] =ﻉ ٢٦٧؛ أبو عبيد، أمثال، ٢٢٤؛ كب- ١٢٦؛ صغ- ٢٤؛ عيون- ١: ٣٧ "بزرجمهر"؛ عقد، ٣: ٤٤١؛ الخرائطي، إعتلال القلوب، (نسخة خطي)، ٢٩؛ الأنباري، الزاهر، ٢: ٣٨٨ "الأصمعي"؛ إبن حبان البستي، روضة، ١٩؛ العامري، السعادة، ٤٣٢ "إبن لمقفع"؛ االعاملي، كشكول، ٧٢٧.

٣- الصُّبْرُ عِنْدَ الشَّدَائِدِ مِنَ أَفْضَلِ المَحَامِدِ. (سعيد عبود، الطرفة الباهجة، ١١٣ { ٢٥٤١).
٤- أَفْضَلُ الأَشْيَاءِ عِندَ المَصَائِبِ الصَّبْرُ. (الجاحظ، بيان، ٢: ٧٤؛ المبرد، التعازي، ٤٥).

The best thing to do when calamities happen is to remain patient.

٥- الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى. (أبوعبيد، أمثال، ١٦٢؛ البخاري، الصحيح، ١: ٣٢٨ (= الجنائز، باب ٤٣)؛ أحمد بن حنبل، المسند { ١٢٣١٩؛ أبو داود السجستاني، سنن، ٣: ١٩٢؛ مسلم بن الحجاج، صحيح مسلم، ٢: ٦٣٧ { ٩٢٩؛ الفارابي، ديوان الأدب، ٢: ١٨٤؛ آبي، نثر، ١: ١٦٢ "حديث"؛ الثعالبي، تمثيل، ٤١٤؛ القشيري، رسالة/فارسى، ٢٧٨؛ الزمخشري، أمثال، ١: ٣٢٧؛ الرازي، أمثال، ١٥٨؛ إبن هشام، مغني اللبيب، ١: ٣١٤؛ العبدري، تمثال الأمثال، ٢٩٤).

Patience is to be exercised at the first blows of calamity.

٦- أفضلُ العدَّةِ، الصبرُ عِندَ الشِّدَّةِ. (إبن الأزرق، بدائع السلك، ١: ٥٤١).
٧- ما أُعطِيَ أَحَدٌ عَطاءً هُو خَيرٌ وَأَوسَعُ مِنَ الصَّبرِ. (مالك بن أنس، الموطأ، ٩٩٧).

١٣٣- أَمَرُّ المَكَارِهِ مَا لَمْ يُحْتَسَبْ، وَأَعْظَمُ المَصَائِبِ مَا لَمْ يُرْجَ لَهُ ثَوَابٌ، وَأَشَدُّ المِحَنِ مَا لَمْ يَرِثْ لِأَجْلِهِ النَّاسُ.

133– The bitterest calamities are the ones not taken into account; the greatest misfortunes are the ones from which no benefit is expected; and the strongest hardships are the ones from which the people do not inherit anything.

١- أَكْثَرُ المَكَارِهِ مَا لَمْ تُحْتَسَبْ. (ح- ١٣٢ "لقمان"؛ مع- ٧٧؛ آبي، نثر، ٣: ١٤٩؛ ٤: ١٦٢؛مب- ٢٧٧).
٢- شَرَفُ النَّفسِ أَنْ تَحمِلَ المَكَارِهَ، كَمَا تَحْمِلُ المَكَارِمَ. (الماوردي، أدب الدنيا، ٢٢٩).

١٣٤- الحَاسِدُ مُغْتَاظٌ عَلَى مَنْ لا ذَنْبَ لَهُ، بَخِيلٌ بِمَا لَيْسَ فِي مِلْكِهِ.

134– The envious is angry with him who has done no wrong, is covetous of what he does not possess.

١- الحاسِدُ مُغْتَاظٌ عَلَى مَنْ لا ذَنْبَ لَهُ بِكُلِّ مَا لا يَمْلِكُهُ، بَخِيلٌ بِمَا لا يَمْلِكُهُ، طَالِبٌ بِمَا لا يَجِدُهُ. (مع- ٨٣؛ البيهقي، المحاسن، ٤٢٦؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٥؛ آبي، نثر، ٣: ١٤٩؛ الثعالبي، تمثيل، ٤٥٢؛ مب- ٣٢٦؛ الماوردي، أدب الدنيا، ٢٤٨؛ بهجة، ٢: ١٩٢؛ ش/ن- ١: ٣١٨؛ تذكرة، ٢: ١٨٠؛ وطواط، صد كلمة { ٥٢؛ الإبشيهي، ٢١٩؛ فرايتاج، ٣:١٠٠؛ دهخدا، ١: ٢٤١).

١٣٥- إيَّاكُمْ وَالكِبْرَ فَإنَّهُ دَاعِيَةُ المَقْتِ (=٤ ٣٦٦) وَمِنْ بَابِهِ تَدْخُلُ النِّقَمُ عَلَى صَاحِبِهِ، وَمَا أَقَلَّ مَقَامَ النِّعْمَةِ عِنْدَهُ وَأَسْرَعَ انْصِرَافَهَا عَنْهُ.

135– Beware of arrogance, for it causes hatred and through its gate rancor enters upon the arrogant. O how short the bounty stays with him, and how fast it turns away from him!

١- الكِبْرُ قَاعِدَةُ المَقْتِ. (السجستاني، صوان، ١٢٨ "سقراط").

Arrogance is the foundation of hatred. (cf. Alon 81 n. 634).

٢- الكِبر ُقَائِدُ البُغضِ. (الميداني، ٣: ٧٩). Arrogance is the guide of hatred.

٣- العُجْبُ مِنْ دَوَاعِي المَقْتِ وَالشَّنَآنِ. (كب- ١٢٨).

Conceit is one of the causes of contempt and detestation.

٤- مِنْ دَوَاعِي المَقْتِ مُغَالَبَةُ النَّاسِ عَلَى الكَلامِ. (مب- ٣٤٦).

One of the causes of hatred is contesting one another in talking.

٥- وَأَمَّا العُجْبُ فَإِنَّهُ الجَهْلُ وَالكِبْرُ. (عقد، ٢: ٢٤٦).

As for conceit: it is ignorance and arrogance.

٦- إيَّاكَ وَالعجْبَ، فَإِنَّهُ يُفسِدُ كَبِيرَ الفَضْلِ. (الماوردي، نصيحة، ١٧٣ "أرسطو"؛ مب- ١٩٣).

Beware of conceit, for it ruins the greatest merits.

٧- "وَبِالكِبرِ يَكثُرُ العَطَبُ." (أبو العتاهية، ديوان، ٥٧).

٨- لا مَجْلَبَةَ للمَقْتِ كَالكِبْرِ وَالعُجْبِ. (إبن عقيل، فنون، ٥٣ "بزرجمهر").

No other motive attracts contempt like arrogance and conceit.

٩- الإِفْرَاطُ فِي الكِبْرِ يَدعُو إِلَى مَقْتِ الخَاصَّةِ. (الجاحظ، رسائل، ١: ١١١؛ إبن النديم، ٢٠٩).

"Excesses of self-importance involve hate." (Dodge 401).

١٠- الإِفْرَاطُ فِي الكِبْرِ يُوجِبُ البِغْضَةَ، كَمَا أَنَّ الإِفْرَاطَ فِي التَّوَاضُعِ يُوجِبُ الذِّلَّةَ. (الثعالبي، تمثيل، ٤٤٤).

Exaggeration in arrogance causes hatred, just as exaggeration in humbleness causes humiliation.

١١- الضَّعْفُ يُوجِبُ الذُّلَّ. (ش/ن- ٢٠: ٣٤٥). Weakness causes humiliation.

١٢- لا اكْتُسَبَتِ البِغْضَةَ بِمِثْلِ الكِبْرِ. (عيون، ١: ٢٧٥؛ ثعلب، مجالس، ١: ١٨٨؛ الماوردي، نصيحة، ٥٤٩).

١٣- قال: مَا أَجْلَبُ الأَشْيَاءِ لِلمَقْتِ؟ قَال: العُجْبُ وَالخَرَقُ. (تذكرة، ١: ٢٥٨).
١٤- ثمَرَةُ الفَخْرِ المَقْتُ. (جا- ٢١٦؛ بدوي، صوان، ١٨٧ " هرمس").Pride bears hate.
١٥- ثَمَرَةُ العُجْبِ المَقْتُ. (الثعالبي، تمثيل، ٤٤٤؛ الميداني، ١: ٢٧٢؛ الزمخشري، أمثال، ٢: ٣٥؛ وطواط، لطائف، ٨٠).

Arrogance bears hatred.

١٦- التَّكَبُّرُ يُوجِبُ المَقتَ. (الجاحظ، رسائل، ١: ١١٠؛ إبن النديم، ٢٠٩؛ الطرطوشي، سراج، ٥٠؛ إبن الأزرق، بدائع السلك، ١: ٥١٥).

"Haughtiness involves hate." (Dodge 401).

١٧- العُجِبُ يُوجِبُ المَقتَ. (ش/ن- ١٨: ٢٧٦). Conceit occasions hatred.
١٨- سَبَبُ المَقْتِ الخُلْفُ. (جا- ٦٨). Discrepancy causes hatred.
١٩- الكَذِبُ بُهْتٌ وَالخُلْفُ مَقْتٌ. (البلاذري، أنساب، ٧(١): ٣٧٠ "أكثم"). A lie is a perfidy.
٢٠- التَّعَاقُلُ فِي غَيْرِ أَوَانِهِ يُورِثُ البِغضَةَ. (مختصر صوان، ٤٤).

"Klugtun zur unrechten Zeit bringt Haß ein." (Ullmann 46).

٢١- الصُّدُودُ آيَةُ المَقْتِ. (الجاحظ، بيان، ٤: ٩٤ "عبد الملك بن صالح"؛ ح- ١٣٧ "أنوشوس"؛ مب- ٢٧٨ "لقمان"؛ آبي، نثر، ٤: ٢١٢؛ القضاعي، دستور، ٢٠ "علي").

Antipathy is the sign of hate.

١٣٦- أُحْرُسْ مَنزِلَتَكَ مِنَ النُّقْصَانِ عِندَ سُلطَانِكَ بِمِثْلِ مَا اكْتَسَبْتَهَا بِهِ مِنَ الجِدِّ وَالمُنَاصَحَةِ وَاحْذَرْ أَنْ يَحُطَّكَ التَّهَاوُنُ عَمَّا رَقَّاكَ إِلَيْهِ التَّحَفُّظُ. [٢٢] (مع- ٩١).

136– Keep your dignity from being blemished when in power with the same earnestness and sincere consultation that you attained it, and be cautious that neglect would not take you down from the position vigilance raised you up to.

١٣٧- أُذكُرْ عِندَ الظُّلْمِ عَدْلَ اللَّهِ فِيكَ وَعِندَ القُدرَةِ قُدْرَتَهُ عَلَيْكَ.[29]

137– Remember God's justice when you act unjustly, and remember His power over you, when you are in power.

١٣٨- أَجْوَدُ النَّاسِ مَنْ زَهِدَ فِي الدُّنيَا وَوَهَبَهَا لِلنَّاسِ. (مع- ٩٤؛ الثعالبي، تمثيل، ٢٥١).

138– The most generous of people is he who abstains from the pleasures of this world and grants it to others.

[29] مع- ٩١؛ أبو بكر الصولي، الأوراق، ٢٩٦؛ ش/ن- ٢٠: ٣٢٨.

١٣٩- المُصِيبَةُ بِالصَّبْرِ أَعْظَمُ المُصِيبَتَيْنِ. (=؛ ١٣، ٥٩، ٤٣٧، ٢٢٠٥).

139– The misfortune of having to endure a misfortune is the greater of the two.

١- المُصِيبَةُ بِالصَّبرِ أَعْظَمُ المُصِيبَتَيْنِ، إِنْ بَقِيتَ لَمْ يَبْقَ الهَمُّ. (البيهقي، المحاسن، ٤٢٥؛ ش/ن- ٢٠: ٣٤٠).
٢- الصَّبْرُ أَدْهَىٰ المُصِيبَتَيْنِ. (البكري فصل المقال، ٢٠١).

١٤٠- أَجْهَلُ مِمَّنْ لا يَكتَسِبُ الإِخْوَانَ مَنْ يُنْفِقُهُم. (=؛ ١٦٨٠؛ مع- ١١٥؛ آبي، نثر، ٣: ١٦١).

140– He who loses friends is more ignorant than he who does not make any.

١- اِستوحَشَ من لا إِخْوَانَ لَهُ، وَفَرَّطَ المُقَصِّرُ في طَلَبِهِم. وَأَشَدُّ تَفْرِيطاً مَنْ ظَفِرَ بِوَاحِدٍ مِنْهُمْ فَضَيَّعَهُ. (العزي، آداب العشرة، ٣٠؛ الراغب، محاضرات، ٢: ١٢).
٢- دوستی را که به عمری فرا چنگ آرند نشاید که به یك دم بیازارند. (سعدی، گلستان، ١٨٠).

١٤١- آتِ الجَمِيلَ وَمُنْ بِهِ، وَٱهْجُرِ القَبِيحَ وَزَعْ عَنهُ.

141– First do the commendable deed, then obligate others to it, discard the repugnant, then restrain others from it.

١٤٢- اِتَّقِ أَنْ تَكُونَ لِلبَاطِلِ لِسَاناً أَوْ أَنْ تَكُونَ عَلَى المَظلُومِ يَداً.

142– Beware of being a tongue to falsehood, or a hand against the wronged.

١- به کرفه همداستان باشید و به گناه همداستان نباشید. به کار کرفه گزندی مرسانید، و ببدی یار مباشید. (آذرباد مارسپندان،(گزیده) ؛ ١٩؛ اندرز پوریوتکیشان ؛ ٣٥).

Live in harmony with virtue and do not consent to sin. Be thankful for good fortune and contented in adversity. Avoid an enemy; do not cause harm in doing good works. Do not aid and abet evil. (Zaehner, *Magi* 111 "Adarbad, n. 19").

٢- به هرگاه کین را گناه مکنید، بلکه به کار کرفه کردن کوشا باشید. (اندرز آذرباد مارسپندان (گزیده) ؛ ٤٤).

Never commit a sin out of vengeance, but always strive your utmost to do good works. (Zaehner, *Magi* 114 "Adarbad, n. 44").

٣- ... و منش نیك، و زبان راستگو، و دست نیك کردار داشتن. (اندرز پوریوتکیشان ؛ ١٧).

١٤٣- أَظْهِرِ البَشَاشَةَ فَإِنَّهَا مَحْيَاةُ المَحَبَّةِ، وَٱلْزَمِ القَصْدَ فِي كُلِّ قَوْلٍ وَفِعْلٍ، وَاتَّقِ دَعَةً تُعْقِبُكَ نَصَباً.

143– Show cheerfulness, for it is an elixir of love; take to moderation in everything you say and do, and beware of a comfort that brings you fatigue.

١- البَشَاشَةُ حِبَالَةُ المَوَدَّةِ. (ن- ٣٦١ { ٦؛ ش/ن- ١٨: ٩٧، ٩٨؛ تذكرة، ١: ٢٥١).

Cheerfulness is the snare of love.

٢- البَشَاشَةُ مُحُّ المَوَدَّةِ. (القضاعي، دستور، ٢٠ "علي").

Cheerfulness is the choicest part of love**.**

٣- البَشَاشَةُ فَخُّ المَوَدَّةِ. (آبي، نثر، ١: ٢٨٥ "علي"؛ الحصري، زهر، ٤٣).

Cheerfulness is the trap of love.

٤- البَشَاشَةُ مُخُّ المَوَدَّةِ. (الراغب، في آداب، ٩٤).

Cheerfulness is the core (brain) of friendship.

٥- البَشَاشَةُ مَصْيَدَةُ المَوَدَّةِ. (الراغب، محاضرات، ١: ٢٧٧).

Merriment is the fishing grounds of love.

٦- بَشَاشَةُ الوَجْهِ عَطِيَّةٌ ثَانِيةٌ. (فلايشر، نثر اللآلئ، ٦٥ { ٢٢؛ الثعالبي، فوائد، ١٢١؛ التحفة البهية، ١٠٨).

Cheerfulness of the face is like a present. (cf. Spitaler 41).

٧- البشاشةُ خيرٌ من القِرى.

"A smiling face is even better than hospitality." (Frayha, I, 177).

٨- بَشَاشَةُ الوَجِّ أَجْوَدُ (أَحْسَنُ) مِنْ سَخَا الكَفِّ.

"To have a smiling face is better than to have a generous hand." (Frayha, I, 177).

٩- وٱلزم القصدَ تَكُنْ أَمِيناً. (جا- ٢٦ "آذرباد").

Be moderate, so you will be trusted.

١٠- قيل لأنوشروان: ما العقلُ؟ قال: القَصدُ فِي كُلِّ الأُمُورِ. (الدر المنظم في الوعظ والحكم، ١٩).

١٤٤- اِتَّقِ إِهَانَةَ الإِخْوَانِ فَإِنَّهَا مِنْ عَلامَاتِ اللُّؤْمِ.

144– Beware of insulting friends, for it is a sign of meanness.

١٤٥- أَعْدِدْ لِمَا تَخَافُ قَبْلَ الحُلُولِ وَلْيَكُنْ مِنكَ عَلَى بَالٍ.

145– Prepare for what you fear before it descends, then it shall be mindful of you.

١٤٦- الصَّدَرُ عِندَ الوُرُودِ. (=ﻉ ٦٧٤).

146– Determine the exit before entering [i.e. think before you act].

١- تَذَكَّرْ قَبْلَ الوِرْدِ الصَّدرَ.(ش/ن- ٢٠: ٣٤١).

Think of the going out before you enter.

٢- لَيْسَ بَعْدَ الوِردِ إِلَّا الصَّدَرُ. (ح- ١٥٨؛ الزمخشري، أمثال، ٢: ٣٠٥).
٣- الرُجُوعُ قَبلَ الوُقوعِ. (الوشاء، الموشى، ٢١٤).

١٤٧- اِتَّقِ أَنْ تَكُونَ عَبْداً لِلطَّمَعِ فَإِنَّهُ شَرُّ مَلِيكٍ وَٱحْذَرْ حَوَادِثَ الدُّنيَا فَقَدْ هَلَكَ فِيهَا الآمِنُونَ لَهَا.

147– Beware of being a slave to greed, for it is the worst of all masters, and be cautious of the vicissitudes of this world, for it has often destroyed those who trusted it.

١- حوادثُ الدُّنْيَا هَلاكٌ لِقَومٍ وَوَعْظٌ لِقَومٍ آخَرين. (مب- ١٠١ "سقراط").
٢- حوادثُ الزَّمانِ هلاكُ قومٍ وعِظةُ آخرين. (مب- ١١٢ "سقراط"؛ الون، ٤٦ "غبطة آخرين").

"The events of the Time bring about the annihilation of some people and bring pleasure to others." (Alon 43 n. 77).

١٤٨- اِتَّقِ مَنْ لا حِرْزَ لَكَ مِنهُ، وَٱرْجُ مَنْ لا غَنَاءَ بِكَ عَنهُ.

148– Beware of him whom you cannot protect yourself from, and place hope in him whom you cannot dispense with.

١٤٩- أُذْكُرِ الأَسْقَامَ فِي حَالِ الصِّحَّةِ لِئَلَّا تَأْشَرَ، وَٱذْكُرِ الفَاقَةَ فِي وَقتِ السَّعَةِ لِئَلَّا تَبْطَرَ.

149– Remember illnesses in time of health, lest you will take health for granted; remember poverty in time of affluence, lest you will be conceited.

١٥٠- أَعْدِلْ عَلَى الضُّعَفَاءِ كَمَا تُحِبُّ [٢٣] أَنْ يَعْدِلَ عَلَيْكَ الأَقْوِيَاءُ.

150– Treat the weak justly as you would like the strong treat you.

١٥١- أَعْطِفْ عَلَى مَنْ دُونَكَ كَمَا تُحِبُّ أَنْ يَعْطِفَ عَلَيْكَ مَنْ فَوْقَكَ. (=ﻙ ١٧٣٩، ٢٠٠٦).

151– Sympathize with your inferiors, just as you like to be sympathized by your superiors.

١- أَطِعْ مَنْ فَوقَكَ يُطِعْكَ مَنْ دُونَكَ. (الحصري، زهر، ٢١٢؛ الثعالبي، تمثيل، ١٣٨ "أبرويز"، وأحاسن كلم، ١٩؛ الماوردي، أدب الدنيا، ١٢٦؛ الزمخشري، ربيع، ٢: ٧٩٢).

Be obedient to your superior, your inferior will obey you.

٢- أَعْطِ مَوْلاكَ كَمَا * تَطلُبُ مِنْ طَاعَةِ عَبْدِكْ. (أبو بكر الصولي، أخبار الشعراء، ٢١٣ "أبو العتاهية").
٣- هَبْ مَنْ فَوْقَكَ يَهَبْكَ مَنْ دُونَكَ. (الثعالبي، تمثيل، ٤٣ "من أمثال الفرس").

4. “It is a wise man’s part to obey his superiors, to respect his equals, and to be just to his inferior.” (*Maxims of ʿAli* 19).
5. “Him who is inferior to thee, hold as an equal; and an equal, him as a superior; and a superior, him as a chieftain; and hold a chieftain as a sovereign; and unto sovereigns, be acquiescent, and obedient, and true-speaking; and unto associates, be respectful, and compliant, and benevolent. (*Mainyo* 129; 2:3–7).

٦- قال يحيى بن خالد: من حقوق المروءة، وأمارة النُّبلِ أن تتواضَعَ لمن دونك، وتُنصفَ من هو مثلُك، وتستوفى على من هو فوقك. (أبو أحمد العسكري، المصون، ١١٧).
٧- اِسْتَظْهِرْ عَلَى مَنْ دُونَكَ بِالفَضْلِ، وَعَلَى نُظَرائِكَ بِالإنْصَافِ، وَعَلَى مَنْ فَوْقِكَ بِالإجْلالِ، تَأْخُذْ بِوَثَائِقِ الأُمُورِ وَأَزِمَّةِ التَّدبِيرِ. (جا- ١٤؛ ١٨٦؛ الجاحظ، رسائل، ١: ١٢٧).
٨- وَمَعنَى الشُّكرِ، هُوَ لِلَّهِ، وَلِمَنْ فَوْقَكَ بِالطَّاعَةِ، وَلِلنَّظِيرِ بِالمُكَافَأةِ، وَلِمَنْ دُونِكَ بِالإفْضَالِ عَلَيْهِ، وَالإحسَانِ إلَيْهِ، وَمَعْرِفَة مَا يَتَقرب به إليك. (الماوردي، نصيحة، ٢٥٥؛ عيون، ٣: ١٦٧).
٩- وَأَعطِ مِنْ نَفسِكَ لِمَنْ هُوَ تَحْتكَ مَا تُحِبُّ أَنْ يُعطِيَكَ مَنْ هُوَ فَوقَكَ. (الجاحظ، بيان، ٢: ٨٥).
١٠- اِلتمسِ العَافِيَةَ مِمَّنْ هُوَ دُونَكَ تعطها ممن فوقك. (جا- ١٩٦).

١٥٢- الحِكمَةُ عَشْرَةُ أَجْزَاءٍ تِسْعَةٌ مِنهَا فِي الصَّمْتِ وَالعَاشِرُ عُزْلَةُ النَّاسِ.[30]

152– Wisdom consists of ten parts, nine of it are in silence and the tenth is seclusion from the people.

[30] الجاحظ، رسائل، ١: ١٦٨ "ألعبادة"؛ إبن أبي الدنيا، الصمت، ٦٢؛ الخطابي، العزلة، ٨٦؛ أبو نعيم، حلية، ٨: ١٤٢ القضاعي، دستور، ٢٦ "العافيةُ عشرة" + "ترك مجالسةِ السفهاءِ"؛ بهجة، ١: ٨٢؛ البيهقي، الزهد ﻙ ١٢٧؛ الغزالي، إحياء، ٣/.١١٠-١١١؛ الطرطوشي، سراج، ٢٤؛ الزمخشري، ربيع، ١: ٧٧٣؛ ٢: ١٨١؛ الزبيدي، شرح الإحياء، ٢٣٢/٦؛ ش/ن- ٧: ٩٢؛ ياقوت المستعصمي، أسرار الحكماء، ١٦٧؛ الإبشيهي، ١٠٤، ١٠٧؛ أبو المجد محمد، سفينه تبريز، ٢٢٨.

١- العَافِيَةُ عَشْرَةُ أَجْزَاءٍ، تِسْعَةٌ مِنْهَا فِي السُّكُوتِ. (إبن حبان البستي، روضة، ٤٦).
٢- عافيت ده تيرست، نه تير اندر خاموشي است و يك تير اندر شنيدن. (خردنامه، "نجات نامه"، ١٠٠-١٠١).
٣- العِبَادَةُ عَشْرَةُ أَجْزَاءٍ تِسْعَةٌ فِي الصَّمْتِ وَوَاحِدٌ فِي كَسْبِ الحَلالِ. (الماوردي، الأمثال والحكم، ٥٠).

"Worship is constituted of ten parts: nine in silence and one in earning lawful livelihood." (Kassis 155; cites al-Ajlūnī, II, 68).

١٥٣- أَفْضَلُ المَدحِ مَا كَانَ عَلَى أَلْسِنَةِ الأَحْرَارِ، وَأَصْدَقُ الدُّعَاءِ مَا كَانَ مَعَ خُلُوصِ النِّيَّةِ، وَأَصَحُّ الثَّنَاءِ مَا اعْتَرَفَ بِهِ الأَعْدَاءُ. (=؛ ٧١٥).

153– The best praise is one expressed by the noblemen; the truest invocation is one expressed sincerely, and the healthiest commendation is one the enemies acknowledge.

١- أَفْضَلُ الأَعْمَالِ أَحْلاهَا عَاقِبَةً وَأَحْسَنُ الثَّنَاءِ مَا كَانَ عَلَى أَفْوَاهِ الأَحْرَارِ. (كل- ١٢٢؛ عزام، ٧١؛ اليمني، مضاهاة، ٨١).
٢- خَيْرُ الثَّنَاءِ مَا كَانَ عَلَى أَفوَاهِ الأَخْيَارِ. (كل- ١٢٢؛ إبن حبان البستي، روضة، ٨٧؛ الحصري، زهر، ٥٨٠؛ جا- ١٥٦ "الفضلاء والأخيار").

The best praise is on the tongue of the best.

٣- "الفَضْلُ مَا شَهِدَتْ بِهِ الأَعْدَاءُ." (جا- ٢٠٢؛ الرازي، أمثال، ١٧٩ "المتنبي"؛ دهخدا، ١: ٢٦٥).

Merit is what the enemies testify to.

٤- هنر فائق آنكه دشمن آنرا اعتراف كند. (دهخدا، ١: ٢٦٥ "مرزبان نامه").
٥- هنر آن پسنديده تر دان ز پيش * كه دشمن پسندد بناكام خويش. (دهخدا، ١: ٢٦٥ "اسدى").
٦- أَحْسَنُ المَدْحِ أَصْدَقُهُ. (إبن المقفع، حكم ؛ ٩٢). The best praise is the sincerest.
٧- أنفعُ المدائحِ للمادح: أن يكون المديحُ صدقا. (الجاحظ، رسائل، ١: ٣٦).

١٥٤- القَصْدُ أَسْهَلُ مِنَ التَّعَسُّفِ، وَالكَفُّ أَوْدَعُ مِنَ التَّكَلُّفِ، وَالتَّقَدُّمُ أَحْزَمُ مِنَ التَّخَلُّفِ، وَالصِّدْقُ قُوَّةٌ، وَالكَذِبُ مَهَانَةٌ، وَالسِّرُّ أَمَانَةٌ، وَالمَوَدَّةُ نَسَبٌ، وَالتَّجْرِبَةُ عَقْلٌ، وَالخُلُقُ عَادَةٌ، وَالعِدَةُ دَيْنٌ، وَالصَّمْتُ زَيْنٌ. (=؛ ١٤٤٨).

154– Straight way is smoother than digression; Abstention is more rewarding than affected behavior; Contemplation before an act is more judicious than after it; Veracity is might, Lying is weakness, Secret is a deposition in trust, Friendship is kinship, Experience is wisdom, Character is a habit, Promise is a debt, and Silence is an ornament.

١- القَصدُ أَقربُ مِنَ التَّعَسُّفِ، والكَفُّ أَحْرَى مِنَ التَّكَلُّفِ. (الوشاء، الموشى، ٢١٤؛ الماوردي، أدب الدنيا، ٦٤).
٢- الأَسَفُ أَهْوَنُ مِنَ التَّكَلُّفِ. (الوشاء، الموشى، ٢١٤).
٣- الصِّدقُ قُوَّةٌ، وَالكَذِبُ عَجْزٌ. (الوشاء، الموشى، ٤١).

Speak the truth and shame the Devil. (E)

٤- الصِّدقُ عِزٌّ، وَالكَذِبُ خُضُوعٌ. (أبو عبيد، أَمثال، ٤٨؛ البيهقي، المحاسن، ٤١٢؛ المحاسن والأضداد، ٤٣؛ البكري، فصل المقال، ٣٠؛ الميداني، ٢: ٢٤٠؛ الزمخشري، أمثال، ١: ٣٢٧؛ تذكرة، ٧: ٥٠؛ ش/ن- ٢٠: ٣٢٩ "مذلةٌ").

Truthfulness is might, lying is weakness.
"Telling the truth is an honor, lying is humiliation." (Kassis 145).
A clear conscience fears no accusation. (E)

٥- الصِّدقُ عِزٌّ وَإِنْ كَانَ فِيهِ مَا تَكرَه. وَالكَذِبُ ذُلٌّ وَإِنْ كَانَ فِيهِ ما تُحِبُّ. (إبن عربي، محاضرة الأبرار، ٢: ١٦١).
٦- لا يَكذِبُ المَرْءُ إِلَّا مِنْ مَهَانَتِهِ * أَوْ عَادَةِ السُّوءِ أَوْ مِنْ قِلَّةِ الأَدَبِ. (الوشاء، الموشى، ٤١؛ الثعالبي، تمثيل، ٤٤٨؛ التُّجيبي، المختار من شعر بشار، ٢٨٢؛ إبن عربي، محاضرة الأبرار، ٢: ١٦١؛ النويري، ٣: ٣٦٣ "قلة الورع").
٧- إِيَّاكَ وَالكَذِبَ، فإِنَّ الكَذَّابَ لا يكذبُ إِلَّا مِنْ مَهانَةِ نفسِهِ وَسَخَافَةِ رأيِهِ وَجَهَالَة مِنهُ بِعَواقِبِ مَضَرَّةِ الكَذِبِ عليه. (مب- ١٨٩ "أرسطو"؛ جا- ٢٢٣).
٨- الكَذِبُ فَإِنَّهُ جِمَاعُ كُلِّ شَرٍّ، وقد قالوا: لم يكذب أحدً قطٌّ إلا لصغر قدر نفسه عنده. (الجاحظ، رسائل، ١: ٤٢١).
٩- الكَذِبُ جِمَاعُ النِّفَاقِ. (إبن أبي الدنيا، الصمت، ٢٥٠).

Lying is the plurality of dissimulation.

١٠- إنَّمَا يكذبُ الكاذبُ من مَهَانَةِ نَفْسِهِ. (إبن حبان البستي، روضة، ٥٢).
١١- الصِّدقُ قِوامُ أَمْرِ الخَلْقِ. (إبن هندو، ٣٥١ ؛ ٢٣٧ "أرسطو"؛ مب- ١٩٥ "أرسطو").
١٢- الإِمَارَةُ أَمَانَةٌ. (الحاكم النيشابوري، المستدرك، ٤: ٩٢).
١٣- السِّرُّ أَمَانةٌ. (أبو عبيد، أَمثال، ٥٧؛ إبن حبان البستي، روضة، ١٨٩؛ أبو هلال العسكري، أمثال، ١: ٤١٦؛ البكري، فصل المقال، ٥٢؛ الميداني، ٢: ١٠٣؛ الزمخشري، أمثال، ١: ٣٢٥؛ فرايتاج، ١: ٦٠٦؛ زلهايم، الأمثال العربية، ٣٣).

Secret is a deposit in trust.

١٤- الحَدِيثُ بَيْنَكُمْ أَمَانَةٌ. (إبن أبي الدنيا، الصمت، ٢١٤).

Conversation is a deposit in trust.

١٥- الصَّمْتُ زَيْنُ العَالِمِ وَسِتْر ُالجَاهِلِ. (أبو نعيم، حلية، ٧: ٨٢).

No wisdom like silence. (E)

١٦- الصِّدقُ أَمَانةٌ، وَالكَذِبُ خِيَانةٌ، وَالإنْصَافُ رَاحَةٌ، وَالشُّحُّ مَسبةٌ، وَالسَّخَاءُ فَخْرٌ، وَالتَّوَانِي إِضاعَةٌ، وَالصِّحَّةُ بِضَاعَةٌ، وَالجَهْلُ حَيْرَةٌ، وَالحِلمُ عِزٌّ، وَالحِكمَةُ كَنزٌ، وَالوَفَاءُ نَيْلٌ، وَالعُجْبُ هَلاكٌ، وَالصَّبرُ نَجْدَةٌ، وَالعَقْلُ قُرَّةُ العَيْنِ فِي جَمِيعِ هَذِهِ وَغَيْرِهَا. (جا- ١٨٨؛ أقوال الحكماء، ١١٥).

١٧- الإنْصَافُ رَاحَةٌ، وَالإلحَاحُ قِحَةٌ، وَالشُّحُّ شَنَاعَةٌ، وَالتَّوَانِي إِضَاعَةٌ، وَالصِّحَّةُ بِضَاعَةٌ، وَالخِيَانَةُ وَضَاعَةٌ، وَالحِرْصُ مَفْقَرَةٌ، وَالدَّنَاءَةُ مَحْقَرَةٌ، وَالبُخلُ غِلٌّ، وَالفَقرُ ذُلٌّ، وَالسَّخَاءُ قُربَةٌ، وَاللُّؤمُ غُربَةٌ، وَالذِّلَّةُ استِكَانَةٌ، وَالعَجزُ مَهَانَةٌ، وَالأَدَبُ رِيَاسَةٌ، وَالحَزمُ كِيَاسَةٌ، وَالعُجْبُ هَلاكٌ، وَالصَّبْرُ مَلاكٌ، وَالعَجَلةُ زَلَلٌ، وَالإبْطَاءُ مَلَلٌ. (آبي، نثر، ٤: ١٨٦-١٨٧).

Al-Ābī’s sentence comprises twenty components, some of which change in other sources. Many of these are dispersed in R. The original was apparently in rhymed prose:

١٨- قال ابن دريد عن الرياشي عن العتبي، قال: من كلام البلغاء: الإنصَافُ رَاحَةٌ، وَالإلحَاحُ وَقَاحَةٌ، وَالشُّحُّ مَشْنَعةٌ، وَالتَّوَانِي مَضْيَعَةٌ، والصِّحَّةُ بِضاعَةٌ، وَالحِرص مَفقَرةٌ، وَالرِّيَاءُ مَحْقَرةٌ، وَالبُخْلُ ذُلٌّ، وَالسَّخَاءُ قُربةٌ، وَاللُّؤمُ غُربَةٌ، وَالذُّلُّ استِكَانَةٌ، والعَجزُ مَهَانةٌ، وَالعُجبُ هَلاكٌ، والصَّبرُ مَلاكٌ، والقَصْدُ مَثْرَاةٌ، وَالسَّرَفُ مَهْوَاةٌ، وَالعَجلةُ زَلَلٌ، وَالإبطاءُ مَلَلٌ، والحِقدُ سَخِيمةٌ، والصَّفحُ غَنِيمةٌ، وَالوَفاءُ ذَيْلٌ، والهَوَى مَيْلٌ، والحِلمُ عِزٌّ، والحُكمُ كَنزٌ، وَالعِلمُ حُلَّةُ زَيْنٍ، وَالعَقلُ قُرَّةُ عَيْنٍ، والجَهْلُ حَيْرةُ حَيْنٍ. (أبو حيان التوحيدي، البصائر، ١: ٣٢٤-٣٢٥).

١٩- العِدَةُ دَيْنٌ. (القضاعي، الشهاب، ٣؛ تذكرة، ٨: ١٦٠ "حديث"؛ النويري، ٣: ٣٧٨؛ دهخدا، ١: ٢٦٠).

A promise is a debt paid in fulfilling it. (*Maxims of ʿAli* 58).

٢٠- الوَعْدَةُ دَيْنُ الكِرَامِ، والمَطلُ دَيْنُ اللِّئَامِ. (ش/ن- ١٩: ٢٤٨).

٢١- إذا جدتَ للصديق بوعد * فَصِلِ الوَعدَ بالفعالِ الجميل

لَيْسَ في وعدِ ذِي السماحةِ مَطْلٌ * إنَّمَا المَطْلُ فِي عِداتِ البَخِيلِ. (الخطيب البغدادي، البخلاء، ١٢٧ "محمد بن أشكاب العجمي").

٢٢- الكريم إذَا وَعد وَفى. (سعدى، گلستان، ٥٤).

“The generous man keeps his promise.” (Haim 39).

٢٣- وفا را نگهدار وسر را بده. (دهخدا، ١: ٢٦١).

“Give up your head, but do not forfeit your word.” (Haim 408).

١٥٥- إِفرَاطُ القَسَاوَةِ مِنَ الكِبْرِ وَإِفرَاطُ البَشَاشَةِ مِنَ السُّخْفِ. (=ξ ١٩٩٧؛ كب- ٧٤).

155– Excessive roughness issues from haughtiness, excessive joyfulness from imbecility.

١٥٦- أَنْتَ مُخَيَّرٌ فِي الإِحْسَانِ إِلَى مَنْ أَحْسَنْتَ إِلَيْهِ وَمُرْتَهَنٌ بِٱسْتِتْمَامِ النِّعْمَةِ عِندَ مَنِ ٱسْدَيْتَهَا إِلَيْهِ، وَإِذَا لَمْ تَرِبِّ نِعْمَتَكَ فَقَدْ ضَيَّعْتَهَا وَإِذَا ضَيَّعْتَهَا فَلِمَ صَنَعْتَهَا. (=ξ ١٠١١؛ ش/ن- ٢٠: ٣٤٠).

156– You have a choice in rendering benevolence to someone, but obliged to complete the benefit to whom you have offered it. If you do not let your benefit grow, it would be as if you wasted it, and if so, then why did you do it (in the first place)?

١- كان يحيى بن خالد يقولُ: أَنَا مُخَيرٌ في الإحسانِ إِلَى مَنْ أُحْسِنُ إليهِ، ومُرْتَهَنٌ بِالإحسَانِ إِلَى مَنْ أَحسنْتُ إِلَيْهِ، لأَنِّي إذا لَمْ أستتمّ إحسَاناً فَقَدْ أهدرتُهُ. (الجهشياري، الوزراء، ٢٠٢؛ ياقوت، ٢٨١١).

١٥٧- إِذَا سَأَلَ السُّلطَانُ غَيْرَكَ فَلا تَكُنْ أَنْتَ المُجِيبَ فَإِنَّ ذَلِكَ خِفَّةٌ وَٱسْتِخْفَافٌ [٢٤] بِالسَّائِلِ وَالمَسْؤُولِ.[31]

157– If the king asks someone, do not be the one who answers, for this is levity and disdain to the questioner and the questioned.

١٥٨- إِذَا كَانَ لِلمُحسِنِ مِنْ بَذْلِ الحَقِّ مَا يُقْنِعُهُ، وَلِلمُسِيءِ مِنَ النَّكِيرِ بِالحَقِّ مَا يقمَعُهُ، بَذَلَ المُحْسِنُ الحَقَّ عَلَيْهِ رَغْبَةً، وَانْقَادَ المُسِيءُ لِلحَقِّ رَهْبَةً.[32]

158– If there be for the benevolent in giving what is right that which satisfies him, and for the malevolent in denying what is right that which prevents him, the benevolent would give the right incumbent on him freely, and the malevolent would submit to the right by fear.

١٥٩- أَعْظَمُ النَّاسِ مُصِيبَةً مَنْ مَدَحَ الدُّنيَا لِيَنَالَهَا فَلَمَّا طَالَ عَلَيْهِ [مَدَاهَا] ذَمَّهَا حِينَ لَمْ يَبلُغْهَا لِيُكَدِّرَهَا عَلَى مَنْ أَدْرَكَ شَيْئاً مِنهَا وَيُنَغِّصْهَا عَلَيْهِ.

159– The most unfortunate of people is he who praises this world for gain, but when the time set for it becomes too long and he cannot attain anything, he begins to condemn the world in order to render it turbid and spoil it for those who have gained some of it.

[31] كب- ٨٨؛ العامري، السعادة، ٣٨١؛ عيون، ١: ٢٠؛ تذكرة، ١: ٣٣٥؛ ش/ن- ١٧: ٧٧.

[32] أبو أحمد العسكري، المصون، ٢٢٨ "إبراهيم بن العباس"؛ أبو هلال العسكري، صناعتين، ٢١٤.

١٦٠- الدَّهرُ أَفْصَحُ المُؤَدِّبَيْنِ وَكَفَاكَ مِنْ كُلِّ يَوْم خَبَرٌ يُورِدُهُ عَلَيْكَ، وَإِنَّمَا الأَيَّامُ مَرَاقِي الأَدَبِ وَدَرَجَاتٌ إِلَى العِلْمِ الأَكْبَرِ فَمَنْ فَهِمَ عَنهَا أَوْرَى زِنَادُهُ وَسَطَعَ نُورُ عِلْمِهِ وَلَمْ يَفْتَقِرْ إِلَى غَيْرِ نَفسِهِ.

160– Time is like an eloquent teacher, and the lesson that it brings each day is sufficient for you. Verily the days of our lives are the stairs of the humanism of culture and refinement, and steps that lead to the Greater Learning [*al-ʿIlm al-Akbar*]. He whose understanding is based on these lessons his fire kindles, the light of his knowledge shines and he will be in need of none other than himself. (cf. # 2096).

١- الدَّهْرُ أَفْصَحُ المُؤَدِّبَيْنِ، وَكَفَاكَ مِنْ كُلِّ يَوْمٍ خَبَرٌ يُورِدُهُ عَلَيْكَ وَيُعْلِمُكَ مِنْ أَيِّ نَاحِيَةٍ أَتَى بِهِ وَأَيْنَ مَصِيرُهُ وَمَا فِيهِ مِنْ عِبْرَةٍ وَتَأْدِيب، فَمَنْ فَهِمَ عَنِ الأَيَّام أورث زيادة، وَسَطَعَ نُورُ عَمَلِهِ وَلَمْ يَفْتَقِرْ إِلَى غَيْرِ نَفْسِهِ... فَأَمَّا ذُو الغَفْلَةِ فَلَوْ صَحِبَ الدُّنْيَا بِعَجَائِبِهَا فِيمَا تَصَرَّفَتْ بِهِ عَلَى القُرُونِ لَكَانَ جَذَعاً فِي الغِرَّةِ، مُتَدَلِّهاً فِيمَا يَحدُثُ لأَنَّ الغَفْلَةَ ظُلْمَةٌ رَاكِدَةٌ، وَالمَعْرِفَةَ مِصْبَاحٌ مضِيءٌ لِلخَلِيقَةِ. (جا- ٧٨-٧٩؛ أسامة، لباب، ٣٢٥؛ =﴾ ٢٤١٨).

As for the negligent, even if he experiences the wonders of this world as it has worked throughout the ages, he would be deluded again, bewildered in what will happen, because negligence is a stagnant darkness, and knowledge is the lamp for the people.

٢- الدَّهرُ أَفْصَحُ المُؤَدِّبَيْنِ. (الثعالبي، تمثيل، ٢٤٦؛ الثعالبي والمقدسي، ٧؛ الزمخشري، ٣: ٤٦ "أَنْصَحُ").

٣- الدَّهرُ أَحْذَقُ المُؤَدِّبَيْنِ. (حمزة الإصبهاني، الدرة، ٢: ٥١٢).

٤- الدَّهرُ أَحَدُ المُؤَدِّبَيْنِ. Time is a teacher. (cf. Spitaler 17 n. 2).

٥- نِعْمَ المُؤَدِّبُ الدَّهْرُ. (الميداني، ٣: ٤١٧). Most excellent teacher is the time.

٦- نِعْمَ المُؤَدِّبُ التَّجَارِبُ. (مب- ٦). "Experience is the best teacher." (*CDP*, 88).

٧- إِنَّ الزَّمَانَ يَصِيرُ لِجَمَاعَةٍ مُعَلِّماً.

"Die Zeit wird für eine Menge [Menchen] zum Lehrmeister." (Ullmann 69).

٨- فلَمْ أَرَ كالأَيَّامِ لِلْمَرْءِ وَاعِظاً * وَلا كَصُرُوفِ الدَّهْرِ لِلمَرءِ هَادِيَا. (الإبشيهي، ٥٨).

٩- أَلا لا تَلُومَانِي عَلَى مَا تَقَدَّمَا * كَفَى بِصُرُوفِ الدَّهْرِ لِلمَرءِ مُحْكِمَا. (ديوان حاتم الطائي، ٢٢٢).

١٠- كَفَى بِالدَّهْرِ مُؤَدِّباً، وَبِالعَقلِ مُرشِداً. (عقد، ٢: ٤٤١).

١١- لأَهْلِ الاعْتِبَارِ في صُرُوفِ الدَّهْرِ كِفَايَةٌ، وَكُلُّ يَوْمٍ يَأْتِي عَلَيْكَ مِنْهُ عِلْمٌ جَدِيْدٌ. (مب- ١١٨ "سقراط").

There is sufficient learning in the vicissitudes of time to those who take warning. Each day brings with it a new lesson. (cf. Alon 43 n. 72).

١٢- فِي الاعْتِبَارِ غِنًى عَنِ الاختِبَارِ. (أبو حاتم السجستاني، المعمرون، ١٨ "أكثم"؛ آبي، نثر، ٤: ١٩٥؛ الزمخشري، ربيع، ٣: ١٤٨؛ ش/ن- ٢٠: ٣٠٤).
١٣- ففي الامتحان اختبار، وفي التصفح اعتبار. (سهل بن هارون، النمر والثعلب، ٤٤).
١٤- طول الاعتبار من حسن الاختبار. (الوشاء، الموشى، ٢١٥).
١٥- ادب آموز گرت میبابد * كه زمانه ترا ادب نكند. (الطوسي، الأدب الوجيز، ٩٥).

Teach yourself, so that the vicissitudes of time would not.

١٦- "إنَّ الزَّمَانَ لأَهْلِهِ لِمُؤَدِّبٌ." (أبو العتاهية، ديوان، ٤٦٢).
١٧- مَنْ لَمْ يُؤَدِّبْهُ وَالِدَاهُ * أَدَّبَهُ اللَّيلُ وَالنَّهَارُ. (إبن داود الإصفهاني، الزهرة، ٢: ٣٣٥؛ عقد، ٢: ٤٤١ "إبراهيم بن المهدي ابن شكلة"؛ بهجة، ١: ١١٢؛ الظهيرى، سندبادنامه، ٧٧).

He who is not taught by his parents will be taught by the passage of nights and days.

١٨- أَدَّبَهُ حَادِثُ اللَّيَالِي * مَنْ لَمْ يُؤَدِّبْهُ وَالِدَاهُ. (دهخدا، ٤: ١٧٤٩ "مقامات حميدى").
١٩- مَنْ لَمْ يُؤَدِّبْهُ الأَبَوَانِ يُؤَدِّبْهُ المَلَوانُ. (قابوس نامه، ١٣٥).

"A man who is not chastened by his father is chastened by [the passage of] day and night." Or in a different form: "A man unchastened by his parents is chastened by time." (Qābūs 123).

٢٠- ای نياموخته ادب ز ابوان * ادب آموز زين پس از ملوان. (دهخدا، ٤: ١٧٤٩ "سنايى").
٢١- هر كس كه روزگار او را دانا نكند هيچ دانا را در آموزش او رنج نبايد بردن كه رنج او ضايع بود. (قابوس نامه، ٥٣ "أنوشروان"؛ خردنامه، ٦٠ "شاپور").

"No wise man should undertake the task of instructing him that has not been given understanding by experience of time." (Qābūs 47).

٢٢- مرا اين روزگار آموزگاريست * كزين به نيستمان آموزگارى. (مهدى محقق، تحليل، ٨٦).
٢٣- هر كه نامخت از گذشت روزگار * هيچ ناموزد سخن از آموزگار. (نفيسى، محيط زندگى رودكى، ٤٥٣؛ دهخدا، ١: ٢٤٧).
٢٤- هر آن طفل كاو جور آموزگار * نبيند جفا بيند از روزگار. (سعدى، بوستان، ١٦٥).
٢٥- "اندر جهان به از خرد آموزگار نيست." دهخدا، ١: ٢٩٤ "معزى").
٢٦- مگر پيش بنشاندت روزگار * كه به زو نيابى تو آموزگار. (لازار، ٩٨ "ابو شكور").
٢٧- رَوِّي مُشَاشَي فإنَّ الدهرَ ذو عِبَرٍ * أَفْنَى قُباذًا وَأَوْهَى مُلكَ بِشْتَاس. (الثعالبي المرغني، غرر، ٣٧٧ "بشار").

Drink, my friend, for the Time, full of lessons, has eliminated Qubad and eradicated the kingdom of Gushtasp.

٢٨- التَّجْرِبَةُ العِلْمُ الأَكْبَرُ. (الثعالبي، تمثيل، ٤٢٤).

Experience is the greater learning.

١٦١- أَحَقُّ الأَشْيَاءِ بِالصَّبْرِ عَلَيْهِ مَا لَيْسَ إِلَى دَفعِهِ سَبِيلٌ وَلا عَلَى تَغيِيرِهِ قُدْرَةٌ. (=ﻉ ١٨١٩).

161– Things to be endured are those that one cannot expel and has no power to change.

١- إِنَّ أَحَقَّ مَا تَصْبرُ عَلَيهِ مَا لَمْ تَجِدْ إِلَى دَفْعِهِ سَبِيلاً. (الماوردي، أدب الدنيا، ٢٦٢).
٢- وَإِنَّ أَحَقَّ مَا صُبِرَ عَلَيهِ مَا لَمْ يُقْدَرْ عَلَى دَفْعِهِ. (المبرد، التعازي، ١٤١).

3– "What can't be cured must be endured." (*CDP*, 56).

١٦٢- إِنْ أَرَدْتَ زِينَةَ الدُّنيَا وَجَمَالًا لا تَهْدِمُهُ الأَيَّامُ وَطَاعَةً فِيمَا تَسْأَلُ وَثَنَاءً مُتَسَيِّراً فِي الآفَاقِ وَمَحَبَّةً مِمَّنْ وُصِفْتَ عِندَهُ عَلَى النَّأيِ وَعِزًّا لا يَنَالُ مِنْهُ الضَّيْمُ فَاصْحَبِ المُرُوءَةَ وَٱصْبِرْ [٢٥] عَلَى الصِّيَانَةِ لِنَفْسِكَ فَإِنَّ صَاحِبَهَا عَلَى ذَرْوَةٍ مِنَ الشَّرَفِ وَإِنْ لَمْ يَكنْ لَهُ ثَرْوَةٌ وَلا عَدَدٌ. (جا- ٨٠-٨١).

162– If you want the ornament of the present world, a beauty that the passage of time does not destroy, obedience to what you request, a praise that travels to all corners of the world, the love of those to whom you are described in absence, and an honor that no detriment can affect it, then adopt the principles of manliness and exercise patience at safeguarding yourself, for he who does this is on the summit of honor even if he has no wealth and no following.

١٦٣- إِنَّ لِلمَحَامِدِ مَحَافِلاً وَلِلْمَحَاسِنِ أَسْوَاقاً يَبْتَاعُهَا النَّاسُ مِنْهَا ثُمَّ تَسِيرُ بِهَا الرُّكْبَانُ إِلَى المُدُنِ وَالآفَاقِ (=ﻉ ٢١٠٢) فَمَنْ أَحَبَّ أَنْ يُنْفِقَ بِضَاعَتَهُ فَلْيُظْهِرْهَا فِي مَظَانِّهَا الَّتِي يُبْتَاعُ مِنهَا وَتُطْلَبُ عِندَهَا وَلِيَتَقَدَّمْ فِي إِتْقَانِ صَنْعَتِهَا وَإِحْكَامِ مَصْلَحَتِهَا قَبْلَ المُسَاوَمَةِ بِهَا وَالمُبَايَعَةِ فِيهَا.

163– Commendable acts have quarters and merits have markets where the people obtain them and travel with them riding to cities and distant lands. He who wants to find a ready market for his commodity should offer them at the time and place when it can be sold and where it is sought after. Furthermore, he should proceed to master its production and to exact its exigency before engaging in its bargaining and transaction.

١٦٤- إِذَا كَثُرَ الخِطَابُ وَٱزْدَحَمَ الجَوَابُ خَفِيَ الصَّوَابُ.[33]

164– When talking increases and answers teem, the right response remains concealed.

[33] جا- ١٥٠؛ الثعالبي، تمثيل، ١٦٨؛ التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٢؛ ن- ٤٠١ ﻉ ٢٤٣؛ ش.⁄ن- ١٩: ٧٦.

This is said when a large group of people engages in debate each member trying to derive his own point, a case in which confusion dominates and the right answer fails.

١٦٥- اِسْتَعِدَّ لِحَرِيقِ الغَضَبِ بِالأَنَاةِ قَبْلَ تَلَهُّبِ نَارِهِ فِي لَحْمِكَ وَدَمِكَ فَإِنَّ إطفَاءَهُ قَبْلَ ٱنْتِشَارِهِ يَسِيرٌ فَإِذَا ٱشْتَعَلَ قَبَّحَ مَحَاسِنَ كُنْتَ تُحْمَدُ بِهَا. (مج- ٦٢).

165– Prepare yourself for the fire of anger patiently before it inflames in your flesh and blood; for it is easy to extinguish it before it spreads, but when it flares it makes all the good qualities you were praised for repulsive.

"Practice not wrathfulness; since a man, when he practices wrath, becomes then forgetful of his duties and good works, and prayer, and the service of God; and sin and wickedness of every kind happen to his mind, until the subduing of the wrath. Wrath is like Ahrman, it is said." (*Mainyo* 129–30; 2:16–19).

١- اِستَفِد مِنْ حَرِيقِ الغَضَبِ بالأَنَاةِ قَبْلَ أَنْ تَلْتَهِبَ نَارُهُ فِي قَلْبِكَ، فَإِنَّ إطفَاءَهُ قَبْلَ ٱنْتِشَارِهِ يَسِيرٌ فَإِذَا ٱشْتَعَلَ قَبَّحَ مَحَاسِنَ كُنْتَ تتجمَّلُ بها وَعسر إطفاؤها. (جا- ٨٢).
٢- لا تعاود العَداوة بالأخاءِ قَبْلَ تَلَهُّبِ نَارِها، فَإِنَّ إطفَاءَهَا قَبْل ٱنتِشَارِهَا يَسِير. (الراغب، في آداب، ٩٦ "أرسطاطاليس").
٣- چو خشم آرى مشو چون آتش تيز * كز آتش بخردان را هست پرهيز. (ناصر خسرو، روشنايى نامه، ٥١٦).
٤- تَجَرُّعُ مَضَضِ الحِلْمِ يُطْفِئُ نَارَ الغَضَبِ. (رسالة آداب، ٧٠؛ مج- ٤٦؛ الحصري، زهر، ٣٥٩).
٥- الحِلمُ هُوَ الصَّبْرُ عَلَى تَجَرُّعِ الغَيْظِ... (السجستاني، صوان، ٢٢٤ "غرغوريوس").
٦- الحِلمُ تَجَرُّعُ الغَيْظِ. (الراغب، محاضرات، ١: ٢٢١).

Forbearance means swallowing your pride.

٧- الحِلمُ محجزةٌ عَنِ الغَيْظِ. (الراغب، محاضرات، ١: ٢٢١).

Forbearance is a defense against wrath.

٨- الصَّبرُ تَجَرُّعُ الغُصَصِ وَٱنْتِهَازُ الفُرَصِ. (الثعالبي، تمثيل، ٤١٥؛ الحصري، زهر، ٩٨٤ "إنتظار").
٩- كَظْمُ الغَيْظِ صَبْرٌ، وَالتَّشَفِّي طَرَفٌ مِنَ الجَزَعِ. (جا- ١٩٦؛ الراغب، محاضرات، ١: ٢٢٧).

Swallowing the anger is patience, and seeking revenge is part of being impatient.

١٠- الصَّبر ُعَلَى تجَرُّعِ الحِلمِ أَعذَبُ مِن جَني ثَمَرِ النَّدَمِ. (أبو هلال العسكري، أمثال، ٢: ٢٠٨ "أكثم"؛ التوحيدي، البصائر، ١: ١٨٢).
١١- أَرْبَعَةٌ يُستَدَلُّ بِهَا عَلَى الدَّهَاءِ: تَجَرُّعُ الغُصَصِ، وَٱنْتِهَازُ الفُرَصِ، وَٱسْتِمْدادُ الآرَاءِ، وَمُدَاهَنَةُ الأَعْدَاءِ. (الصغاني، فرائد، ٧٢).

Smartness has four signs: suppressing anger, seizing opportunity, seeking consultation, and flattery of the enemies.

١٢- سئلَ ٱبن القرية: ما الدُّهَاءُ؟ قال: تَجَرُّعُ الغُصَّةِ، وَتَوَقُّعُ الفُرصَةِ. (آبي، نثر، ٤: ١٥٩).
١٣- قال الحجاجُ لٱبن القِرِّيَّة: مَا الأَدَبُ؟ قَال: تَجَرعُ الغُصَّةِ حَتَّى تُنالَ الفُرْصَةُ. (أبو هلال العسكري، أمثال، ١: ١١٥؛ بهجة، ١: ١١٠).
١٤- قال الحجاج لٱبن القريَّة: مَا الأَرب؟ قَال: الصَّبرُ عَلى كَظْمِ الغَيْظِ، حَتَّى تُمكِنَ الفُرصةُ. (آبي، نثر، ٤: ١٨٤).
١٥- الأَدَبُ الصَّبْرُ عَلَى كَظْمِ الغَيْظِ حَتَّى تُملكَ الفُرصَةُ. (البيهقي، المحاسن، ٥٠٩).
١٦- لا يُحسِنُ المُدَارَاةَ مَنْ لَمْ يَكْظِمِ الغَيْظَ وَيصبر عَلَى الأَذَى. (البلاذري، أنساب، ٧(١): ٣٥٨ "أكثم").
١٧- سئل الحسن بن علي (ع) عن العقل، فقال: التَّجَرُّعُ لِلغُصَّةِ، وَمُدَاهَنَةُ الأَعْدَاءِ. (ش/ن- ١٨: ١٨٦).
١٨- تَجَرَّعِ الغَيْظَ فَإِنّي لَمْ أَرَ جُرْعَةً أَحْلَى مِنْهَا عَاقِبَةً وَلا الَذَّ مَغَبَّةً. (ن- ٣٠٥).
١٩- أَكْظِمِ الغَيْظَ تَحْمَدْ مَغَبَّةَ أَمْرِكَ. (إبن المقفع، التاج في سيرة أنوشروان، ١٠٤؛ أبو هلال العسكري، أوائل، ٢: ١٨٦).
٢٠- اِسْتَعِنْ بِالصَّمْتِ عَلَى إِطْفَاءِ الغَضَبِ. (إبن المقفع، حكم ؟ ٦٩).
٢١- داوُوا الغَضَبَ بِالصَّمْتِ وَالشَّهْوَةَ بِالغَضَبِ فَإِنَّ مَنْ غَضِبَ عَلَى نَفسِهِ مِنْ تَنَاوُلِ المَسَاوِئ شُغِلَ عَنْهَا.

“He said: Cure anger with silence, and desire with anger, because he who becomes angry at himself on account of the evil results that he obtains [from desire], is diverted from it.” (Gutas 103 “Socrates”).

٢٢- دَاوُوا الغَضَبَ بِالصَّمتِ. (مب- ١٢٢ "سقراط"؛ جا- ٢١٣).

Cure anger with silence.

٢٣- دَوَاءُ الغَضَبِ الصَّمْتُ. (إبن هندو، ٣٦٠ ؟ ٢٨٤ "سقراط"؛ فرايتاج، ٣: ١٦٤).

Silence cures anger.

٢٤- إنَّ القَولَ الحَسنَ هو دواءُ الغَضبِ.

A nice word is a remedy against anger. (cf. Ullmann 21).

٢٥- سئل (=الجنيد) عن الصبر؟ فقال: تَجَرُّعُ المَرارَةِ مِنْ غَيْرِ تعبِيسٍ. (القشيري، الرسالة، ٨٥؛ إبن قيم الجوزية، عدة الصابرين، ٢٩ "تعبُّس").

Patience means: The gulping down of bitterness without making a wry face.

٢٦- آن يك كه از هر تيزى تيزتر كامه خشم. (اندرز اوشنر ﴿ ٩؛ عفيفى، ٣٥٢؛ ياسمى، ١٧٠).

The sharpest of all is the edge of anger.

١٦٦- إِنَّ أَرْجَحَ النَّاسِ عَقْلاً وَأَكْمَلَهُمْ أَدَباً وَفَضْلاً مَنْ صَحِبَ أَيَّامَهُ بِالمُوَادَعَةِ، وَعَاشَرَ النَّاسَ بِالمُسَالَمَةِ، وَتَجَافَى عَنْ بَعضِ مَا يَجِبُ لَهُ، وَقَبِلَ مِنَ الزَّمَانِ عَلَى حَسَبِ مَا يُمْكِنُ وُجُودُهُ فِيهِ مِنَ النَّاسِ.

166– The most intelligent among people and the most perfect in good manners and grace is he who escorts his days with reconciliation, associates with people with gentleness, withdraws from part of what is indispensable for him, and accepts from the Time what the people may do in it. (cf. # 2109)

١- اِصْحَبِ الأَيَّامَ بِالمُوَادَعَةِ، وَلا تُسَابِقِ الدَّهْرَ فَتَكْبُو. (عقد، ٢: ٤٤٢).
٢- مَنْ سَابَقَ الدَّهْرَ كَبَا كَبْوَةً * لَمْ يُسْتَقَلْهَا مِنْ خُطَى الدَّهْرِ. (أبو العتاهية، ديوان، ١٧١؛ الجاحظ، بيان، ٤: ٢١، ورسائل، ١: ١١٣؛ عقد، ٢: ٤٤٢؛ القالي، الأمالي، ٢: ٢٠٥؛ الثعالبي، تمثيل، ٢٤٦؛ تذكرة، ١: ٢٦٨).
٣- "مَنْ سَابَقَ الدَّهْرَ عَثَرَ." (الثعالبي، تمثيل، ٢٤٦؛ أبو هلال العسكري، أمثال، ٢: ٨٥؛ الميداني، ٢: ٤٢٦؛ ٣: ٣٦١ "زهير"؛ الزمخشري، أمثال، ١: ٢٦٠).

Whose races with the Time stumbles.

١٦٧- اِطْرَحْ عَنْ نَفسِكَ العِنَايَةَ [٢٦] بِطَلَبِ الوَفَاءِ مِنَ النَّاسِ وَتَعَلُّق قَلبِكَ بِحِفَاظِهِمْ لِعَهْدِكَ إِنْ كَبَا بِكَ دَهْرٌ أَوْ عَثَرَتْ بِكَ الأَيَّامُ فَقَدْ صَرَّحُوا بِاليَأْسِ مِنْ ذَلِكَ لِمَنْ حَسُنَ ظَنُّهُ بِهِم قَبْلَكَ فَاحْسِمْ هَذَا الرَّجَاءَ مِنْكَ فِيهِمْ، وَكَذِّبْ ظَنَّكَ إِنْ ضَمِنَهُ لَكَ عَنْهُمْ (=﴿ ١١٥٣، ٢١١٣) فَإِنَّ الحَزْمَ مَا وَصَفْتُهُ لَكَ مِنْهُمْ وَبِالحَرِيِّ أَنْ لا تَمُوتَ أَسَفاً عِندَ إِعْرَاضِهِم عَنْكَ وَإِفْرَادِهِمْ إِيَّاكَ بِهَمِّكَ وَانْصِرَافِهِمْ عَمَّا بِكَ إِلَى لَهْوِهِم وَاخْتِدَاعِ آخَرِينَ بِزُخْرُفِ غُرُورِهِم حَتَّى يَحِلَّ مَحَلَّكَ. (=﴿ ص-٥-٦).

167– Discard any care in yourself for seeking fidelity in people and believing that they will keep their promises with you if destiny trips you or the Time makes you stumble. The (wise) have recommended relinquishing of this to those who held good opinion of people before you, so cut your hope from them, and consider your mind a liar if it guarantees on their behalf. Verily caution is what I described to you, and by my life, you shall not die in regret if they turn away leaving you alone with your concerns, returning to their pleasures and cheating others by embellishing their delusions until your place breaks up.

١٦٨- اِعْلَمُوا أَنَّ كُلَّ يَوْمٍ يَمُرُّ عَلَيْكُم يَحْمِلُ مَا ثَبَتَ فِيهِ مِنْ حَسَنٍ أَوْ قَبِيحٍ ثُمَّ يَمْضِي فَلا يَعُودُ فَإِنْ قَدَرْتُمْ أَنْ تَحْظُوا فِي كُلِّ يَوْمٍ بِمَكْرُمَةٍ وَتُثبِتُوا فِيهِ حَسَنَةً تَبْهَجُونَ بِذِكرِهَا وَلَوْ بَعدَ حِينٍ فَلا تُؤَخِّرُوا ذَلِكَ فَتَبْخَسُوا حَظَّكُمْ مِنْ يَوْمِكُمْ، فَإِنَّ الأَيَّامَ صَحَائِفُ فَخَلِّدُوا فِيهَا الجَمِيلَ. (جا- ١٨٨).

168– Know that every day that passes by carries a register in which all the good and the bad works are recorded, and that it goes and will not return. Hence if you can perform a noble work each day and record in that register a goodness you would be delighted by recalling it even after some time, then do not postpone it, for your share of the day will be diminished. Verily the days are blank pages, so eternalize commendable works in them.

١- الأَيَّامُ صَحَائِفُ الآجَالِ فَيَجِبُ عَلَى العَاقِلِ أَنْ يُخَلِّدَهَا بِصَالِحِ الأَعْمَالِ. (بدوي، رسائل فلسفية، ٢١٠).
٢- الأَيَّامَ صَحَائِفُ آجَالِكُم، فَخَلِّدُوهَا أَحْسَنَ أَعْمَالِكُم. (الحصري، زهر، ٢١٢ "أفريدون"؛ الراغب، محاضرات، ٢: ٤٠٧ "فأودعوها أجمل"؛ الثعالبي المرغني، غرر، ٤٠).
٣- الأَيَّامُ صَحَائِفُ أَعْمَارِكُم فَخَلِّدُوهَا أَحْسَنَ أَعْمَالِكُمْ. (الثعالبي، أحاسن كلم ١١ "أفريدون"، وتمثيل، ١٣٧ "آجالكم"؛ الماوردي، أدب الدنيا، ١١١ "أجملُ"؛ ومثله قول المتنبي:
٤- ذِكرُ الفَتَى عُمرُهُ الثَّانِي وَحَاجَتُهُ * مَا قَاتَهُ وَفُضُولُ العَيْشِ أَشْغَالُ. (الحصري، زهر، ٢٦٨ "أبو فراس الحمداني"؛ بهجة، ١: ٧٩٤؛ تذكرة، ١: ٢٦٧ "المتنبي"؛ التُّجيبي، المختار من شعر بشار، ١٩٢).

To be remembered after death is a second life; all one needs is what sustains him, more than that, is distraction.
"The memory which a gentleman leaves behind him is his second life among the people (in this lower world)." (Bagley 54). In his introduction, Bagley (lxxiii) says a saying such as this may well be of Greek origin; but he does not explain how this could be a tendency only among the Greek.

٥- آن مایه زدنیا که خوری یا پوشی * معذوری اگر در طلبش می کوشی
باقی همه رایگان نیرزد هشدار * تا عمر گرانمایه بدان نفروشی. (عمر خیام)
٦- یکی دفتر است این جهان سر بسر * نبشته در آن نام ها سر بسر
به نیکی نویس اندر آن نام خویش * که تا بهره یابی زایام خویش. (دامادی، ١٠٥-١٠٦).
٧- زمال وملك خود بردار كامی * چو نیکو سیرتان بگذار نامی. (ناصر خسرو، روشنایی نامه، ٥٣٦).
٨- وَكُنْ حَدِيثاً حَسَناً ذِكرُهُ * فَإِنَّمَا الدَّهْرُ أَحَادِيثُ. (وراوینی، مرزبان نامه، ٣٠٠؛ دامادی، ١٠٥).
٩- وَإِنَّمَا المَرءُ حَدِيثٌ بَعدَه * فَكُنْ حَدِيثاً حَسَناً لِمَنْ وَعَى. (عقد، ١: ٢٧٠ "إبن دريد"؛ أبو هلال العسكري، أمثال، ١: ٢٨٥ "حديثُ دَهْره").

١٠- قال بعض الحكماء: يَا بُنَيَّ، إنَّما الإنسانُ حَديثٌ فإن ٱستطعتَ أن تكون حديثا حسناً فأفعلْ. (الجاحظ، رسائل، ١: ١٦٠؛ الراغب، محاضرات، ١: ٣٧٩ "بزرجمهر").
١١- يقال إنَّ رجلاً قال لبعض السلاطين: الدنيا بما فيها حديث، فإن ٱستَطَعتَ أنْ تكونَ من أحسنها حديثا فأفعلْ. (الجاحظ، حيوان، ٣: ١١٧؛ إبن أبي الدنيا، مكارم الأخلاق، ٩).
١٢- بارى چو فسانه مى شوى اى بخرد * افسانه نيك شو نه افسانه بد. (دامادى، ١٠٥).
١٣- چو از من و تو به گيتى فسانه خواهد ماند * بكوش تا كه به نيكى بماند افسانه. (دامادى، ١٠٦).

١٦٩- أُطلُبْ مَا يَعْنِيكَ بِتَركِ مَا لا يَعْنِيكَ فَإِنَّ فِي تَرْكِ مَا لا يَعنِيكَ دَرَكاً لِمَا يَعنِيكَ.[34]

169– Seek what is your concern by discarding what is not your concern, for in discarding what is not your concern lays the attainment of what is your concern.

١- فَإِنَّ مَنِ ٱشتَغَلَ بِمَا لا يَعنِيهِ فَاتَهُ مَا يَعنِيهِ. (الخطابي، العزلة، ١٣٤، ٢٣٧).

The meddler misses his own affair.

٢- من أدخل نفسَهُ فِيمَا لا يعنيهُ ٱبتلي فِيهِ بِمَا يعنيه. (الزمخشري، ربيع، ١: ٦٦٠ "إبن المقفع").
٣- من طلب ما لا يعنيه فاته ما يعنيه. (دهخدا، ٤: ١٧٤٤).
٤- مَنْ تكَلَّفَ مَا لا يَعْنِيهِ، فَاتَهُ مَا يَعْنِيه. (ح- ٧٤ "أفلاطن"، ١٣٤ "هرمس"؛ مب- ٢١؛ أسامة، لباب، ٤٦٤).

He who burdens himself that which is not his business, loses that which is his business. (cf. Alon 83 n. 664).

٥- سئل بزرجمهر: ما المروءة؟ قال: ترك ما لا يعني. (الحصري، زهر، ٥٨٧).
٦- سئل بزرجمهر عن العقل، قال: ترك ما لا يعني. (الدر المنظم في الوعظ والحكم، ١٩؛ الطرطوشي، سراج، ١٦١).

١٧٠- اِنْصَحْ كُلَّ [٢٧] مُسْتَشِيرٍ وَلا تَسْتَشِرْ كُلَّ مُسْتَنْصِحٍ وَلا تُعَوِّلْ إلَّا عَلَى اللَّبِيبِ النَّاصِحِ.[35]

170– Give advice to all those who seek consultation, but do not consult all those who give consultation, and do not depend upon anybody but a sincere intelligent person.

[34] مع- ٨٨؛ آبي، نثر، ١: ٣٤٦؛ الطرطوشي، سراج، ١٧٥.
[35] آبي، نثر، ٤: ٢١١؛ ش/ن- ٢٠: ٣١٥.

١٧١- اِسْتَشْعِرُوا السَّلامَةَ لِلنَّاسِ وَالْبِسُوا لَهُمْ اللِّينَ وَٱلْقَوهُمْ بِالبَشَاشَةِ وَعَاشِرُوهُمْ بِالتَّوَدُّدِ وَتفَضَّلُوا عَلَيْهِم بِحُسْنِ الاسْتِمَاعِ وَإِنْ كَانَ مَا يَأْتُونَ بِهِ نَزْراً فَإِنَّ لِكُلِّ ٱمْرِئٍ عِندَ نَفسِهِ قَدْراً وَٱلْقَوهُمْ بِمَا يَبْسُطُهُمْ إِلَيْكُم وَقَارِبُوهُمْ فِي عُقُولِهِم لِيَأْلفُوكُم وَتَأْمَنُوهُم. (={ ٤٦٣، ٦٠٢، ١٣٤٤، ٢١١٨).

171– Give a sense of security to the people, put on the garment of softness for them, meet them with a cheerful face, associate with them with friendliness, show respect to them by attentive listening, even If what they offer was insignificant—for every person has a value for himself—, join them in a way that makes them relaxed with you, and deal with them according to their level of intelligence in order to win them over and let hem feel safe with you. (Numbers 171, 463, 602, 1344, 2118 seem to have been part of a larger text given in Miskawayh's *Jāwīdān* 85).

١- وَلَيْسَ أَحَدٌ يَصغُرُ أَمْرُهُ إِلَّا وَقَدْ يَكُونُ عِنْدَهُ بَعْضُ الغَنَاءِ وَالمَنَافِعِ عَلَى قَدرِهِ. (كل- ١٠٢).
٢- قَارِبْ النَّاسَ فِي عُقُولِهِمْ، تَسْلَمْ مِنْ غَوَائِلِهِمْ، وَتَرْتَعْ فِي حَدَائِقِهِمْ. (التوحيدي، إمتاع، ٢: ١٥٠-١٥١، والبصائر، ٢: صفحة (ل) "من بوائقهم"؛ كلمات مختارة، ٢٤؛ آبي، نثر، ٤: ٢٢٤؛ العاملي، كشكول، ٧٢٦).

١٧٢- أُبْذُلْ لِصَدِيقِكَ مَالَكَ، وَلِمَعْرِفَتِكَ بِشْرَكَ وَتَحِيَّتَكَ، وَلِلعَامَّةِ رِفْدَكَ وَحُسْنَ مَحْضَرِكَ، وَلِعَدُوِّكَ عَدْلَكَ وَٱضْنُنْ بِدِينِكَ وَعِرْضِكَ عَلَى كُلِّ أَحَدٍ.[36]

172– Spend your wealth on your friend, your joy and greetings on your acquaintances, your gift and good company on the public, and your justice on your enemy, but be sparing with your religion and honor with everybody.

١- أُبذُلْ لِصَدِيقِكَ كُلَّ المَوَدَّةِ. (القضاعي، دستور، ٦١ "علي").

١٧٣- أَوثَقُ العَامِلِينَ عَمَلاً مَنْ لَمْ يَعمَلْ إِلَّا بَعدَ التَّقْدِيرِ، وَأحْكَمُ القَائِلِينَ قَوْلًا مَنْ لَمْ يَنطِق إِلَّا بَعْدَ التَّروِيَةِ.

173– The firmer in action among those who undertake an act is the one who acts only after calculation, and the wiser in speech among those who speak is the one who speaks only after deliberation.

[36] كب- ٩٨؛ عيون، ٣: ١٥؛ العامري، السعادة، ١٤٩؛ آبي، نثر، ٤: ٢٠٥؛ مب- ٢٩ "أسقلبيوس"؛ القضاعي، دستور، ٦٢ "علي"؛ الزمخشري، ربيع، ١: ٤٣٥؛ ياقوت، ١٢٣٦؛ اص- ٣٨؛ ش/ن- ٢٠: ٣١٢.

١٧٤- اِصْحَبِ المُلُوكَ بِالهَيْبَةِ وَإِنْ طَالَ أُنْسُكَ بِهِمْ تَنمِي مَوَدَّاتِهِمْ لَكَ، فَإِنَّهُمْ إِنَّمَا ٱحْتَجَبُوا عَنِ العَوَامِّ لِتَبْقَى هَيْبَتُهُمْ عِندَهُمْ، وَلا تَدَعْ تَعَهُّدَ ذَلِكَ مِنْ نَفسِكَ لِمَنْ اتَّصَلْتَ بِهِ مِنْهُمْ.

174– Interact with kings with awe, even if your familiarity with them was long, so their kindness shall grow towards you. They keep distance from the public in order that their awe stays with them. Let not the care of this point abandon you when you join one of them.

١- اِصْحَبْ المُلُوكَ بِالهَيبَةِ وَإِنْ طَالَ أُنسُكَ بِهِم تَتِمَّ مَوَدَّاتُهُمْ لَكَ فإِنَّهُمْ إِنَّما ٱحتَجَبُوا عَنِ العَوَامِّ لِتَبقَى هَيبَتُهُمْ عِندَهُمْ فَلا تَدَعْ تَفَقُّد ذَلِكَ مِنْ نَفسِكَ لِمَنِ اتَّصَلتَ بِهِ مِنهُمْ وَلا تَيأَسْ مِنَ الزَّمَانِ وَإِنْ مَطَلَ وَإِنَّ جَمِيعَ مَنْ تَغْبِطُهُ مِمَّا أُوتِيَ فَبَعدَ تَعَذُّرٍ عَلَيْهِ أَتَاهُ. (مج- ٤٧؛ =﴿ ٢٠٢٥، ٢٠٢٦؛ جا- ٨٦).

٢- كُلُّ شَيْءٍ أَنِسْتَ بِهِ فَإِنَّ هَيْبَتَهُ تَنْقُصُ مِنَ القَلبِ. (أبو عبيد، غريب الحديث، ٤: ٤٧٣).

3– “Familiarity breeds contempt.” (*CDP*, 92).

١٧٥- النَّاسُ كُلُّهُمْ سُكَارَى [٢٨] إِلَّا العُلَمَاءَ، وَالعُلَمَاءُ كُلُّهُمْ حَيَارَى إِلَّا مَنْ عَمِلَ بِالعِلْمِ.[37]

175– The people are all tipplers except the learned, and the learned are all stunned except the ones who act upon knowledge.

١- مَا لَكُمْ حَيَارَى كَأَنَّكُمْ سَكَارَى. (الميداني، ٢: ١٢٤).

Why are you so stunned as if you were all drunkards?

١٧٦- إِنْ أَصَبْتَ جَاهاً عِندَ السُّلْطانِ لا يُحْدِثَنَّ ذَلِكَ تَغَيُّراً عَن حَالِكَ الَّتِي تُعرَفُ بِهَا فِي أَخْلاقِكَ وَفِعَالِكَ فَإِنَّكَ لا تَدْرِي مَتَى تَرَى جَفْوَةً أَوْ تَغَيُّرَ [مَنْزِلَةٍ] فَتُحَوَّلُ عَنْ ذَلِكَ. وَفِي تَلَوُّنِ الحَالِ مَا فِيهَا مِنَ السُّخْفِ وَالعَارِ. (كب- ٨٧).

176– If you win a high rank with the Sultan, let it not introduce a change in the ways you were known for in your behavior and dealings, for you do not know when you will face estrangement, or a change of position and removal from this rank. Indeed there is imbecility and ignominy in such a change of manners.

[37] الخطيب البغدادي، إقتضاء، ٢٨ "سهل بن عبدالله التستري".

١٧٧- العَاقِلُ لا يَتَكَلَّفُ مَا لا يُطِيقُ، وَلا يَسْعَى لِمَا لا يُدرِكُ، وَلا يَنْظُرُ فِيمَا لا يَعنِيهِ، وَلا يُنفِقُ إلَّا بِقَدْرِ مَا يَسْتَفِيدُ، فَإنَّ الإنْفَاقَ إذَا كَانَ أَكْثَرَ مِنَ الفَائِدَةِ كَانَ الحَرَبَ، وَلا يَطْلُبُ مِنَ الجَزَاءِ إلَّا بِقَدْرِ مَا عِندَهُ مِنَ الغَنَاءِ.[38] (={ ٢٢٠، ١٩٩٣).

177– The intelligent person does not undertake what he cannot bear, does not run for what he cannot attain, does not contemplate what is not his concern, does not donate more than what benefits, for donation, when more than beneficial, is a loss; and he does not seek reward except according to the extent of his usefulness.

١- من أمر العاقل أَلاَّ يتكلف ما لا يطيقُ. (مب- ٣٤٧).
٢- العاقل لا يضمن ما لا يثق بالقدرة عليه. (جا- ١١).
٣- مَنْ حَمَلَ مَا لا يُطِيقُ إرْتَبَكَ. (ح- ٥٤؛ كوبرلي، ١٦ ب؛ مب- ٢٠.٠؛ اص- ٩٨؛ العاملي، المخلاة، ٦٩، ١٥٩؛ لونتال، ٦٧).

He who picks up more than he is capable of carrying will be confused.

٤- مَنْ حَمَلَ مَا لا يُطِيقُ عَجَزَ. (القضاعي، دستور، ٢٨ "علي"؛ فرايتاج، ٣: ١٢٠).
٥- لا تُحَمِّلْ بَطْنَكَ مَا لا يُطِيقُ. (الطرطوشي، سراج، ٥١؛ عقد، ٣: ١٤٨؛ الإبشيهي، ٥٤).
٦- چه نيكو سخن گفت دانش فزاى * بذان كت نه كار است كمتر گراى. (لازار، ١٢٦ "ابو شكور").
٧- من تمنى ما لا يقدرُ عَلَيْهِ جَهُولٌ. (الثعالبي المرغني، غرر، ٤٠ "أفريدون").

He who wishes what he cannot attain is stupid.

١٧٨- العَاقِلُ يُقِلُّ مِنَ الكَلامِ وَيُبَالِغُ فِي العَمَلِ وَيَتَأَنَّى فِي الأُمُورِ قَبْلَ الإقْدَامِ عَلَيْهَا وَيَعتَرِفُ بِالزَّلَّةِ وَيُقِيلُ عَثْرَةَ غَيْرِهِ إذَا اَعْتَذَرَ إلَيْهِ. (عيون، ١: ٢٨١ "في كتاب كليلة").

178– The intelligent decreases speech and increases action, considers the affairs before launching on them, admits his lapses and dismisses the slips of others when they ask for pardon.

١- إنَّ الإقدَامَ عَلَى العَملِ بَعدَ التَّأَنِّي فِيهِ أَحسَنُ مِنَ الإمساكِ عَنْهُ بَعدَ الإقدامِ عليهِ. (كب- ٧٩؛ بهجة، ١: ٣٠٢؛ ياقوت المستعصمي، أسرار الحكماء، ٥٧ "بهرام جور").

[38] عيون، ١: ٢٢٥؛ إبن دريد، الفوائد، ١٣٥ "الأحنف"؛ إبن حبان البستي، روضة، ٢٣؛ مب- ٣٤٧؛ تذكرة، ١: ٣٩٨؛ ياقوت المستعصمي، أسرار الحكماء، ٢٩.

١٧٩- اِسْتَطْرِدْ لِعَدُوِّكَ المُعَادِي لَكَ عَلَى الحَقِّ وَتَسَلَّحْ لَهُ بِحُسْنِ المُدَارَاةِ وَإعْلانِ الرِّضَاءِ عَنهُ حَتَّى تُبْصِرَ فُرْصَتَكَ فِي نُصْرَةِ حقِّكَ وَإِزَالَةِ بَاطِلِهِ [٢٩] فَتُوَاثِبُهُ عَلَى حَالِ غِرَّةٍ غَيْرِ مُعِدٍّ لَكَ.

179– Continue communication with an adversary who violates your rights, and arm yourself against him with courtesy and show of consent with him until you see the chance to back your right and to remove his wrong, then pounce upon him unawares when he is not prepared for you.

١٨٠- أَحْسِنْ إِلَى مَعَارِفِكَ بِحَسَبِ طَاقَتِكَ فَإِنَّ المَعْرِفَةَ تَنْفَعُ عِندَ الكَلبِ العَقُورِ وَالجَمَلِ الصَؤُولِ فَكَيْفَ الإِنْسَانُ المُمَيِّزُ.

180– Be good to your acquaintances as much as you can, for acquaintance with a rapacious dog and a raging camel is useful, yet alone with a distinctive human being.

١٨١- إِنِ ٱضْطَرَّتْكَ الأُمُورُ إِلَى جَوَابِ عَدُوٍّ فَإِيَّاكَ وَجَوَابَ الغَضَبِ وَالاَنْتِقَامِ وَعَلَيْكَ بِجَوَابِ الوَقَارِ وَالحِلْمِ وَالحُجَّةِ وَلا تَشُكَّ أَنَّ الغَلَبَةَ وَالقُوَّةَ لِلْحِلْمِ. (=٤ ١٢٥، ١٦٥).

181– If the situation forces you to respond to your enemy, beware of giving an angry and revengeful response. Answer him with sobriety, good temper, and reasonable argument, and have no doubt that victory and power lays in good temper.

١- لَيْسَ مِنْ عَادَةِ الكِرَامِ سُرَعَةُ الاَنْتِقَامِ. (الصغاني، فرائد، ٣٧).
٢- لَيْسَ مِنْ عَادَاتِ الكِرَامِ سُرعَةُ الغَضَبِ وَالاَنتِقَامِ. (وطواط، غرر، ٣٢٤).
٣- سُرْعَةُ الغَضَبِ مِنْ أَخْلَاقِ السِّبَاعِ وَالصِّبيَانِ. (إبن هندو، ٣٤٥ ٤ ١٩٠ "أرسطو").
٤- أَقْبَحُ عَمَلِ المُقتَدِرِينَ سُرعةُ الانتِقَامِ. (مج- ٥٦).
٥- أحسنُ أفعالِ القادرِ العَفو، وأَقْبَحُهَا الاَنتِقَامُ. (ش/ن- ١٨: ١١٠).
٦- إِنَّ سُرعَةَ الغَضَبِ فِي النَّاسِ شَرٌّ عَظِيمٌ عَلَى مَنْ يَسْتَعْمِلُهُ. (السجستاني، صوان، ١٩٧ "أوميروس").

The speed of anger is a great evil among people. (cf. Ullmann 33).

٧- إِنَّمَا يُعرَفُ الحِلمُ سَاعَةُ الغَضَبِ. (بهجة، ١: ٣٧٥).
٨- مَنْ يَدَّعِي الحِلمَ أَغْضِبْهُ لِتَعْرِفَهُ * لا يُعرَفُ الحِلْمُ إِلَّا سَاعَةَ الغَضَبِ. (الماوردي، أدب الدنيا، ٢٣٢).
٩- اِمتَحن المرءَ فِي وقتِ غَضبهِ لا فِي وقتِ رِضاهُ، وَفِي حينَ قُدرَتِهِ لا فِي حينَ ذِلَّتِهِ. (مب- ٢٠٦ "أرسطو").

١٠- لَيْسَتِ الأَحْلامُ فِي حَالِ الرِّضا * إنَّمَا الأَحْلامُ فِي حَالِ الغَضَبِ. (الماوردي، أدب الدنيا، ٢٣٢؛ الوطواط، غرر، ٣٢٥).
١١- الغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ. (يعقوب ابن إسحاق الكليني، الكافي، تهران، ١٩٨٢، ٢: ٣٠٣؛ الزمخشري، ربيع، ٢: ٣١).

Anger is the key to every evil.

١٢- إنَّ الغضبَ أَوْضَعُ جميع الأشياء.

Anger is the meanest of all things. (cf. Ullmann 19).

١٣- فِي الغَضَبِ يُعْرَفُ صِدقُ الرِّجَالِ. (جا- ١٦).
١٤- الصِّدقُ فِي الغَضَبِ. (جا- ٣٩؛ صغ- ٤٠).
١٥- أَكظِمِ الغَيْظَ وَتجاوَزْ عِندَ المَقْدِرَةِ، وَاحْلُمْ عِندَ الغَضَبِ، وَاصْفَحْ مِنَ الدَّوْلَةِ تَكُنْ لَكَ العَاقِبَةُ. (ن- ٣٥٣).

Swallow your wrath, and when in power, let go unpunished, be forbearing when angry, and pardon when having the might, so that the good-end becomes yours.

١٦- العِزُّ وَالغَلَبَةُ لِلحِلْمِ. (عيون، ١: ٢٨٤ "أكثم").

17– "In strength, he is the more becoming who, when he practices his wrath (*khashm*), is able to retain the wrath, and not commit a crime, and gratify himself." (*Mainyo* 167; 39:22).

١٨٢- إِذَا كَانَ العَالِمُ غَيْرَ مُعَلِّمٍ قَلَّ غَنَاءُ عِلْمِهِ، كَمَا يَقِلُّ غَنَاءُ المُكثِرِ البَخِيلِ. (جا- ٢٦٩).

182– If the learned does not continue learning, his erudition decreases, just as the affluence of a well-to-do miser decreases.

١- رُبَّ مُكْثِرٍ مُسْتَقِلٌّ لِمَا فِي يَدَيْهِ. (الميداني، ٢: ٤٢؛ يضرب للرجل الشحيح الشَّرِه الذي لا يقنع بما أُعطِي؛ الزمخشري، أمثال، ٢: ٩٩).

Often the wealthy consider what they have as little.

١٨٣- اِخْتَرْ مِنَ الأَشْيَاءِ جَدِيدَهَا وَمِنَ الإِخْوَانِ أَقْدَمَهُمْ مَوَدَّةً. (=} ٢٥٨٧).

183– Choose from all things the newest, and from friends the oldest in friendship.

١- حكيم گفت: از همه چيزها نو اختيار کن واز دوستان کهن. (نجات نامه، ٤٨).
٢- شود دوست از دوست آراسته * چو با ايمنى مردم از خواسته
همه چيز پيرى پذيرد بدان * مگر دوستى کان بماند جوان. (لازار، ١١٨ "ابو شکور").

Adurbad (n. 101): "Make an old friend a new friend. For an old friend is like old wine, which, the older it is, the better it can be, and the more fit to be drunk by rulers." (Blois, "Admonitions," 42).

"Forsake not an old friend, for a new one does not compare with him. A new friend is like wine; when it has aged you will drink it with pleasure." (Blois, "Admonitions," 42).

٣- لِكُلِّ جَدِيدٍ لَذَّةٌ إِلَّا مِنَ الإِخْوَانِ. (آبي، نثر، ٤: ١٦٥).
٤- لِكُلِّ جَدِيدٍ لَذَّةٌ. (الجهشياري، الوزراء، ٢١٤ "إبراهيم الموصلي"؛ المسعودي، مروج، ٥: ١٤١؛ آبي، نثر، ٦(٢): ٥٠٠ أمثال العامة"؛ الماوردي، تسهيل، ٢٩٠؛ المرزوقي، شرح ديوان الحماسة، ١٣٠٤؛ الشابشتي، الديارات، بغداد، ١٩٥١، ٥٦؛ الميداني، ٣: ٢٣٣؛ إبن الجوزي، الأذكياء، ٩٩ "أبو العيناء"؛ الإبشيهي، ٥٦).
٥- لِكُلِّ جَدِيدٍ لَذَّةٌ. (E) Novelty gives pleasure. هو من قَوْلِ الحُطَيئَة.
لِكُلِّ جَدِيدٍ لَذَّةٌ، غَيْرَ أَنَّنِي * وَجَدتُ جَدِيدَ المَوْتِ غَيْرَ لَذِيذِ. (المُفَضَّل الضَّبِي، أمثال العرب، ١٤١؛ إبن قتيبة، الشعر والشعراء، ١٤٨، وعيون، ٢: ٥٨؛ أبو هلال العسكري، أمثال، ٢: ١٦، وديوان المعاني، ١: ٤٠؛ الميداني، ٣: ١٧٠؛ الزمخشري، أمثال، ٢: ٢٩١).

This is in many ways similar to the sentences recommending infrequent visiting of friends, a moderate rate of visit considered to be like something new. That is why Abū Hilāl gives the following poem of Muslim b. Walīd as comparable with the above:

٦- إِنِّي كَثَرتُ عَلَيْه فِي زِيَارَتِهِ * وَالشَّيْ ءُ مُستَثْقَلٌ جِدًّا إِذَا كَثُرا
قَد رَابَنِي مِنهُ أَنِّي لا أَزَالُ أَرَى * فِي عَيْنِهِ قَصَراً عَنِّي إِذَا نَظَرَا. (أبو هلال العسكري، أمثال، ٢: ١٦).

al-Aḥwaṣ has still a new approach to this:

٧- مَا لِجَدِيدِ المَوْتِ يَا بِشْرُ لَذَّةٌ * وَكُلُّ جَدِيدٍ تُسْتَلَذُّ طَرَائِفُهْ. (الأحوص، ديوان، ١٥٩؛ المُفَضَّل الضَّبِي، أمثال العرب، ١٤١ "طرائفُهُ").
٨- لِكُلِّ قَدِيمٍ حُرمَةٌ. (الميداني، ٣: ٢٣٤).
٩- همی دانم که رنج خود فزایم * که چیزی آزموده آزمایم. (گرگانی، ویس و رامین، ٢٠٥).
١٠- چرا من آزموده آزمایم * چرا من رنج بیهوده فزایم. (گرگانی، ویس و رامین، ٢١٢).
١١- قيل لسقراط: مَنْ أَخْسَرُ النَّاسِ صَفْقَةً؟ فقال: مَنْ بَاعَ قَدِيمَ المَوَدَّةِ بِمُستَحْدثِهَا. (السجستاني، صوان، ١٢٦).

Socrates was asked: Who is the greater loser? He replied: He who exchanges old friendship with a new one. (cf. Alon 64 n. 323). This is similar to:

١٢- خیره میازمای مر این آزموده را * کز ریگ نامد است خردمند را خمیر. (ناصر خسرو، دیوان، ١٥٧).

١٣- ديو آزموده به از مردم نا آزموده. (وراوينى، مرزبان نامه، ٣٧؛ الظهيرى، سندبادنامه، ٣٣٦ "فريدون").

Trusting a devil whom you have tested is far better than trusting a human being whom you have not tested.

١٤- آزموده را بنا آزموده مده. (قابوس نامه، ١٧١).

"Do not exchange one you have tried for one untried." (Qābūs 162).

١٨٤- إيَّاكَ وَصُحْبَةَ المُرَائِي فَإِنَّ عَاقِبَتَهَا نَدَامَةٌ يُرِيكَ أَنَّهُ مَعَكَ وَهُوَ عَلَيْكَ فَٱحْذَرْهُ.

184– Beware of the company of the quarrelsome person, for it ends in regret; he thinks he is with you, but he is against you. Avoid him!

١٨٥- إذَا أَنِسَ المَرءُ بِالوَحْدَةِ وَٱسْتَغْنَى بِالقُنُوعِ وَنَظَرَ إِلَى عُيُوبِ نَفسِهِ فَاشْتَغَلَ بِإِصْلاحِهَا عَنْ عُيُوبِ غَيْرِهِ فَقَدْ أُعْطِي خَيْرَ الدُّنيَا وَالآخِرَةِ.

185– If a person gets used to be alone, feels rich by being content, watches over his own faults and while engaging in improving them he becomes too busy to look for the faults of others, then he has been given the best of this and the next world.

١٨٦- التَّفَكُّرُ فِي الخَيْرِ يَدعُو إِلَى العَمَلِ بِهِ وَالنَّدَمُ عَلَى الشَّرِّ يَدعُو إِلَى تَركِهِ. (=ع ٣٧٥).

186– To contemplate on good deeds encourages one to perform them, and to regret over evil deeds encourages one to abandon them.

١٨٧- اِعْتَبِرْ سَلامَةَ المَرءِ وَجَوْدَةَ فِطرَتِهِ بِأَنْ تَرَاهُ حَسَنَ الاَسْتِمَاعِ [٣٠] حَسَنَ المُوَافَقَةِ فِيمَا عَرَفَ وَفِيمَا أَنْكَرَ إِذَا سَمِعَ الصَّوَابَ ٱجْتَبَاهُ وَسُرَّ بِهِ وَلَمْ يُخَالِفْ فِيهِ وَرَجَعَ إِلَيْهِ وَإِذَا رَأَى العَالِمَ هَشَّ لَهُ وَتَطَلَّقَ وَلَمْ يَتَنَقَّصْهُ وَيَحسُدْهُ لِلفَضْلِ الَّذِي عِندَهُ.

187– Take an example of a man's soundness and the excellence of his temperament when you notice him to be an attentive listener, in good accord with what he recognizes or disavows, and that when he hears the right thing he chooses it, is made happy by it, does not refute it, and refers to it, and when he sees a learned man he displays a cheerful mien at him, radiates with joy, and does not degrade or envy him for his merits.

١٨٨- إنَّمَا هَذِهِ الأَيَّامُ حَوَانِيتُ مَا تَرَكْتَ فِيهَا وَجَدتَهُ، فَبَادِرِ العَمَلَ وَلا تَغْتَرَّ بِالأَجَلِ.

188– The days are storehouses, whatever you leave in them you will find later; so embark upon good deeds and do not think that death ends everything.

١- بَادِرِ العَمَلَ وَكَذِّبِ الأَمَلَ وَلاحِظِ الأَجَلَ! (جا- ١٩٧).

١٨٩- المُصِيبَةُ وَاحِدَةٌ فَإِنْ جَزِعَ صَاحِبُهَا كَانَتْ لَهُ مُصِيبَتَيْنِ. (=﴾ ١٣، ٥٩، ١٣٩، ٢٢٠٥).

189– Misfortune is one, but if the unfortunate were impatient, it becomes two.

١- المُصِيبَةُ وَاحِدَةٌ، فَإِنْ جَزِعَ صاحِبُهَا فَهمَا اِثنَتَانِ. (الزمخشري، ربيع، ٢: ٥٢١؛ + يعني فقد المصاب وفقد الثواب).
٢- وٱعلم أنَّ المصيبةَ مُصِيبَتَانِ إن جَزِعْتَ، وإنما هي واحدةٌ إن صبرتَ، فلا تَجمعْ الأمرين على نفسك. (عيون، ٣: ٥٤؛ المدائني، التعازي، ٦٩ "إبن السماك").
٣- المُصِيبةُ لِلصَّابِرِ وَاحِدَةٌ وَلِلجَازِعِ ٱثنتَانِ. (أبو عبيد، أمثال، ١٦١؛ عقد، ٣: ١٠٦؛ أبو هلال العسكري، أمثال، ١: ٣٠٨).
٤- الجَزَعُ عِنْدَ المُصِيبَةِ مُصِيبَةٌ أُخْرَى.

Impatience in calamity is another calamity. (Freytag, III, 72).

٥- لَيْسَتْ مَعَ العَزَاءِ مُصِيبَةٌ، وَلا مَعَ الجَزَعِ فَائِدَةٌ. (عيون، ٣: ٦٠؛ الحصري، زهر، ٣٣ "أبو بكر"؛ الميداني، ٤: ٤٨؛ السيوطي، تأريخ الخلفاء، ٩٥).

There is no harm in patience, and no profit in lamentation.

٦- وٱعلم أنَّ الجزعَ لا يَرُدُّ ميتاً ولا يدفعُ حزناً. (المرزباني، نور القبس، ١٨٢).
٧- عَمَلُ الصَّبرِ الرِّضا بِمَا حضرَ، ... وَحُسْنُ العَزَاءِ عَمَّا فَاتَ. (جا- ٣٢ "بزرجمهر"؛ بلوهر، ٨٣).
٨- مَنْ حَسُنَ مِنْهُ العَزَاءُ هَانَتْ عَلَيْهِ العَزَّاءُ.

“He whose patient endurance of a loss is of a good description, what is difficult, or distressing, becomes easy to him” (Lane 2032).

٩- ويستدلُ عَلى تقوى المرء بثلاث: التوكل فيما لم ينل، وحسن الرضاء بما قد نال، وحسن الصبر عما فات. (جا- ١٤).
١٠- طاعةُ الصَّبْرِ فِي النَّوَائِبِ أَسْهَلُ مِنَ الٱسترسالِ إلى الجزعِ والٱجتلابِ من فنونه المؤذية. (إبن هندو، ٣٢٥ ﴾ ٧٩ "أفلاطن"؛ الأمثال الحكمية، ١٥٤).

١٩٠- إِذَا تَمَنَّيْتُم السَّعَادَةَ فِي المَعَاشِ فَتَنَكَّبُوا مَا يُوجِبُ الشَّقْوةَ فِي المَعَادِ فَإِنَّ السَّعِيدَ فِي مَعَاشِهِ شَقِيٌّ إِذَا لَمْ يَسعَدْفِي مَعَادِهِ.

190– If you wish happiness in the present life, avoid that which causes unhappiness in the next life; for he who is happy with his present life, is unhappy if not happy in his next life.

١٩١- إنْ كُنْتَ إلَى مُدَارَسَةِ الحُكَمَاءِ مُحْتَاجاً وَفِي مُجَاوَرَةِ العُلَمَاءِ رَاغِباً فَسِرْ إلَيْهِمْ وَأَنِخْ بِفَنَائِهِم، فَإنَّ البَهَائِمَ المُحْتَاجَةَ إلَى الشُّرْبِ هِيَ السَّائِرَةُ إلَى المَاءِ لا المَاءُ يَسِيرُ إلَيْهَا لِغَنَاهُ عَنْهَا.

191– If you are in need of the instruction of the sages and are interested in the proximity of the learned then go to them and adjoin their courtyards; for the animals in need to drink go to the water, not the water goes to them, for it does not need them.

١- پادشاهان به نصيحت خردمندان محتاج ترند كه خردمندان به قربت پادشاهان. (سعدى، گلستان، ١٧٠).

١٩٢- اِحْذَرِ المِرَاءَ وَاْعْرِفْهُ وَلا يَمْنَعَنَّكَ حَذَرُهُ مِنْ حُسْنِ النَّظَرِ فِيمَا يَرِدُ عَلَيْكَ. (كب- ١١٩ "وَاَغْرِبْهُ"؛ =؛ ١٩٠٤).

192– Avoid quarreling and be aware of it, but let not avoiding it prevent you from contemplating closely on what comes to you. (cf. # 86, 123).

١- جانب المراءَ وتمسك بالتأني. (مب- ١٤٢ "أفلاطون").

“Avoid quarreling and hold fast to deliberation.” (Arberry 488).

٢- اِحذر المراءَ (مع صديقك) خاصةً وإن كان واجبا أن تحذره مع كل أحد، فإنَّ مماراة الصديق تقتلعُ المودة من أصلها . . . (مسكويه، تهذيب، ١٦٣).

“Although it is necessary to avoid bickering with anybody, you should be especially careful not to bicker with your friend, for bickering with one’s friend eradicates affection…” (Zurayk 146).

١٩٣- العِلْمُ قَائِدٌ وَالعَمَلُ سَائِقٌ وَالنَّفسُ بَيْنَهُمَا حَرُونٌ فَإذَا وَنِيَ أَحَدُهُمَا [٣١] لَمْ يَسْتَقِمِ الأَمْرُ لِلآخَرِ وَإذَا قَادَ القَائِدُ وَسَاقَ السَّائِقُ اتَّبَعَتْهُ النَّفسُ طَوْعاً وَكُرْهاً وَطَابَ العَمَلُ.[39]

193– Knowledge is a guide, action is a deriving force, and the soul is a headstrong between them. When one of them becomes weak, the other cannot take the upper hand. But if the guide guides and the deriving force derives, the soul would follow, willingly or unwillingly, and the performance will be agreeable.

[39] =؛ ١٣٦٥؛ عيون، ٢: ١٢٧ "سلمان"؛ جا- ١٧.

١- العِلْمُ قَائِدٌ وَالعَقلُ سَائِقٌ وَالنَّفسُ ذَوْدٌ، فَإذَا كَانَ قَائِدٌ بِلَا سَائِقٍ هَلَكَتِ المَاشِيَةُ وَإنْ كَانَ سَائِقٌ بِلا قَائِدٍ أَخَذَتْ يَمِيناً وَشِمَالًا وَإذَا اجْتَمَعَا أَنَابَتْ طَوْعاً أَوْ كَرْهاً. (عقد، ٢: ٢٠٧؛ تذكرة، ٣: ٢٦٥؛ الزمخشري، ربيع، ٣: ٢٦٨؛ النويري، ٣: ٢٣٢).

١٩٤- إذَا أَصْبَحَ الرَّجُلُ ٱجْتَمَعَ هَوَاهُ وَعَمَلُهُ فَإنْ كَانَ عَمَلُهُ تَبَعاً لِهَوَاهُ فَيَوْمُهُ يَوْمُ سُوءٍ وَإنْ كَانَ هَوَاهُ تَبْعاً لِعِلْمِهِ فيَوْمُهُ يَوْمٌ صَالِحٌ.

194– When one arises in the morning, his passion and action come together. If he acts following his passion his day will be a bad day, but if his passion follows his knowledge, his day would be a good day.

١٩٥- إنَّ النِّعَمَ إذَا كَانَتْ مُقِيمَةً فَهِيَ مَجْهُولَةٌ فَإذَا فُقِدَتْ عُرِفَتْ.

195– Verily the blessings remain obscure as long as they stay intact, but they are recognized when dispersed. (This is similar to the saying: The money is yours only when you spend it. cf. # 8, 573, 603, 1576).

١٩٦- الفَقرُ ٱسْتِقلالُ مَا فِي يَدَيْكَ وَشِدَّةُ الطَّمَعِ لِمَا فِي يَدِ غَيْرِكَ، وَتَمَامُ الفَقرِ أَنْ تَذِلَّ لِمَنْ تَطمَعُ فِيمَا عِندَهُ، وَأَفقَرُ مِنْ هَذا مَنْ يُعَظِّمُ رَجُلاً عَلَى مَا عِندَهُ وَلِعَلَّهُ لا يَنتَفِعُ مِنْ جِهَتِهِ.

196– Poverty is when you consider what you have as little and ardently desire what the others have. The utmost poverty is when you humble yourself to him from whom you desire something. Poorer than this still is he who makes a person great for what he owns, from whom perhaps he would not receive anything.

Here four degrees of poverty are recognized: 1. to have lost possession, or simply not to have any; 2. to desire eagerly what belongs to others; 3. the outmost poverty is humbleness to the rich; 4. and the most poor and despicable is he who honors others for what they possess.

١٩٧- أَنْتَ خَادِمٌ لِمَنِ ٱحْتَجْتَ إلَيْهِ وَمَخدُومٌ لِمَنِ ٱحْتَاجَ إلَيْكَ.

197– You are a servant to whoever you are in need of, and a master to whoever is in need of you.

١- بهر كسى كه حاجت برداشتى ذليل وى شدى، و هرك را عطا دادى امير وى گشتى. (خردنامه، "نجات نامه"، ١٠٤).
٢- من ٱحتَجْتَ إلَيْهِ هُنْتَ عليه. (ح- ٤٧ "على خاتم خروسيس"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٨؛ كوبرلي، ٦٤ ب).

١٩٨- اِسْتَبْدِلْ بِخِطَابِكَ صَمْتاً فَإِنَّكَ لَنْ تَفْعَلَ حَتَّى تَفْكِرَ وَلَنْ تَفْكِرَ إِلَّا بِالسَّكِينَةِ وَلَنْ تَسْكُنَ إِلَّا بِالصَّمْتِ.

198– Exchange speech with silence, for you cannot act until you think, and cannot think until you are tranquil, and cannot be tranquil until you are silent.

١٩٩- إعطَاءُ الفَاجِرِ مَا لَيْسَ لَهُ يُقَوِّيهُ عَلَى الفُجُورِ، وَمَنْعُ الصَّالِحِ الَّذِي لَهُ يَمنَعُهُ مِنَ البِرِّ.

199– Presenting the debauchee with what does not belong to him strengthens him in debauchery, and preventing the virtuous from what belongs to him prevents him from virtue.

١- إعطاءُ الفَاجِر يُقَوِّيهِ عَلَى فُجُورِهِ. (مب- ٢٩ "أسقلبيوس"؛ بهجة، ١: ٣٠٥).

٢٠٠- إِذَا لَمْ يَحْكُمِ الحَاكِمُ بِالحَقِّ خُذِلَ وَأُوْتِهَقَ وَإِذَا حَكَمَ بِالحَقِّ أُعِينَ [٣٢] وَوُفِّقَ وَالحُكْمُ بَيْنَ النَّاسِ أَشَدُّ مَنَازِلِ الدِّينِ وَأَكْثَرُ لِمَعَارِيضِ الفِتَنِ وَالبَلَايَا.

200– When the judge passes judgment unjustly he is forsaken and is bonded; when he passes judgment justly he is assisted and is made successful. Judging among people is the most responsible position in religion and the most exposed to sedition and affliction.

٢٠١- أَحَقُّ النَّاسِ بِالظَّفَرِ الحَازِمُ الجَاهِدُ فِي طَلَبِ الحَقِّ، وَأَصْبَرُ النَّاسِ عَلَى الأَذَى ذُو الفَاقَةِ المُطَالِبُ لِغَرَضٍ، وَالحَرِيصُ الشَّرِهُ إِذَا طَمِعَ، وَأَحَقُّ النَّاسِ بِالغَوْثِ البَرِيُّ المُضْطَهَدُ.

201– The person more deserving to win is the resolute fighter seeking justice; the more enduring against insult is the needy asking for something, as well as the covetous glutton when he is eager for something; and the person more deserving to be succored is the persecuted innocent.

١- قال: من أَحقُّ بالظفر؟ قلتُ (= بزرجمهر): المُجَاهِدُ عَلى الحَقِّ. (جا- ٣٤؛ بلوهر، ٨٧).

"The best form of justice is succoring the oppressed." (*Maxims of ʿAli* 41). "When you meet a man oppressed, help him against the oppressor." (*Maxims of ʿAli* 42).

٢- أَصْبَرُ النَّاسِ عَلَى الأَذَى المُحْتَاجُ وَالحَرِيصُ إِذَا طَمِعَا. (الثعالبي، تمثيل، ٤١٥).

The people more enduring of insult are the needy and the covetous when they covet.

٣- قال: من أَصبرُ على الأذى؟ قلتُ (= بزرجمهر): الحريصُ المحتاجُ إذَا طَمِعَ. (جا- ٣٤).

He said: Who is the more steadfast in adversity? I said: the needy covetous when he covets. (In *Bilawhar* this has become:

٤- أَيُّ شَيْءٍ أَبْعَدُ غَايَةٍ؟ قال: عينُ الحَرِيصِ عَلَى الدُّنْيَا التي لا تشبع. (بلوهر، ٨٧ "بزرجمهر").
٥- أَطْوَلُ النَّاسِ نَصَباً الحَرِيصُ إِذَا طَمِعَ، وَالحَقُودُ إِذَا مُنِعَ. (ش/ن- ٢٠: ٣٠٥).
٦- قَالَ: مَنْ أَحَقُّ بِالعُذْرِ؟ قُلْتُ (= بزرجمهر): الذَّكِيُّ المُضْطَهِدُ الَّذِي قَدْ ظُلِمَ وَضِيمَ. (جا- ٣٤).
٧- أَحَقُّ النَّاسِ بِالغَوْثِ المُضطَهرُ الضَّعِيفُ. (كوبرلي، ١١٩ ب).

٢٠٢- أَشَدُّ النَّاسِ نَدَامَةً عِندَ المَوْتِ العَالِمُ المُفَرِّطُ،[40] وَعِندَ الأَعْمَالِ العَجِلُ القَلِقُ الَّذِي يُدرِكُهُ عقْلُهُ بَعدَ الفَوْتِ، وَالمُضَيِّعُ لِلمَعرُوفِ عِندَ مَنْ لا شُكْرَ لَهُ. (جا- ٣٥ "بزرجمهر"؛ مب- ٣٣٢).

202– The more regretful person at the time of death is the prodigal learned, at the time of action the hasty agitated, whose reason catches up with him after the opportunity is lost, and he who wastes a favor upon the ungrateful.

1– “And that work is the more deplorable, which they do for the ungrateful; And that gift is the more unprofitable, which they give to the ungrateful and unworthy.” (*Mainyo* 170; 41:15–16).

٢- أعظم الناس ندامة العالم المفرط. (كوبرلي، ١١٩ ب).

٢٠٣- أَثْقَلُ الأَشْيَاءِ عَلَى أَهْلِ الفَضْلِ أَنْ يَضْطَرَّهُمْ الحَقُّ إِلَى أَذَى النَّاسِ.

203– The more straining of all things to the people of merit is to be obliged by justice to inflict pain on people.

٢٠٤- الأَصْلُ الحُلْوُ ذُو الثَّمَرَةِ المُرَّةِ رَاحَةُ الكَسَلِ وَالتَّوَانِي، وَالأَصْلُ المُرُّ ذُو الثَّمَرَةِ الحُلوَةِ نَصَبُ الجِدِّ وَالاجْتِهَادِ.

204– The sweet root with bitter fruit is the repose of laziness and languish; the bitter root with sweet fruit is the exertion of effort and endeavor.

[40] جا- ١٢٥.

١- الرَّاحَةُ فِي البِطَالَةِ حُلوَةُ الأَصْلِ مُرَّةُ الثَّمَرَةِ وَالنَّصَبُ فِي طَلَبِ الأَدَبِ مُرُّ الأَصْلِ حُلوُ الثَّمَرَةِ. (السجستاني، صوان، ١٣٣ "أفلاطون").

"He [Aristotle] said: Repose in idleness has sweet roots and bitter fruit, whereas exertion in the pursuit of education has bitter roots and sweet fruit." (Gutas 169).

٢- الصَّبْرُ أَوَّلُهُ مُرٌّ مَذَاقَتُهُ * لكِنَّ آخِرَهُ أَحْلَى مِنَ العَسَلِ. (الطوسي، الأدب الوجيز، ٩٤).

Patience is bitter in taste at the beginning, yet at the end it is sweater than honey.

٣- لَئِنْ كَانَ بَدءُ الصَّبْرِ مُرّاً مَذَاقُهُ * لَقَدْ يُجتَنَى مِنْ حَبِّهِ الثَّمَرُ الحُلْوُ. (محفوظ، المتنبي و سعدى، ٢٤٤).

If patience is bitter at the beginning, at the end it bears sweet fruit.

٤- الصَّبْرُ مِثْلُ ٱسمِهِ فِي كُلِّ نَائِبَةٍ * لكِنْ عَوَاقِبُهُ أَحْلىٰ مِنَ العَسَلِ. (دامادى، ٢٤٤).
٥- إنْ كَانَ الصَّبْرُ مُرًّا فَعَاقِبَتُهُ حُلوَةٌ. (الثعالبي، تمثيل، ٤١٤).

Though patience is bitter, its fruit is sweet.

٦- الصَّبرُ شَرِيَةٌ تُثمِرُ أَرْيَةً. (أبو هلال العسكري، أمثال، ١: ٢٨٦؛ النويري، ٣: ٢٢٤).

Patience is bitter, but it bears sweets. "Of bitter patience is the fruit success." "He triumphs who has learnt to wait." (*Maxims of ʿAli* 55).

٧- الصَّبْرُ صَبْرٌ كَٱسمِهِ وَعَاقِبَتُهُ عَسَلٌ. (إبن أبي عون، التشبيهات، ٣١٦ "أنوشروان").
٨- الصَّبْرُ كَٱسْمِهِ. (الثعالبي، تمثيل، ٤١٤؛ القشيري، الرسالة، ٨٥؛ إبن قيم الجوزية، عدة الصابرين، ٣٠).

"Sabr is like its name [i.e. bitter] like aloes (sabr)." (See A. Spitaler 1967).

٩- وَصَاحَبْتُ أَيَّامِي بِصَبْرٍ حَلَوْنَ لِي * عَواقِبُهُ وَالصَّبْرُ مِثْلُ ٱسمِهِ صَبْرُ. (إبن أبي عون، التشبيهات، ٣١٦ "أبو تمام").
١٠- الصَّبْرُ مُرٌّ، لا يَتَجَرَّعُهُ إِلَّا حُرٌّ. (آبي، نثر، ٤: ١٦٤).
١١- أَمَرُّ مِنَ الصَّبْرِ. (أبو هلال العسكري، أمثال، ٢: ٢٣٣). More bitter than aloe.
١٢- كدام تلخی باشد که آخر شيرين گردد؟ گفت: صبر. گفتند: كدام شيرين باشد که آخر تلخ گردد؟ گفت: شتاب. (ظفرنامه، ٦٢ "لقمان").
١٣- منشين روترش از گردش ايام که صبر * تلخ است و ليکن بر شيرين دارد. (سعدى، گلستان، ٧١، ٢٨٣).

"Patience is bitter, but its fruit is sweet." (Haim 286).

١٤- چو صبر تلخ باشد پند ليكن * بصبرت پند چون صبرت شود قند. (ناصر خسرو، ديوان، ١١٠).
١٥- نصيحت بشنو ار تلخ آيد از يار * كه در آخر بشيرينى رسد كار. (ناصر خسرو، روشنايى نامه، ٥١٤).
١٦- پند ز حجت بگوش فكرت بشنو * ور چه بتلخى چو حنظلست و مهاتل. (ناصر خسرو، ديوان، ٢٥٨).
١٧- تخم ظفر نيست مگر صبر بر * صبر چو زيتون وظفر روغنست. (ناصر خسرو، ديوان، ٧٥).
١٨- از صبر نردبانت ببايد كرد * گر زير خويش خواهى جوزا را. (ناصر خسرو، ديوان، ١٦).

٢٠٥- اِسْتِصْلاحُ العَدُوِّ إذَا أَمْكَنَ خَيْرٌ مِنْ إهْلاكِهِ وَذَلِكَ لِأَنَّ الاَسْتِصْلاحَ لا يُهِيجُ العَدَاوَةَ وَالإهْلاكَ قَدْ يُهِيجُ أَعْظَمَ مِنَ العَدَاوَةِ الَّتِي اَسْتُخْرِجَ مِنْهَا. (كوبرلي، ٤٠ أ).

205– Reclamation of the enemy, whenever possible, is better than his destruction, this is because reclamation does not stir enmity whereas destruction stirs an enmity greater than the original one.

٢٠٦- أَعْوَنُ الأَشْيَاءِ [٣٣] لِلغَضُوبِ عَلَى تَرْكِ الغَضَبِ النَّظَرُ إلَى عُظْمِ جِنَايَةِ الغَضَبِ وَطُولِ نَدَمِ صَاحِبِهِ وَالعِلْمُ بِأَنَّ الغَضَبَ هُوَ العَدُوُّ المُفسِدُ الَّذِي لا بَقِيَّةَ عِندَهُ وَلا رَوِيَّةَ. وَأَعْوَنُ الأَشْيَاءِ عَلَى تَرْكِ الحَسَدِ أَنْ يَعْلَمَ أَنَّهُ لا حُجَّةَ لَهُ فِي اَسْتِثْقَالِ نِعْمَةٍ إنْ كَانَتْ بِهِ وَأَنَّ ذَلِكَ أَذَى يَحْمِلُهُ عَلَى نفسِهِ لا يَنَالُ المَحْسُودُ بِشَيْءٍ مِنْ مَكرُوهِهِ. (جا- ٥٩ "أنوشروان").

206– The thing more helpful to the angry to leave behind anger is to think of the magnitude of damage caused by anger and the length of regret over it, and to recall that anger is the rotten enemy that knows no mercy nor pity. The thing more helpful (to the envious) to leave behind envy is to learn that there is no justification for him to consider the wealth of other's annoying if that were the reason for his envy, and to recall that this is a pain he burdens himself with and the envied will not be affected by its nuisance at all.

٢٠٧- السَّعِيدُ مَنْ كَانَ العَقْلُ أَصَحَّ طِبَاعِهِ، وَالعِلْمُ آثَقَ الحَدِيدِ لَهُ، وَالحِكمَةُ أَجْذَلَ حُظُوظِهِ، وَالحَسَنَاتُ أَفْضَلَ ذَخَائِرِهِ، وَمَنْ لا يُغنِيهِ إلَّا القَنَاعَةُ، وَلا يُؤْمِنُهُ إلَّا البَرَأَةُ، وَلا يُوجِبُ لَهُ الزِّيَادَةَ إلَّا الشُّكرُ وَالكِفَايَةُ. (جا- ٢٦٨-٢٦٩).

207– He is lucky whose reason is the healthier of his hallmarks, knowledge is the strongest of his weapons, wisdom is the most

exuberant of his fortunes, good works are the best of his deposits, nothing satisfies him other than contentment, nothing renders him secure other than innocence, and nothing increases his bounty other than being grateful and finding what he has as sufficient.

٢٠٨- العَاقِلُ إِذَا لَمْ يُفتَحْ لَهُ البَابُ لا يُزَاحِمُ البَوَّابَ لِيَتَوَلَّجَ الأَبْوَابَ.

208– The wise man is he who, when the door is not opened to him, would not push the door keeper in order to go in by the door.

٢٠٩- المُرُوءَةُ العِفَّةُ مَعَ الحِرْفَةِ وَتَرْكُ اللَّذَّةِ المُحَرَّمَةِ. (=﴿ ١٣٦١).

209– Manliness is continence in legal profession, and abandoning forbidden pleasures.

Here *ḥirfa* could be vocalized as *ḥuraf* "being denied prosperity; privation of prosperity," which is better, and in that case the sentence becomes identical with # 1361.

١- مَا المروءَةُ؟ قال: العفَّةُ والحِرَفْةُ. (الجاحظ، بيان، ٢: ١٧٦ "الأحنف"؛ عيون، ١: ٢٩٥؛ إبن أبي الدنيا، إصلاح المال، ١٠٤، ٢٥٦ "عمرو بن العاص"؛ الوشاء، الموشى، ٣٩؛ عقد، ٢: ٢٩٢؛ إبن حبان البستي، روضة، ٢٣١؛ + "أَيْ يَعفُ عَمَّا حَرَّمَ اللَّهُ، وَيَحتَرِف فِيمَا أَحَلَّ اللَّهُ"؛ الراغب، محاضرات، ١: ٤٥٩؛ إبن عقيل، فنون، ٧٢؛ الماوردي، أدب الدنيا، ٣٠١؛ ش/ن- ١٨: ١٢٩؛ الإبشيهي، ٣٠٥).
٢- وَسُئِلَ المُغيرَةُ عن المروءَةِ؟ فَقَالَ: هِيَ العِفَّةُ عَمَّا حَرَمَ اللَّهُ تَعَالَى؛ وَالحِرْفَةُ فِيمَا أَحَلَّ اللَّهُ تَعَالَى. (الماوردي، أدب الدنيا، ٢٩٤).
٣- الحُرَفْةُ مَعَ العِفَّةِ خَيْرٌ مِنَ الغِنىٰ مَعَ الفُجُورِ. (ن- ٣٠٤-٣٠٥؛ الجاحظ، بيان، ٤: ٩٣ "عبدالملك بن صالح"؛ عقد، ٣: ١٥٧؛ الزمخشري، ربيع، ١: ٥٣٩).

Poverty with temperance is better than prosperity with overindulgence.

٤- العِفَّةُ مَعَ الحُرْمَةِ خَيْرٌ مِنْ سُؤَالٍ مَعَ فُجُورٍ. (ح- ١٣٧ "أنوشوس").
٥- عِفَّةٌ مَعَ حِرْفَةٍ خَيْرٌ مِنْ سُرُورٍ مَعَ فُجُورٍ. (الثعالبي، تمثيل، ٤٢٥؛ القضاعي، دستور، ٢١ "علي").
٦- المُرُوءَةُ تَرْكُ اللَّذَّةِ. (عيون، ١: ٢٩٥).
٧- المُرُوءَةُ تَركُ اللَّذَّةِ وَعِصْيَانُ الهَوَى. (إبن الجوزي، ذم الهوى، ٢٢؛ إبن قيم الجوزية، روضة، ٥١٠).
٨- قيل للمهلَّب بن أبي صفرة: بِمَ نِلتَ مَا نِلتَ؟ قال: بِطَاعَةِ الحَزمِ وَعِصْيَانِ الهَوَى. (إبن أبي الدنيا، العقل وفضله، ٣٤؛ إبن الجوزي، ذم الهوى، ٣١؛ إبن قيم الجوزية، روضة، ٥١٧).
٩- قَد يدركُ الحَازِمُ ذو الرَّأيِ المُنَى * بِطَاعةِ الحَزْمِ وعِصْيَانِ الهَوَى. (الماوردي، أدب الدنيا، ٢١).
١٠- إِنَّ أعزَرَ النَّاسِ مُرُوءةً أَشَدُّهُمْ مُخَالفَةً لِهَوَاهُ. (إبن قيم الجوزية، روضة، ٥١٠).

١١- قيل للعتابي: مَا المُرُوءةُ؟ قَالَ: بَذْلُ اللَّذَّةِ. قيل: فَمَا اللَّذَّةُ؟ فَالَ: بَذلُ المُرُوءَةِ. (التوحيدي، البصائر، ٣: ٤٩٠؛ آبي، نثر، ٤: ١٨٣).
١٢- قال عبد الله بن جعفر: المروءةُ تركُ إعطاءِ النَّفسِ لَذَّتهَا. قيل لَهُ فَمَا اللَّذَّةُ؟ قَالَ تَركُ المُرُوءةِ. (التُّجيبي، المختار من شعر بشار، ٢٧٣؛ الزمخشري، ربيع، ٣: ٦٦٥).
١٣- اللَّذَّةُ طَرْحُ المُرُوءةِ. (الجاحظ، رسائل، ١: ١٤٦ "معاوية").
١٤- قيل لوهب بن أسود الثقفي: ما المروءةُ فِيكم؟ قال: العَفَافُ وَإصْلاحُ المَالِ. (إبن أبي الدنيا، إصلاح المال، ٢١٢؛ التُّجيبي، المختار من شعر بشار، ٢٧٢ "قال علي لأبنه الحسن").
١٥- وَقَدِمَ وَفْدٌ عَلَى معاوية فقال لهم: مَا تَعُدُّونَ المُرُوءَةَ؟ قالوا: العَفَافُ وَإصْلاحُ المَعِيشَةِ. (عقد، ٢: ٢٩٢؛ القاضي وكيع، أخبار القضاة، ٢: ٦٤ "العفاف في الدين").

٢١٠- المُرُوءَةُ أَنْ تُعْطِيَ مَنْ حَرَمَكَ وَتَصِلَ مَنْ قَطَعَكَ وَتَعْفُوَ عَمَّنْ ظَلَمَكَ.[41]

210– Manliness is to bestow upon the one who deprived you, to contact the one who broke away from you, and to forgive the one who treated you unjustly.

١- في حديث مرفوع، أَوْ عَن بعضِ الصَّحَابَةِ: مَكَارِمُ أَخْلاقِ الدُّنْيَا وَالآخِرَةِ أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ حَرَمَكَ، وَتَعْفُوَ عَمَّنْ ظَلَمَكَ. (أبو عبيد، أمثال، ١٥٣؛ السلفي، المنتقى، ٣٥).

Ibn ʿAbd Rabbih replaces *muruwwa* with *ḥilm*, and for Abū ʿUbayd *muruwwa* and *makārim al-akhlāq* become synonyms.

٢- قيل لمعاوية: ما المروءةُ؟ قال: الحِلمُ عِندَ الغَضَبِ، وَالعَفو عِنْدَ القُدرَةِ. (المبرد، الفاضل، ٨٨).
٣- النُبْلُ: الحِلْمُ عِنْدَ الغَضَبِ وَالعَفْوُ عِنْدَ المَقدِرَةِ. (الحصري، زهر، ٥٣؛ آبي، نثر، ٣: ٢٥).

Honor means: Forbearance when angry, Pardon when in authority.

٤- النُّبلُ: مُؤَاخَاةُ الأَكْفَاءِ وَمُدَاهَنَةُ الأَعْدَاءِ. (الماوردي، قوانين، ١٥٣؛ كوبرلي، ٤٧ ب).

Nobility means: Friendship of the equals and the adulation of the enemies.

٥- قيل أي مناقب المرء زينٌ له؟ قال [أنوشروان]: العفو عِندَ القدرةِ، والحلمُ عِندَ الغَضبِ. (جا-٦٠، ١١؛ المبرد، الكامل، ١: ٤٧، ٦٣؛ إبن رضوان، الشهب اللامعة، ٣١١ "المقدرة").
٦- أَفْضَلُ الأَعْمَالِ: الحِلمُ عِندَ الغَضَبِ، وَالصَّبْرُ عِنْدَ الطَّمَعِ. (الزمخشري، ربيع، ٢: ٧٦٣؛ الإبشيهي، ٩٨).
٧- سئل بزرجمهر: ما الحِلمُ؟ قَال: العَفوُ عِندَ المَقدَرَةِ. (الطرطوشي، سراج، ١٦١).

[41] إبن أبي الدنيا، مكارم الأخلاق، ٥-٦؛ عقد، ٢: ٢٧٨؛ الراغب، محاضرات، ١: ٣٠١.

Buzurjmihr was asked: What is tranquility (forbearance)? He answered: Forgiving when in authority.

٨- العَفوُ عِندَ المَقْدِرَةِ مِنْ شِيَمِ الكِرَامِ.

"To be able to pardon when one can, is an excellent characteristic of a noble man." (Frayha, II, 433).

٩- چه چيز است كه بر دليرى نشان است؟ گفت: عفو كردن چون قادر شوى. (ظفر نامه، ٥٧).

١٠- ثلاثةٌ لا يزيدُ اللَّهُ بِهَا المَرءَ المُسلِمَ إلَّا عِزًّا: الصفحُ عَمَّنْ ظَلَمَهُ، وَالإعطاءُ لِمَنْ حَرَمَهُ، وَالصِّلَةُ لِمَنْ قَطَعَهُ. (آبي، نثر، ١: ٣٥٧؛ ياقوت المستعصِمى، أسرار الحكماء، ٧٠).

٢١١- إِيَّاكَ أَنْ تُغبَنَ إِذَا ٱشْتَرَيْتَ فَإِنَّ المَغبُونَ لا مَحْمُودٌ وَلا مَأْجُورٌ.[42] [٣٤]

211– Beware of being cheated when you do shopping, for the cheated is neither praised nor paid.

١- اِحذر إعطاء المخدوعين، وبذل المغبونين، فإنَّ المغبونَ لا محمود ولا مأجور. (الجاحظ، البخلاء، ١٨٧، ٢٥).

Ps-al-Jāḥiẓ suggests that this is a commoner proverb, and expresses the result of an economic deal. The common people use this and other similar proverbs inappropriately, and this is inspired by Satan in their minds and revealed on their tongues, to the extend that they express: "…" (*Tāj* 102).

٢١٢- أَوَّلُ التَّحَذُّقِ النَّذَالَةُ.

212– The first step of feigning skillfulness is depravity.

١- البِطَالَةُ نَذَالَةٌ. (ح- ١٧٤).

٢١٣- آخِرُ ٱلاسْتِقصَاءِ أَوَّلُ الفُرْقَةِ، وَالسَّـرْوُ التَّغَافُلُ.[43] (=؟ ٣٨، ٧١٦).

213– The end of minute investigation is the beginning of separation; inadvertence is noble.

[42] آبي، نثر، ١: ٢٦٧ "حديث"؛ الثعالبي، خاص الخاص، ٦٤، وتمثيل، ١٩٨؛ الخطيب البغدادي، تأريخ بغداد، ٤: ١٨٠، ٢١٢؛ الزمخشري، ربيع، ٤: ١٣٩ "علي".

[43] أبو حاتم السجستاني، المعمرون، ٢١ «أكثم»؛ عقد، ٢: ١٩؛ أبو هلال العسكري، أمثال، ١: ٤٠١.

١- الشَّرَفُ التَّغَافُلُ. (عيون، ٣: ٥؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٥ "أكثم").
٢- زَينُ الشَّرَفِ التَّغَافُلُ. (الميداني، ٢: ٩٦ "المولدون"؛ فرايتاج، ١: ٥٩٧).

Inadvertence is the beauty of honor.

٣- التَّغَافُلُ مِنَ السُّؤْدُدِ. (ش/ن- ١٩: ٤٤).
٤- التَّغَافُلُ مِنْ فِعْلِ الكِرَامِ. (أبو الشيخ الإصبهاني، الأمثال، ٢٨٠ "أكثم").
٥- التَّوَاضُعُ مِنْ فِعْلِ الكِرَامِ. (الماوردي، نصيحة، ٢٦٠).
٦- اللُّؤْمُ سُوءُ التَّغَافُلِ. (آبي، نثر، ٤: ١٥١؛ ش/ن- ٢٠: ٢٨٧).
٧- المُرُوءَةُ التَّغَافُلُ مِنْ زَلَلِ الإِخْوَانِ. (السلمي، طبقات، ٢٠٢ "عمرو بن عثمان المكى").
٨- تَغَافَلْ فَلَيسَ السَّرْوَ إِلَّا التَّغَافُلُ * وَلَيْسَ سُقُوطَ القَدْرِ إِلَّا التَّعَاقُلُ. (أبو هلال العسكري، أمثال، ١: ١١٥).

٢١٤- آخِرُ الكَسْبِ مَسْأَلَةُ النَّاسِ.

214– Begging is the most ignoble [mode of] gain.

١- إِيَّاكُمْ وَالمَسْأَلَةَ فَإِنَّهَا آخِرُ كَسْبِ الرَّجُلِ. (البلاذري، أنساب، ٧(١): ٤٦ "قيس بن عاصم"، ٣٦٣ "أكثم"؛ أبو عبيد، أمثال، ٢٨٧؛ الجاحظ، بيان، ٢: ٨٠؛ عيون، ٣: ١٩٠؛ إبن أبي الدنيا، إصلاح المال، ١٦٩؛ المبرد، الكامل، ١: ٢١٠؛ عقد، ٣: ٢٠٤؛ الزجاجي، أمالي، ٢٩؛ إبن حبان البستي، روضة، ١٤٥؛ بهجة، ١: ١٧٢؛ البكري، فصل المقال، ٣٢١؛ الميداني، ٣: ٢٧٨ "أكثم"؛ الزمخشري، أمثال، ١: ٣٤٦).
٢- "الصَّدَقَةُ آخِرُ كَسْبِ العَبدِ." (أبو العتاهية، ديوان، بيروت ١٨٨٦، ١٢).

Turning to alms is the last thing a man (subject) should do.

٣- المَسْأَلَةُ أَخِرُ كَسْبِ المَرْءِ. (اليوسي، أمثال، ٣: ١٥٥).

"Begging is the most ignoble [mode of] gain of man." (Lane 31).
The copyist has connected this with an 'and' to the above sentence. Moreover he has read أَخِر with *madda* آخر. The former means: "the base fellow, or the most ignoble; or the miserable wretched." The meaning is, in any case, not too far off. It would mean: Begging is the last thing whereby man seeks sustenance, when unable to gain by other means.

٤- إِنَّ المَسْأَلَةَ مِنْ أَضْعَفِ المَكْسَبَةِ. (أبو حاتم السجستاني، المعمرون، ٢١ "أكثم"؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٥ "المسكنة"؛ أبو هلال العسكري، أمثال، ١: ٤٠١).
٥- المسائِلُ كَدٌّ يَكَدُّ بها الرجلُ وَجْهَهُ.

"Petitions are a cause of dispiriting: a man thereby impairs the brightness of his countenance." (Lane 2594).

٢١٥- اِسْتَغْنِ عَمَّنْ شِئْتَ تَنْزِلْ مُبالاتِكَ بِهِ، وَسَلْ مَنْ شِئْتَ تَهُنْ عِندَهُ، وَٱعْطِ مَنْ شِئْتَ تَكرُمْ عَلَيْهِ.[44]

215– Dispense with whomever you want, your interest for him will be reduced; Ask whomever you want, you will become humble to him; Award whomever you want, you will become nobler than him.

١- اِحْتَجْ إِلَى مَنْ شِئْتَ فَأَنْتَ دُونَهُ، وَٱسْتَغْنِ عَنْ مَنْ شِئْتَ فَأَنْتَ مِثْلُهُ، وَأَفْضِلْ عَلَى مَنْ شِئْتَ فَإِنَّكَ فَوقُهُ. (الكرخي، أمل، ١٩، ٢٦-٢٧ "علي"؛ المسعودي، مروج، ٣: ١٧٤).
٢- وَقَرَأْتُ عَلَى حَجَرٍ بِدَمشقَ: كَلِّمْ مَن شِئْتَ فَأَنْتَ نَظِيرُهُ، وَاسْتَغْنِ عَمَّنْ شِئْتَ فَأَنْتَ أَمِيرُهُ، وَٱخضَعْ لِمَنْ شِئْتَ فَأَنْتَ أسِيرُهُ. (إبن عربي، محاضرة الأبرار، ٢: ٤٢٦؛ ش/ن- ١٨: ٢١٢؛ ٢٠: ٢٥٥؛ أقوال الحكماء، ٣٢؛ فرايتاج، ٣: ١٠١).
٣- أُمنُنْ عَلَى مَا شِئْتَ فَأنْتَ أَميرُه، وَاحتجْ إِلَى مَنْ شِئْتَ فَأنتَ أَسِيرُه، وٱستَغْنِ عَمَّنْ شِئْتَ تكن نظيره. (التوحيدي، بصائر، ١: ٣٠٦-٣٠٧؛ تذكرة، ١: ٢٤٤؛ العاملي، كشكول، ٧٢٨).

٢١٦- المَحْمُودُ مَنْ حَمِدَهُ الأَخيَارُ وَالمَذمُومُ مَنْ ذَمُّوهُ.

216– The praiseworthy is he whom the good men praise; the blameworthy is he whom they blame.

٢١٧- أَقَلُّ مَا فِي القُنُوعِ التَّمَتُّعُ بِالعِزِّ وَأَجَلُّ مَا فِيهِ السَّلامَةُ مِنَ الإثْمِ. (=﴿ ١٩٥٦).

217– The least (benefit) in contentment is enjoyment of honor, and the greatest is safety from sin.

٢١٨- الٱنْقِبَاضُ مِنَ النَّاسِ مَكْسَبَةٌ لِلعَدَاوَةِ، وَالٱخْتِلاطُ بِهِمْ مَجْلَبَةٌ لِقَرِينِ السُّوءِ.[45]

218– Withdrawing from men earns enmity, mixing with them attracts evil companions.

١- الٱنْقِبَاضُ مِنَ النَّاسِ مَكْسَبَةٌ لِلعَدَاوَةِ، وَإِفْرَاطُ الأُنْسِ مَكسَبَةٌ لِقُرَنَاءِ السُّوءِ. (عيون، ١: ٣٢٩ "أكثم"؛ آبي، نثر، ٤: ١٧٦ "أكثم"؛ بهجة، ١: ٦٧٢؛ ٢: ١٩٢؛ الميداني، ٢: ٤٥٣؛ المرادي، الإشارة، ٧٩-٨٠).

[44] الثعالبي، تمثيل، ٣٠، وأحاسن كلم، ١٠ "علي"؛ جا- ١٧٨؛ كلمات مختارة، ٣٩.

[45] كب- ١٠٥؛ أبو عبيد، أمثال، ٢٢٠؛ أبو حاتم السجستاني، المعمرون، ٢٣ "أكثم"؛ كوبرلي، ١٦ ب؛ الوشاء، الموشى، ٣٢؛ إبن وهب، البرهان، ٣٠٧؛ أبو هلال العسكري، أمثال، ١: ٤٠٢؛ الراغب، محاضرات، ٢: ١٩؛ آبي، نثر، ٤: ١٧٦، ٢٠٠؛ الثعالبي، تمثيل، ٣٦؛ الثعالبي والمقدسي، ٥٠؛ أبو نعيم، حلية، ٩: ١١٠؛ إبن الجوزي، صفة الصفوة، ٢: ١٤٣؛ بهجة، ٢: ١٩٢؛ الميداني، ٥٠٣؛ الزمخشري، أمثال، ١: ٢٩٨، وربيع، ١: ٧٧٦؛ تذكرة، ١: ٣٦١؛ وطواط، لطائف، ١٦٦، ١٧١؛ ش/ن- ٢٠: ٢٨٦؛ ياقوت المستعصمي، أسرار الحكماء، ٧٧.

٢- الاَنْقِبَاضُ مِنَ النَّاسِ يَكْسِبُ العَدَاوَةَ، وَإِفْرَاطُ الأُنْسِ يَكْسِبُ قُرَنَاءَ السُّوءِ. (البلاذري، أنساب، ٧(١): ٣٦٢ "أكثم"؛ أبو هلال العسكري، أمثال، ١: ٤٠٢).
٣- الاَنْبِسَاطُ إِلَى العَامَّةِ مَكسَبَةٌ لِقَرِينِ السُّوءِ، والاَنقِباضُ مَجْلبَةٌ لِلمَقْتِ، فَإمَّا اَقْتَدَيْتَ مِن قُرَنَاءِ السُّوءِ بِاَعتِقَادِ المَقتِ، وَإِمَّا اَبتَغَيتَ أَسرَ الإِخوَانِ بِالصَّبرِ عَلَى المَكرُوهِ. (التوحيدي، صداقة، ٣٦٢).
٤- الاَنبساطُ يُوجِبُ المُؤَانَسَةَ، وَالاَنْقِبَاضُ يُوجِبُ الوَحْشَةَ. (الجاحظ، رسائل، ١: ١١٠؛ إبن النديم، ٢٠٩؛ الطرطوشي، سراج، ٥٠؛ إبن الأزرق، بدائع السلك، ١: ٥١٥).

Cheerfulness occasions comradeship, gloominess occasions loneliness.
"A cheerful heart is good medicine, but a crushed spirit dries up the bones." (The Bible, Prov. xvii. 22).

٥- الإفراطُ في الأنسِ مكسبٌ. (إبن عربي، محاضرة الأبرار، ٢: ٢٦١).
٦- إفرَاطٌ فِي الأُنسِ يَكسِبُ قُرَنَاءَ السُّوءِ، وَالإِفرَاطُ في الاَنْقِباضِ يُوحِشُ ذَوِي النَّصِيحَةِ. (الماوردي، تسهيل، ١١٥).
٧- التَّقَرُّبُ مِنَ النَّاسِ مَجْلَبَةٌ لِقَرِينِ السُّوءِ، فَكُنْ مَعَ النَّاسِ بَيْنَ المُنْقَبِضِ وَالمُسْتَرْسِلِ. (ح- ٦٢ "سقراط"؛ مب- ٩٤؛ + "والتباعد مجلبة للعداوة"؛ أسامة، لباب، ٤٦٣؛ ش- ١: ١٣٦).

"Trying to get close to people leads to bad friends, but distancing oneself from them courts their enmity. Let your conduct, then, be between closing yourself up, and over-friendliness towards them." (Alon 65 n. 348).
Seeking closeness to people gains evil friends, so deal with them somewhere between ill at ease or at ease.

٨- الاَنقِبَاضُ مِنَ النَّاسِ مَكْسَبَةٌ لِلعَدَاوَةِ وَالاَنبِسَاطُ مَجْلَبَةٌ لِقَرِينِ السُّوءِ، فَكُنْ بَيْنَ المُنقَبِضِ وَالمُسْتَرسِلِ. (أبو عبيد، أمثال، ٢٢٠، وغريب الحديث، ٤: ٣٨٨).
٩- الاَنقباضُ يُوجِبُ الوَحْشَةَ. (الجاحظ، رسائل، ١: ١١٠؛ الطرطوشي، سراج، ٥٠؛ الإبشيهي، ٥٣؛ إبن الأزرق، بدائع السلك، ١: ٥١٥).
١٠- لا كُلُّ انقِبَاضٍ وَحْشَةٌ. (جا- ١٨٧).
١١- الاَنقباضُ تكسيه القَطِيعةُ. (رسالة آداب، ٧١).
١٢- صُلْحُ قَرِينِ السُّوءِ لِلقَرِينِ * كَمِثْلِ صُلْحِ اللَّحْمِ وَالسِّكِّينِ. (أبو العتاهية، ديوان، ٤٩٥).
١٣- اِصحَبْ ذَوِي الفَضلِ وَأَهلَ الدِّين * فَالمَرءُ مَنسُوبٌ إِلَى القَرِينِ. (أبو العتاهية، ديوان، ٤٩٥).

٢١٩- البَلِيغُ مَنْ لَمْ يَخْلِطْ بِصِدْقِهِ كَذِباً، وَالجَوَادُ مَنْ لَمْ يَقْتَصِرْ بِعَطِيَّتِهِ عَلَى الأَغْنِياءِ، وَالبَرُّ مَنْ لا يُزِيلُهُ عَنْ بِرِّهِ جُهْدٌ وَلا رَخَاءٌ (في الأصل: رَجَاءٌ). (مب- ٣٥٥ "جَهْدٌ وَلا رَخَاءٌ").

219– The eloquent is he who does not mix lies with truthfulness; the generous is he who does not limit his generosity to the rich, and

the benevolent is he who is not prevented from benevolence by strain or ease.

١- اگر احسان کنی با مستحق کن * نه از بهر ریا از بهر حق کن. (ناصر خسرو، روشنایی نامه، ٥١٥).

٢٢٠- العَاقِلُ مُوَفَّقٌ لِلرُّشْدِ فِي كُلِّ أُمُورِهِ فَلا تَلقَاهُ إلَّا نَاصِحاً لِلوُلاةِ، مُوَقِّراً لِلرُّؤَسَاءِ، مُنقَاداً لِلفُقَهَاءِ، مُوَاسِياً لِلإِخْوَانِ، مُتَحَرِّزاً مِنَ الأَعْدَاءِ، غَيْرَ حَاسِدٍ لِلأَصْحَابِ، وَلا مُخَادِعٍ لِلأَحْبَابِ، وَلا مُتَحَرِّسٍ بِالأَسْوَارِ، وَلا بَخِيلٍ فِي الغِنَى، وَلا مُتَذَلِّلٍ فِي الفَاقَةِ، [٣٥] وَلا جَامِحٍ فِي الغَضَبِ، وَلا مُنْقَادٍ لِلهَوَى.

220– The intelligent is successful in progressing in all his affairs; he is not seen except as an advisor to governors, respectful to chiefs, submissive to religious scholars, charitable to friends, and wary of enemies. He is neither envious of associates, nor a swindler to the loved ones, erects no walls around himself (people have access to him), is not a niggard in wealth, not self-abasing in poverty, not a headstrong in anger, and not given in to passion.

١- العَاقِلُ مُوَفَّقٌ لِلرُّشْدِ فِي كُلِّ أمْرِهِ، فَلا تَلقَاهُ إلَّا نَاصِحاً لِلوُلاةِ، مُوَقِّراً لِلرُّؤَسَاءِ، مُتَحَرِّزاً مِنَ الأَعْدَاءِ، غَيْرَ حَاسِدٍ لِلأَصْحَابِ، وَلا مُخَادِعٍ لِلأَخْيَارِ، وَلا مُتَحَرِّشٍ بِالأَشْرَارِ، وَلا مُشَاغِبٍ لِلمُدَارِسِ، وَلا مُلاحٍ لِلسُّلْطَانِ، وَلا مَرِحٍ فِي الولايَةِ. (جا- ٢٧٠).

A longer version of this, describing the distinctive traits of a wise man, is provided by Sahl b. Hārūn. The variants, given in parenthesis, are from al-Kaʿbīʿs edition (p. 72):

٢- العَاقِلُ مُوَفَّقٌ لِلرُّشْدِ فِي كُلِّ أمْرِهِ، فَلا تَلقَاهُ إلَّا نَاصِحاً لِلوُلاةِ، مُوَقِّراً لِلرُّؤَسَاءِ، منقاداً للفقهاء، مُوَفِّياً للإخوان، مُتَحَرِّزاً مِنَ الأَعْدَاءِ، غَيْرَ حَاسِدٍ لِلأَصْحَاب، وَلا مُخَادِعٍ لِلأَخْيَارِ، وَلا مُتَحَرِّس (متحرش) بِالأَشْرَارِ، وَلا شَاغِب على الناس، وَلا بلاحٍ لِلمستلطف (لا مُلاحٍ للمتسلط)، وَلا مَرِحٍ فِي الولايَةِ، ولا بخيل في الغناء، ولا ذليل في الفاقة، ولا جالح (جامح) في الغضب، ولا منقاد للهوى، ولا مكذّب بالقضاء، ولا متّكل عليه، ولا متكلف ما لا يطيق، ولا يسعى إلا لما يُدرك، ولا يَعِدُ إلا بما يقدر عليه، ولا ينفق إلا ما يقدر أن يستفيد به، ولا يطلب من الجزاء إلا بقدر ما عنده من العَناءِ (=﴾ ١٧٧، ١٩٩٣)، ولا يفرح لما يقال فيه إلا بما يرى نفسه أهلا له علماً منه أنَّ تكلُّف ما لا يطاق سَفَهٌ، وأن السَّعي لما لا يدرك عياءٌ نفسه (لنفسه)، وأن وعد ما لا يُنجز فضول، وأنَّ الإنفاقَ من غير الفائدة خَرَقٌ، وَأنَّ طلبَ الجزاء بغيرِ العَناء سَخافةٌ، وأنَّ بُلوغَ المنزلة بغيرِ استحقاقٍ إشفاءٌ على الهَلَكَةِ. (سهل بن هارون، النمر والثعلب، ٦١-٦٢).

٢٢١- اِسْتَمِدَّ لِعِلْمِكَ مِنْ عِلْمِ العُلَمَاءِ، وَلِحِلْمِكَ مِنْ حِلْمِ الحُلَمَاءِ، وَلِعَقلِكَ مِنْ عُقُولِ العُقَلاءِ، فَإِنَّ العَقْلَ الفَرْدَ لا يَقوَى عَلَى أَمْرِ العَامَّةِ وَلاَ يُكْتَفِي بِهِ فِي أَمْرِ الخَاصَّةِ. (=> ٥٤٣، ٩٦٩).

221– Borrow from the knowledge of the learned for your knowledge, and from the forbearance of the forbearing for your forbearance, and for your intelligence from the intelligence of the intelligent, for a single intelligence is not capable of dealing with the affairs of the general public, and it is not sufficient for the affairs of the elite.

٢٢٢- إِيَّاكَ وَالتَّبَرُّمَ بِالأُمُورِ وَالمُدَافَعَةَ بِهَا فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ تَرَاكَمَتْ عَلَيْكَ ثُمَّ لَمْ تَجِدْ بُدًّا مِنْ مُبَاشَرَتِهَا بِنَفسِكَ فتَفْدَحَكَ أَوْ إِلقَائِهَا إِلَى غَيْرِكَ فَتَضِيعَ. وَإِنَّمَا أُمُورُكَ أَمْرَانِ: صَغِيرٌ لا يَنبَغِي لَكَ أَنْ تُباشِرَهُ بِنَفسِكَ أَوْ كَبِيرٌ لا يَنبَغِي لَكَ أَنْ تَكِلَهُ إِلَى غَيْرِكَ فَإِنَّكَ إِنْ بَاشَرْتَ صِغَارَ الأُمُورِ آشتَغَلتَ عَنِ كِبَارِهَا وَإِنْ وَكَلْتَ كِبارَهَا إِلَى غَيْرِكَ أَضَعْتَ أَكْثَرَ مِمَّا حَفِظْتَ وَأَفْسَدتَ أَكْثَرَ مِمَّا أَصْلَحْتَ. (كب- ٧١؛ مب- ١٩٠-١٩١ "أرسطو").

222– Beware of weariness with the affairs and resistance to them, for if you do so, they pile up on you to the extent that you find no escape from dealing with them either by yourself, in that case they will burden you much, or you have to throw them upon others, in which case you will lose. Verily your affairs consist of one of two kinds: one that is insignificant and you do not need to attend it yourself, and a great one which you cannot trust it to someone else. Now if you apply yourself to insignificant affairs you will be too busy to deal with the more significant ones, and if you trust the significant ones to others, you lose more than you retain, and worsen more than you improve.

٢٢٣- اِعْمَلْ مَا تَرْجُو بِهِ الثَّوَابَ فِي الدَّارِ البَاقِيَةِ فَإِنَّ أَعْجَزَ النَّاسِ مَنْ أَسَّسَ بِنَاءً يَنْهَدِمُ عَلَيْهِ وَتَذهَبُ نَفَقَتُهُ فَلا بِنَاءَ وَلا نَفَقَةَ وَأَسَّسَ بِنَاءَ الدَّارِ الَّتِي إِلَيْهَا مُنْقَلَبُهُ وَبِهَا قَرَارُهُ [٣٦] بِالشُّكرِ وَالمَحْمَدَةِ وَاليَقِينِ وَالعَمَلِ بِالحَقِّ.

223– Perform the good works you expect reward for them in the hereafter, for the more pathetic of people is he who builds a house that will collapse on him, its expense will be lost, and neither the house nor the expense remain, (instead of laying) the foundation of the house to which he will move and his permanent rest is in it by gratitude, commendable deeds, conviction, and just dealing. (Something is

wrong with the sentence in the second half, where we expect a second person pronoun).

٢٢٤- اِحْتَرِسْ بِحَمْدِكَ مِنَ الخَطَأِ وَإِنْ أَخْطَأتَ فَاعْتَرِفْ بِفِعْلِكَ وَلا تَجْهَلْهُ.

224– Beware of praising anything that is wrong, and if you commit something wrong, then acknowledge what you did, and be not irrational about it.

٢٢٥- أَشْيَاءٌ لا يُستَقَلُّ مِنهَا قَلِيلٌ: فَإِنَّ موعِظَةَ الحُكَمَاءِ وَإِنْ قَلَّتْ أَدَبٌ عَظِيمٌ، (=؏ ١٠٥٧) وَمُقَارَفَةَ الذَّنْبِ وَإِنْ صَغُرَ مُصِيبَةٌ عَظِيمَةٌ، وَمَوْجِدَةَ السُّلطَانِ وَإِنْ كَانَ فِي غَيْرِ كُنْهِهَا خَطَرٌ شَدِيدٌ، وَتَعَلُّمَ العِلْمِ وَإِنْ كَانَ يَسِيراً خَطَرٌ نَفِيسٌ.

225– There are some things the little of which is not little: Verily the exhortation of the sages, even if little, is a great education; the perpetration of a crime, even if insignificant, is a great mishap; the resentment of the sovereign, even if not extreme, is a serious danger; and the acquiring of knowledge, even if small, is a precious gain.

١- مَوعِظَةُ العُلَمَاءِ وَإِنْ كَانَتْ قَلِيلَةً فَهِيَ أَدَبٌ عَظِيمٌ، وَمُقَارَفَةُ الذَّنبِ وَإِنْ كان صَغِيراً فَهِي مُصِيبَةٌ عَظِيمَةٌ، وَمُؤاخَذَةُ الوُلاةِ وَإِن كانَتْ يَسِيرَةً فَهِي خَطَرٌ عظيمٌ. (العامري، نسك، ٤٩٧)
٢- كَلامُ اللَّبِيبِ وَإِنْ كَانَ نَزراً أَدَبٌ عَظِيمٌ، وَمُقَارَفَةُ المَأْثَمِ، وَإِنْ كَانَ مُحْتَقَراً، مُصِيبَةٌ جَلِيلَةٌ، وَلِقَاءُ الإِخْوَانِ، وَإِنْ كَانَ يَسِيراً، غُنْمٌ حَسَنٌ. (صغ- ٢٨-٢٩؛ إبن حبان البستي، روضة، ٢٤).
٣- لِقَاءُ الإِخْوَانِ، فَإِنْ كَانَ يَسِيراً غُنْمٌ كَبِيرٌ. (البلاذري، أنساب، ٧(١): ٣٧١ "أكثم").
٤- إِنَّ فِي لِقاءِ الإخوانِ لَغُنْماً وَإِنْ قَلَّ. (الثعالبي، من غاب عنه مطرب، ١٥١).
٥- دو چيز انده از دل ببيرون برد * رخ دوست و آواز مرد خرد. (لازار، ١٢٢ "ابو شكور").

٢٢٦- اِسْتَصْلِحِ الأَخْيَارَ بِالكَرَامَةِ، وَالأَشْرَارَ بِالتَّأْدِيبِ، فَإِنْ لَمْ تَنْفَعْ فَبِالمُبَاعَدَةِ. (=؏ ١١١٤، ١١٥٥).

226– Cultivate the best among people with respect, the evil ones with punishment, and if that does not help, then with banishment.

٢٢٧- إِذَا أَسْعَدَكَ الزَّمَانُ فَاَعْقِلْ، وَإِذَا حَطَّكَ فَاعْقِلْ أَكْثَرَ وَأَكْثَرَ.

227– When the Time makes you happy, be conscious; when it puts you down, be conscious even more.

٢٢٨- أَجْمَعَ النَّاسُ عَلَى أَنَّ العَقْلَ هُوَ الخَيْرُ الأَعْظَمُ وَقَلِيلٌ مِنْهُمْ مَنْ يُطَاوِعُهُ.

228– The people agree that Reason is the greatest good, but few submit to it.

٢٢٩- أَلجِمْ عَنِ الفَوَاحِشِ هَوَاكَ وَلا تَدَعْ رَشَادَكَ لِشَهْوَتِكَ وَلْيَكُنْ عَقْلُكَ إِمَامَكَ يَقُودُكَ إِلَى الهُدَى وَيَعْصِمُكَ مِنَ الرَّدَى.

229– Retain your passion from vile deeds, and do not leave your salvation to your lust; let your reason be the master that leads you to the right way and hinders you from ruin.

١- أَلْجِمْ هَوَاكَ وَقَد صِرتَ حَكِيماً كبيراً.

“Zugle deine leidenschaft, so wirst du ein grosser Weiser werden.” (Ullmann 70).

٢- سَمِعْتُ رَجُلاً يُوصي آخَرَ وَأَرَادَ سَفَراً فَقَالَ: آثِرْ بِعَمَلِكَ مَعَادَكَ، وَلا تَدَعْ لِشَهْوَتِكَ رَشَادَكَ، وَلْيَكُنْ عَقْلُكَ وَزِيرَكَ الَّذِي يَدْعُوكَ إِلَى الهُدَى وَيَعْصِمُكَ مِنَ الرَّدَى؛ أَلْجِمْ هَوَاكَ عَنِ الفَوَاحِشِ، وَأَطْلِقْهُ فِي المَكَارِمِ، فَإِنَّكَ تَبَرُّ بِذَلِكَ سَلَفَكَ، وَتَشِيدُ شَرَفَكَ. (القالي، الأمالي، ١: ١٩٧ "الأصمعي").

٢٣٠- الأَغْذِيَةُ الكَثِيرَةُ تَمْنَعُ النَّفْسَ مِنْ إِدْرَاكِهَا وَتُظْلِمُ نُورَهَا وَتَجَرُّ السُّقْمَ إِلَى الجِسْمِ الَّذِي هِيَ [٣٧] فِيهِ.

230– Too much food prevents the soul from enjoying it, darkens its light, and draws illness to the body in which it sits.

٢٣١- الشَّهْوَةُ لَيْسَ لَهَا حَدٌّ وَلِهَذَا يُقَالُ لَيْسَ لَهَا آخِرٌ.

231– Lust has no limits, that is why they say it has no end.

٢٣٢- أَحْمِلِ الرِّجَالَ عَلَى مَخْبَرِهِمْ وَلا تَحْمِلْهُمْ عَلَى مَنْظَرِهِمْ (=ع ١٨٩٨)، فَإِنَّ الشَّرَّ قَدْ يَكُونَ لِظَاهِرِهِ زُخْرُفاً وَبَهَاءً وَبَاطِنُهُ دَاءٌ عَيَاءٌ فَإِنِ ٱجْتَمَعَ لَكَ الأَمْرَانِ فِي رَجُلٍ فَلا تَعْدِلَنَّ بِهِ شَيْئاً.

232– Weigh people in accordance with their inner qualities, not their appearances; for evil is sometimes covered in ornament and shine while its inside is an incurable disease. If the two sides combine in a man, nothing is equal to him.

٢٣٣- الكَذُوبُ إِذَا حَدَّثَكَ أَوْ وَعَدَكَ لَمْ تُصَدِّقْهُ لِمَا تَعْرِفُهُ مِنْ كَذِبِهِ وَإِنْ حَدَّثْتَهُ أَوْ وَعَدْتَهُ لَمْ يُصَدِّقْكَ لِمَا يَظُنُّ بِنَفْسِهِ. (=ع٩٣٠).

233– Do not consider the liar, when he converses with you or promises you something, telling the truth on the basis of what you know of his lying, and if you converse with him or promise him something he would not trust you because of what he thinks of himself.

٢٣٤- الأَفْئِدَةُ مَزَارِعُ الأَلْسُنِ فَازْرَعِ الكَلِمَةَ الطَّيِّبَةَ فَإِنَّهَا إِنْ لَمْ تَنْبُتْ كُلُّهَا نَبَتَ بَعْضُهَا.

234– Hearts are the harvesting grounds of the tongues; so plant pleasant words, for if not all of it grows, some will.

٢٣٥- إِنْ كُنْتَ لا تُعْرَفُ بِالسَّمَاحَةِ فَلا تَكُنْ مِمَّنْ يُعْرَفُ بِالبُخْلِ، وَإِنْ كُنْتَ لا تُعْرَفُ بِالشَّجَاعَةِ فَلا تَكُنْ مِمَّن يُعْرَفُ بِالجُبْنِ، وَإِنْ كُنْتَ لا تُعْرَفُ بِالشَّهَامَةِ فَلا تَكُنْ مِمَّنْ يُعْرَفُ بِالمَهَانَةِ، وَإِنْ كُنْتَ لا تُعْرَفُ بِالأَمَانَةِ فَلا تَكُنْ مِمَّنْ يُعْرَفُ بِالخِيَانَةِ، وَإِنْ كُنْتَ مِمَّنْ لا يَستَحِقُّ التَّكْرِمَةَ فَلَا تَكُنْ مِمَّن يَستَحِقُّ الإِهَانَةَ. (إبن حبان البستي، روضة، ٢٤٢).

235– If you are not known for liberality, be not known for stinginess; if you are not known for bravery, be not known for cowardliness; if you are not known for gallantry, be not known for rudeness; if you are not known for trustworthiness, be not known for treacherousness; and if you are not worthy of respect, be not worthy of humiliation.

٢٣٦- إِيَّاكَ وَمَا تَستغنِي عَنْهُ مِنَ الكَلام فَإِنَّهُ يُنَفِّرُ عَنْكَ الكِرَامَ وَيُجَسِّرُ [٣٨] عَلَيْكَ اللِّئَامَ، فَاعْقِلْ لِسَانَكَ إِلَّا عَنْ عِظَةٍ شَافِيَةٍ يُكتَبُ لَكَ أَجْرُهَا، أَوْ حِكْمَةٍ بَالِغَةٍ يَجْمُلُ بِكَ نَشْرُهَا، أَوْ حَاجَةٍ مُهِمَّةٍ تَقتَضِي قَضَاءَهَا، وَلا تُكثِرِ الكَلامَ فِيمَا سِوَى ذَلِكَ، فَمَنْ كَثُرَ كَلامُهُ كَثُرَتْ آثَامُهُ، وَزَالَتْ هَيبَتُهُ وَلَمْ يَسْلَمْ مِنَ الخَطأِ وَوَجَدَ الفُرصَةَ مِنْهُ الأَعْدَاءُ. (الصغاني، فرائد، ٢٠؛ الماوردي، أدب الدنيا، ٢٥٠، ٢٥٢).

236– Beware of talking too much, for it alienates the nobles from you and emboldens the ignoble on you. Retain your tongue except from a salutary admonition the reward of which will be registered on your behalf, or from a penetrating wisdom the diffusion of which will be proper for you, or from an important matter the settling of which you deem necessary; and do not talk much about anything other than these, for he whose speech increases his offenses increase, his awe diminishes, he will not be secure from mistakes, and his enemies find opportunity to attack him.

١- مَنْ قَلَّ كَلامُهُ قَلَّتْ آثَامُهُ (الصغاني، فرائد، ٧٤).

"Least said, soonest mended." (*CDP*, 157).
"He who speaks much meets many pitfalls, and he who falls often makes many slips." (Halkin 81 n. 33).

٢- مَنْ قَلَّ كَلامُهُ حُمِدَ عَقْلُهُ. (إبن المقفع، حكم ؤ ٨٥).

The one who speaks less has a balanced mind.

٣- مَنْ قَلَّ كَلامُهُ دَامَتْ عَافِيَتُهُ. (فرايتاج، ٣: ١٢٠).

He who talks little stays safe.

٤- إنْ كَانَ فِي الكَلامِ دَرِكٌ فَفِي الصَّمْتِ عَافِيةٌ. (مع ١١٦).
٥- مَنْ كَثُرَ مَنْطِقُهُ أَطلَعَ النَّاسَ عَلَى سِرِّهِ. (الثعالبي المرغني، غرر، ٤٠ "من أمثال أفريدون").

He who talks much exposes his secrets.

٦- سخن کم گو و نیکو گوی در کار * که از بسیار گفتن مرد شود خوار. (ناصر خسرو، روشنایی نامه، ٥١٣).

٢٣٧- إذَا أَذْنَبْتَ فَٱعْتَذِرْ وَإذَا أُذْنِبَ إلَيْكَ فَٱغْتَفِرْ فَالمَعْذِرَةُ بَيَانُ العُقَلاءِ وَالمَغفِرَةُ[46] بُرْهَانُ الفُضَلاءِ.

237– If you do something wrong apologize for it, and if others do you wrong forgive them, for apology is the idiom of the wise, and forgiveness is the proof of the eminent.

١- الكريمُ مَنْ أوسَعَ المَغْفِرَةَ إذَا ضَاقَتْ بِالذَّنْبِ المَعْذِرَةُ. (الماوردي، أدب الدنيا، ٣١٣؛ إبن المعتز، البديع، ٤١).
٢- الكريمُ وَاسعُ المَغفرةِ، إذا ضَاقَت المَعذرَةُ. (أبو هلال العسكري، صناعتين، ٣١٠).

٢٣٨- إيَّاكَ وَفُضُولَ الكَلامِ فَإنَّهَا تُخْفِي فَضْلَكَ وَتَنْفِي عَقلَكَ وَتُقِلُّ (تكل) بَيَانَكَ وَتُمِلُّ إخْوَانَكَ وَعَلَيْكَ بِالٱخْتِصَارِ لَهُ وَالٱقْتِصَادِ فِيهِ فَإنَّهُ يَسْتُرُ العُوَارَ[47] وَيُؤْمِنُ العِثَارَ.[48]

238– Avoid futile talk, for it hides your merits, negates your intelligence, reduces the impact of your statements, and makes your friends wearisome. Thence you should keep your talking short and be thrifty with it, for this covers faults and secures from stumbling.

١- لا خَيْرَ فِي فُضُولِ الكَلامِ. (بهجة، ١: ٦٠).
٢- إنَّمَا يَهْلِكُ النَّاسُ فِي فُضُولِ الكَلامِ وَفُضُولِ المَالِ. (الجاحظ، بيان، ١: ١٩٢؛ إبن أبي الدنيا، الصمت، ٩٠، ٢٩٤؛ الزمخشري، ربيع، ١: ٧٧٠؛ تذكرة، ٨: ١٠٢).
٣- إنَّمَا أَهْلَكَ النَّاسَ فُضُولُ الكَلامِ وَفُضُولُ المَالِ. (بهجة، ١: ٢٠٠).
٤- اِحذَرُوا فُضُولَ القَوْلِ وَزلَلَ اللِّسَانِ فَإنَّ اللِّسَانَ يزلُّ فَيُهْلِكُ صاحبَهُ. (البلاذري، أنساب، ٧(١): ٣٥٨ "أكثم").

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[46] الصغاني، فرائد، ٣٦؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨٣.
[47] في الأصل: سِرُ العُوَارِ.
[48] =﴿ ١٤٤٦؛ الصغاني، فرائد، ٢٣؛ إبن عربي، محاضرة الأبرار، ٢: ٣٨٢.

٥- إِيَّاكَ وَالخُطَبَ فَإِنَّهَا مِشْوَارٌ كَثِيرُ العِثَارِ. (عيون، ٣: ١؛ أبو هلال العسكري، أمثال، ١: ١٥٣؛ الميداني، ٣: ٤١).

“Avoid orations, for they are means of display in which one often stumbles.” (Lane 1618).

٦- العِثَارُ مَعَ الإِكثارِ. (وطواط، غرر، ١٤٥).

٧- أَجْمَعُ الأُمُورِ تَرْكُ الفُضُولِ. (البلاذري، أنساب، ٧(١): ٣٧٤ "أكثم"؛ أبو حاتم السجستاني، المعمرون، ٢٢؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٦؛ أبو هلال العسكري، أمثال، ١: ٤٠١).

٨- أَوْفَقُ الأُمُورِ تَرْكُ الفُضُولِ وَقِلَّةُ السَّقْطِ وَلُزُومُ الصَّوَابِ. (الوشاء، الفاضل، ٢: ٢٠؛ ح-١٤٩؛ مب- ٣١٢ "سيلاقس"؛ الون، ٩٧ "سقراط"، "أرفق").

“The kindest of things is to avoid excess and to perform the right action.” (Alon 78 n. 578).

٩- صَلاحُ الأُمُورِ فِي تَرْكِ الفُضُولِ. (كلماتٌ مختارة، ٣٩-٤٠).

١٠- بِتَركِ الفُضُولِ تَكمُلُ العُقُولُ. (بهجة، ١: ٦٠).

١١- إذا قلتْ العُقولُ كَثُرَ الفُضولُ. (الصغاني، فرائد، ٥).

١٢- إِيَّاكَ وَكَثْرَةَ الفُضُولِ فَإِنَّ حسابَكَ غَداً يطول. (مب- ٢٧٣ "لقمان").

١٣- مَنْ أَبلغَ النَّاسِ؟ قال: مَنِ ٱقتَصَرَ عَلَى الإِيجازِ وَتركَ الفُضولَ. (مج- ٦٤، ٦٥؛ عقد، ٢: ٢٦٢؛ الوشاء، الفاضل، ١: ٣٨).

١٤- إنَّ كَثْرَةَ الفُضُولِ تُذَمُّ فِي كُلِّ موضِعٍ. (السجستاني، صوان، ٢٠١ "أوميروس").

٢٣٩- أَقْبَحُ العِيِّ الضَّجَرُ، وَأَسْوَأُ القَوْلِ الهَذَرُ، فَلا تَضْجَرْ فِي جِدَالِكَ وَلا تُكْثِرْ مِنْ[49] مَقَالِكَ.

239– The ugliest faltering is irritation, and the worst speech is idle talk; so neither be irritated in your disputes nor indulge in talking.

١- أَوَّلُ العِيِّ الاحتِلاطُ، وَأَسْوَأُ القَوْلِ الإِفْرَاطُ. (أبو عبيد، أمثال، ٤٤؛ عقد، ٣: ٨٢؛ أبو هلال العسكري، أمثال، ١: ١٨؛ البكري، فصل المقال، ٢٦؛ الميداني، ١: ٨٧؛ ٢: ١٢٤؛ الزمخشري، أمثال، ١: ١٧٤، ٤٤١؛ تذكرة، ٧: ٦٢).

The beginning of faltering is anger, and the worst speech is the lengthiest.

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[49] الصغاني، فرائد، ٢٥.

٢- أَسْوَأُ اللَّفْظِ الإفْرَاطُ. (البلاذري، أنساب، ٧(١): ٣٥٥ "أكثم").
٣- أَسْوَأُ القَوْلِ الإفْرَاطُ. (يُرِيدُ أَنَّ الإفرَاطَ مَذمُومٌ فِي كُلِّ شَيْءٍ فَمَنْ أَفْرَطَ فِي المَدْحِ نُسِبَ إِلَى المَلَقِ أَوْ فِي النَّصِيحَةِ لَحَقَتْهُ التُّهْمَةُ. (زلهايم، شوارد الأمثال، ١٢٤).

٢٤٠- أَجْهِدْ فِي عِبَادَةِ اللَّهِ نَفسَكَ وَلِيَشتَدَّ عَلَى الخَيْرِ حِرْصُكَ، وَٱجْعَلْ تَقْوَى اللَّهِ لَكَ عِصْمَةً وَطَاعَتَهُ لَكَ جُنَّةً حَتَّى يَسْتَشْعِرَهُمَا قَلبُكَ فَإِنَّهُ مَنْ يَتَّقِ اللَّهَ يَكْفِهِ [٣٩] مَا (......) دُنيَاهُ وَآخِرَتِهِ...

240– Strive in the worship of God, so your desire to do good will intensify, and make the fear of God a protection and submission to Him a shield for yourself until your heart becomes conscious of them, for whoever fears God, He would provide him sufficiently with that which eases this world and the next for him. (the last line is unreadable).

١- هر كه از خداى تعالى بترسد، و تقوى را كار بندد، از عوارض و آفات محروس و محفوظ ماند، و از حوادث و بليات آمن و مصون باشد. (الطوسي، الأدب الوجيز، ٩).

٢٤١- أَكْثِرِ مُحَاسَبَةَ نَفسِكَ وَإِنْ كُنْتَ ٱرْتَكَبْتَ شَيْئاً مِمَّا نُهِيتَ عَنْهُ فَتُبْ إِلَى اللَّهِ مِنْ ذَلِكَ وَٱسْتَغْفِرْهُ وَٱحْذَرْ أَنْ تَعُودَ لَهُ ثُمَّ حَاسِبْ نَفسَكَ فِيمَا يَعْرِضُ لَكَ مِنَ الفِتنَةِ وَكَيْفَ هَلَكَ مَنْ هَلَكَ فِيهَا وَإِلَى مَا صَارَ فَإِنَّ ذَلِكَ أَحَقُّ مَا شَغَلتَ بِهِ نَفسَكَ. (=< ٤٩١، ٥١٠، ٨١١، ١٢٩٠، ١٦٩٣).

241– Increase the frequency in which you take yourself into account, and if you commit something that you are prohibited from, then repent to God and beg of Him forgiveness for it, and be cautious not to return to it again; then take your soul into account for the temptation that it causes in you, and (contemplate on) those destroyed by it and places they ended up!; indeed this is the more proper thing to keep yourself busy with.

١- حَاسِبْ نَفْسَكَ فِي كُلِّ خَطْرَةٍ، وَرَاقِبِ اللَّهَ فِي كُلِّ نَفسٍ. (المحاسبي، المسترشدين، ٣٦).
٢- وَعَلَى العَاقِلِ مُخَاصَمَةُ نَفسِهِ وَمُحَاسَبَتُهَا وَالقَضَاءُ عَلَيْهَا وَالإِثَابَةُ وَالتَّنَكُّلُ بِهَا. (صغ- ١٨؛ جا ٧٠).

The wise man should dispute with his soul and take it into account, pass judgment on it and reward it for the good and punish it for the bad that it does.

٢٤٢- اِجْعَلْ فِي أَيَّامِكَ وَلِيَالِيكَ وَسَاعَاتِكَ نَصِيباً لِبَدَنِكَ فِي مُبَادَرَةِ أَجَلِكَ وَٱسْتِصْلاحِ عَمَلِكَ وَدِينِكَ، وَاسْتَدْرِكْ أَمْرَكَ تَظْفَر بِحَظِّكَ وَتُدْرِكْ حَاجَتَكَ فِي آخِرَتِكَ. (مب- ٣٥٩).

242– Take from your days, nights, and hours a time out to attend your deadline, to reclaim your deeds and religion. Rectify your affairs, so you shall gain your share and obtain what you need in the hereafter.

٢٤٣- إِذَا ٱ لْتَوى عَلَيْكَ أَمْرٌ ثُمَّ أَمْكَنَكَ مَطْلَبُهُ فَعَاوِدْ طَلَبَهُ وَلا تَدَعْهُ بِالإِحَالَةِ عَلَى القَدَرِ وَٱعْذِرْ بِقَضَاءِ حَاجَةِ النَّفسِ فِي مُعَاوَدَتِهِ فَإِنَّ القَدَرَ قَدْ يُؤيِسُ مِنَ المَطمَعِ وَيُطمِعُ فِي المُؤيِسِ وَأَقَلُّ مَا يُقَالُ: أَخُو العَجْزِ؛ وَٱسْمُ العَجْزِ مَذمُومٌ وَلَوْ كَانَ القَدَرُ يُجْتَرَى بِهِ دُونَ العَمَلِ لِتَهَيَّأَ خُرُوجُ الدُّهْنِ مِنَ السِّمْسِمِ بِلا عَصْرٍ لَهُ. [٤٠]

243– If you miss an affair, but later you can pursue it, resume its pursuit, do not relegate it to destiny, make an excuse as to fulfilling personal needs by returning to it. Verily destiny has often deprived people of hope and has given them hope of the hopeless. If you do not do this, the least that people will say is: ‘He is unripe,’ and to be called unripe is reprehensible. If the destiny wanted that affair to be fulfilled without undertaking anything, the extraction of oil from sesame seeds would have been possible without pressing it.

٢٤٤- بِئْسَ الزَّادُ إِلَى المَعَادِ العُدوَانُ عَلَى العِبَادِ.[1]

244– Very bad, as the provision for the hereafter, is the hostility towards believers!

This adage is found in *Der Vertrauter Gefaerte des Einsamen*, ed. Fluegel, Wien 1829, 42 n. 46. This مؤنس الوحيد في المحاضرات, wrongly attributed to al-Thaʿālibī, is an extraction from al-Rāghib al-Iṣfahānī's *Muḥāḍarāt al-udabāʾ*. See Gildemeister, *ZDMG* 34 (1880), 171f.

٢٤٥- بَحْثُكَ عَنِ العِلْمِ جِهَادٌ وَتَعَلُّمُهُ حَسَنَةٌ وَفَائِدَةٌ وَالمُذَاكَرَةُ بِهِ تَسْبِيحٌ وتَعْلِيمُهُ لِمَنْ لا يَعْلَمُهُ صَدَقَةٌ وَبَذلُهُ لِأَهْلِهِ قُرْبَةٌ.

245– Your quest of science is a holy war, studying it is rewarding and beneficial, discussing it is glorification of God, teaching it to those who have not learned it is a charitable gift, and spending it on those who deserve it is closeness to God.

٢٤٦- بِالعِلْمِ يَجْلِسُ الفَقِيرُ مَجَالِسَ المُلُوكِ وَلَيْسَ شَيْءٌ أَكْثَرُ مِنْ مَنْفَعَةِ العِلْمِ إِنْ أَرَادَ بِهِ صَاحِبُهُ الدُّنيَا نَالَهَا وَإِنْ أَرَادَ بِهِ الآخِرَةَ كَانَ عَلَيْهَا أَقْدَرَ.

246– With knowledge the poor can sit in the company of the kings, and nothing is more advantageous than knowledge, for if the learned wants the pleasures of this world he can attain them, and if he wants those of the world to come he is capable of doing so.

١- العِلمُ يُوطِئُ الفُقَرَاءَ بَسطَ المُلُوكِ. (الراغب، محاضرات، ١: ٣١، ٣٢ "يوطئ المساكين").
٢- الصَّلاحُ وَالعِلمُ يزيدان فِي شَرَفِ الشَّرِيفِ وَيقعدان العَبِيدَ مَقعدَ المُلُوكِ. (جا- ٦١ "بهمن"؛ إختيار الدين، أساس الاقتباس، ٢٠، ٢١).
٣- مَن لَمْ يُفِدْ بِالعِلْمِ مَالاً ٱكتَسَبَ بِهِ جَمَالاً. (مج- ٤٥؛ الراغب، محاضرات، ١: ٣٣؛ الماوردي، أدب الدنيا، ٣٧؛ إختيار الدين، أساس الاقتباس، ١٣٠ "من لم يكتسب").

[1] مج- ٤٦؛ ن- ٣٩٨ ﴿ ٢٢١؛ عقد، ٣: ٤٤١؛ الراغب، محاضرات، ١: ٢١٥؛ كلمات مختارة، ٣٩؛ الثعالبي، تمثيل، ١٤٦ "جعفر بِن يحيى"، وتحفة الوزراء، ٥٧ "يحيى بن خالد"، ٤٥٢؛ مب- ٣٣٠؛ الماوردي، أدب الدنيا، ١٢٥؛ الطرطوشي، سراج، ٢٥، ٤٧؛ ش/ن- ١٩: ٤٣؛ ٢٠: ٣٤٠.

٢٤٧- بَادِرْ فِي شَبَابِكَ قَبْلَ هَرَمِكَ، وَفِي صِحَّتِكَ قَبْلَ سَقَمِكَ، وَفِي غِنَاكَ قَبْلَ فَقْرِكَ وَفِي فَرَاغِكَ قَبْلَ شُغْلِكَ، وَفِي حَيٰوتِكَ قَبْلَ مَوْتِكَ، وَلا تُهْمِلْ فَإِنَّكَ لا تُمْهَلُ.[2]
(=﴿ ٦١٨).

247– Think about old age when you are young, about sickness when you are healthy, about poverty when you are rich, about hectic times when you have free time, about death when you are still alive, and do not neglect, for you will not be given another chance.

٢٤٨- بِعْ دُنيَاكَ بِآخِرَتِكَ فَإِنَّكَ تَرْبَحُهُمَا جَمِيعاً، وَلا تَشْتَرِ دُنْيَاكَ بِآخِرَتِكَ فَإِنَّكَ تَخسَرُهُمَا جَمِيعاً.[3]

248– Exchange the pleasures of the present world with those of the next, and you shall gain both; purchase not the pleasures of the present world at the expense of those of the next, for you shall lose both.

١- بِعِ الدُّنْيَا بِالآخِرَةِ تَرْبَحْ. (فلايشر، نثر اللآلئ، ٦٥ ﴿ ١٤).
٢- خَيرُكُمْ مَنْ لَم يَدَعْ دنياه لآخِرَتِهِ ولا آخِرَتَهُ لِدُنياهُ. (الراغب، محاضرات، ١: ٤٩١ "حديث"؛ عقد، ٣: ٢٧).

The best among you are those who neither forsake the enjoyments of the present life for those of the life to come, nor the enjoyments of the life to come for those of the present life.

٢٤٩- بَدَنُكَ يَبْلَى وَمَالُكَ يَفنَى وَعَمَلُكَ يَبقَى وَذُنُوبُكَ لا تُنْسَى وَالدَّيَّانُ حَيٌّ لا يَمُوتُ.[4]

249– Your body vanishes, your property perishes, your deeds remain, your sins will not be forgotten, and the Requiter is a living body Who does not die.

١- مكتوب في التوراة: المالُ يَفْنَى وَالبدنُ يَبْلَى وَالعَمَلُ يُحصَى والذَّنبُ لا يُنْسَى. (التوحيدي، البصائر، ٤: ٢٨٨).
٢- المالُ يَفنَى والعلمُ يَبقَى. (مب- ١٨).

[2] أبوعبيد، الخطب والمواعظ، ١٩٥ "حديث"؛ عقد، ٣: ١٥١ "أبو الدرداء"، ١٨٣"قال النبي"؛ الحاكم النيسابوري، المستدرك، ٤: ٣٠٦؛ التوحيدي، البصائر، ٢: ٧١؛ الزاغب، محاضرات، ٢:٤٠-٨ ٤٠؛ آبي، نثر، ١٥٩:١؛ الماوردي، أدب الدنيا، ٣١٨؛ القضاعي، الشهاب، ٢٣-٢٤؛ بهجة، ٢: ١٣٧، ٣١٩ "أخذه محمود الوراق"؛ الخطيب البغدادي، إقتضاء، ١٠١ ؛ ١٠٢، تذكرة، ١: ٤٦؛ دهخدا، ١: ١٠١.

[3] آبي، نثر،٥: ١٩٤؛ الزمخشري، ربيع ٧٤:١.

[4] إبن عربي، محاضرة الأبرار، ٢: ٤٣٩-٤٤٠ "في حكمة وهب بن منبه".

Wealth dissipates, knowledge remains.

٣- "تو باشى وانچ كردى جاودانى." (ناصر خسرو، روشنايى نامه، ٥١٧).
٤- الشَّرُّ لا يُنسَى وَالخَيْرُ لا يَفْنَى. (المحاسبي، المسترشدين، ٤٥).

Evil will not be forgotten, goodness will not perish.

٥- الذَّنْبُ لا يُنْسَى، وَالبِرُّ لا يَبْلَى، وَالدَّيَّانُ لا يَمُوتُ، فَكُنْ كَمَا شِئْتَ، وَكَمَا تَدِينُ تُدَانُ. (الماوردي، أدب الدنيا، ٨٧ "حديث"؛ عبد الرزاق، المصنف، ١١: ١٧٩؛ إبن الجوزي، ذم الهوى، ٢١٠).

Injuries may be forgiven, but not forgotten. (E) A bad thing never dies. (E)

٦- البِرُّ لا يَبْلَىٰ وَالإِثْمُ لا يُنْسَى. (أبو داود السجستاني، الزهد، ٢١١؛ آبي، نثر، ٢: ٧٥ "سلمان"؛ أبو نعيم، حلية، ١: ٢١٢؛ إبن الجوزي، ذم الهوى، ٢١٩؛ إبن حجر العسقلاني، الإصابة، ٧: ٣٦).

A good thing does not wear out, a bad thing will not be forgotten.

٧- لا خَيْرَ في البِرِّ إذا اُقتضى. (ح- ١٦١).

There is no good in benefaction when it must be done.

٨- كَمَا تَدِينُ تُدَانُ، وَمَنْ بَرَّ يَوْماً بُرَّ بِهِ. (عقد، ٢: ١٨٩؛ ٣: ١٥٣).
٩- فإني بما أدنت به أدين. (سهل بن هارون، النمر والثعلب، ٣٢).
١٠- كَمَا تَدِينُ تُدَانُ. (كل- عزام، ٢٧٦؛ الخليل بن أحمد، العين، ٨: ٧٣؛ أبو عبيدة، مجاز القرآن، مصر، ١٩٥٤، ١: ٢٣؛ الجاحظ، البرصان، ٨٤؛ عيون، ٤: ١٣٦؛ المبرد، الكامل، ١: ٣٢٨؛ عقد، ٢: ١٨٩؛ الأنباري، شرح القصائد، ٢٨-٢٩، والزاهر، ٢٧٧-٢٧٨؛ الفارابي، ديوان الأدب، ٣: ٤١١؛ إبن حبان البستي، روضة، ١٢٦؛ أبو هلال العسكري، أمثال، ٢: ١٣٩؛ الجوهري، الصحاح، ٥: ٢١١٨؛ اليمني، مضاهاة، ٤٤، ١٣٩؛ ن- ١٥١؛ + "وكَمَا تَزرَعُ تَحصُدُ." الثعالبي، تمثيل، ٢٧١؛ المرزوقي، شرح ديوان الحماسة، ٣٥؛ إبن سيدة، المخصص، ١٢: ٢٣٩؛ ١٧: ١٥٥؛ الميداني، ٣: ٤٣؛ الزمخشري، أمثال، ٢: ٢٣١، وأساس، ١: ٢٩١؛ العبدري، تمثال الأمثال، ٥٢٨؛ الإبشيهي، ٥٥).

As you judge, you will be judged.
“Like as you repay you shall be repaid.” (Lane 943). “Like as you requite, you shall be requited.” (Lane 943).
Like fault, like punishment. (E)
As you do, it will be done to you.
That is to say, according to your deed you shall be repaid or requited.

٢٥٠- بَذْرُ العَدَاوَةِ المُزَاحُ وَبَذرُ السَّخَائِمِ النَّمَائِمُ.

250– Jesting is the seed of enmity, Defamation is the seed of hatred.

١- إنَّ لِكُلِّ شَيْءٍ بَذْرًا، وَبَذْرُ العَدَاوَةِ المُزَاحُ، وَالمُزَاحُ حَمْقَةٌ تُورِثُ ضَغِينَةً. (البلاذري، أنساب، ٧(١): ٣٦٦ "أكثم"؛ إبن أبي الدنيا، الصمت، ٢١٢؛ إبن داود الإصفهاني، الزهرة، ٢: ١٠١ "بدء"؛ الوشاء، الموشى، ١٣؛ بهجة، ١: ٥٦٧؛ الزمخشري، ربيع، ٤: ١٦٧).

Everything has a seed, and the seed of enmity is jesting. Jesting is an idiocy that bequeaths malice.

٢- لكل شيءٍ بدءٌ وبدءُ العداوة المزاحُ. (بهجة، ١: ٥٦٧).
٣- سخن سرد تخمى است كه ازو دشمنى رويد. (قابوس نامه، ٤٧).

"Unpleasant remarks are the seeds from which enmity grows." (Qābūs 41).

٤- عاقبت بدگويى دشمنى است.

"Speaking ill of others leads in the end to enmity." (Haim 296).

٢٥١- بِئْسَتِ المَعِيشَةُ المَعِيشَةُ بِالوَقَاحَةِ.

251– The worst livelihood is the one gained by impudence.

١- الوَقَاحَةُ أُسُّ الفَضَاحَةِ. (إبن هندو، ٣٤٥ ؛ ١٨٧ "أرسطو").

Impudence disgraces a man.

٢٥٢- بَطَرُ الرَّجُلِ بِالغِنَى يَزُولُ [٤١] إذَا نَزَلَ بِهِ ذُلُّ الفَقرُ.

252– A man's vanity with wealth abates as soon as the disgrace of poverty befalls him.

١- مَن أَبْطَرَتْهُ النِّعْمَةُ وَقَّرَهُ زَوَالُهَا. (الماوردي، تسهيل، ٢٨٥، وقوانين، ١٣٤، والأمثال والحكم، ١٨٧).
٢- أَشَرُ الرَّجُلِ فِي النِّعمَة عَلَى حَسَبِ ٱستَكانَتِهِ في المِحنَةِ. (إبن هندو، ٣١٥ ؛ ٣٢ "أفلاطون").

"A man's vanity during times of plenty corresponds to his humbleness during hard times." (Gutas 145 "Plato").

٣- مِنْ دُعَاءِ السَّلَفِ: اللَّهُمَّ إنّي أَعُوذُ بِكَ مِنْ ذُلِّ الفَقرِ وَبَطَرِ الغِنَى. (الثعالبي، ثمار، ٦٧٥؛ الزمخشري، ربيع، ٤: ١٤٦).
٤- خلُقَانِ لا أَرْضَى اختِلافَهُمَا * تِيهُ الغِنَى وَمَذَلَّةُ الفَقْرِ
فَإذَا غَنِيتَ فَلا تَكُنْ بَطِرًا * وَإذَا ٱفتَقَرْتَ فَتِهْ عَلَى الدَّهْرِ. (عيون، ١: ٢٣٨؛ أبو الفرج المعا فى، الجليس الصالح، ٣: ٣٣٧؛ الخطيب البغدادي، تأريخ بغداد، ٢: ١٦٥).

Two characteristics that I do not wish them for a young man: The hubris of wealth, and the humiliation of poverty. (See Ignaz Goldziher, "Die literarische Thätigkeit des Ṭabarī nach Ibn ʿAsâkir," *WZKM* 9 (1895), 369).

٢٥٣- بِشْرُ الإنْسَانِ نَافِعٌ لَهُ بِغَيْرِ مَؤُونَةٍ عَلَيْهِ، وَبِشرُكَ تُحْفَةٌ لأَخِيكَ لا تَضُرُّكَ. (=٣٠٤).

253– A human being's happy mien is useful to him without burdening him with any costs, and your happy mien is a present to your friend that does not cost you anything.

١- بِشرُكَ تُحفَةٌ لإخْوَانِكَ. (الميداني، ١: ٢١٢).

A cheerful face is a present to friends.

٢- قيل للعتابي: إنَّكَ تَلقى النَّاسَ كُلَّهُمْ بالبِشْرِ! قَال: دَفْعُ ضَغِينَةٍ بِأَيْسَرِ مَؤُونَةٍ وَٱكْتِسَابُ إخْوانٍ بِأَيْسَرِ مَبْذُولٍ. (بهجة، ١: ٦٦٣؛ الماوردي، أدب الدنيا، ١٨٥).
٣- وَإِنَّ أَحَقَّ النَّاسِ إنْ كُنْتَ مَادِحاً * بِمَدحِكَ مَنْ أَعْطَاكَ وَالوَجهُ وَافِرُ. (أبو عبيد، أمثال، ٢٥٤؛ عيون، ٣: ١٨٨).

The person more deserving to be praised, if you want to praise, is the one who gave you a present with a smiling face.

٤- البِشْرُ أَحَدُ العَطَائَيْنِ. (أبو الفتح الآمدي، غرر، ٧٤).

A friendly face is half of the present. (cf. Spitaler 41 n. 118).
A gift with a kind face is a double grace. (E)
"Civility costs nothing." (*CDP*, 46).

٥- أَخُو البِشْرِ مَحْمُودٌ عَلَى كُلِّ حَالَةٍ * وَلَنْ يَعْدَم البَغْضَاءَ مَنْ كَانَ عَابِساً
وَيُسْرِعُ بُخْلُ المَرْءِ فِي هَتْكِ عِرْضِهِ * وَلَمْ أَرَ مِثْلَ الجُودِ لِلعِرضِ حَارِساً. (بهجة، ١: ٦٦٣ "محمود الوراق"؛ التوحيدي، صداقة، ٢٨٦).
٦- عَامِلِ النَّاسَ بِرَأيٍ رَفِيقٍ * وَٱلقَ مَنْ تَلقَى بِوَجهِ طَلِيقِ
فَإِذَا أَنْتَ جَمِيلُ الثَّنَاءِ * وَإِذَا أَنْتَ كَثِيرُ الصَّدِيقِ. (أبو العتاهية، ديوان، ٢٨٥).
٧- إنَّ مِنَ المَعرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجهٍ طَلْقٍ. (الترمذي، سنن ١٩٧٠).

It is a good deed that you meet your brother with a cheerful countenance.

٢٥٤- بَذلُ المَوْجُودِ نِهَايَةُ الجُودِ.

254– Spending what one has: that is the ultimate generosity.

١- الجُودُ بِالمَوْجُودِ غَايَةُ الجُودِ. (دهخدا، ١: ٢٤١).

“Generosity with what one has available is the extreme limit of generosity.” (Haim 37).

٢- بَذلُ المَوْجُودِ أَقْصَى غَايَةِ الجُودِ. (مج- ٤٩).

Giving what one has is the ultimate extent of generosity.

٣- الجُودُ عَنِ المَوْجُودِ. (الماوردي، أدب الدنيا، ١٦٩).

“(We can only be) generous with what we have.” (Frayha, I, 247).

٤- الجُودُ بَذْلُ المَوْجُودِ. (البيهقي، المحاسن، ٢٠٣؛ المحاسن والأضداد، ٧٩ "المأمون"؛ عقد، ٢: ٢٧٣؛ المرزباني، نور القبس، ٦٣ "الخليل"؛ الصغاني، فرائد، ٣٥؛ الماوردي، أدب الدنيا، ١٦٩؛ بهجة، ١: ٦٢٤؛ ياقوت، ١٢٦٨).
٥- البُخْلُ بِالمَوْجُودِ سُوءُ الظَّنِّ بِالمَعْبُودِ. (المحاسن والأضداد، ٧٩؛ عقد، ١: ٢٦٣؛ الجهشياري، الوزراء، ٢١٥؛ التوحيدي، بصائر، ٢: ٢٢١، ٧٦٢؛ الثعالبي، تمثيل، ٤٤٠).
٦- حَبْسُ المَوْجُودِ سُوءُ الظَّنِّ بِالمَعْبُودِ. (المبرد، الفاضل، ٣٥؛ فرايتاج، ٣: ٩٠).
٧- مَنعُ الموجودِ سوءُ الظنِّ بالمعبودِ. (الراغب، محاضرات، ١: ٥٧٠؛ آبي، نثر، ٢: ٣٥٥؛ التُّجيبي، المختار من شعر بشار، ١٩٦).
٨- مَنْعُ الجُودِ سُوءُ الظَّنِّ بِالمَعْبُودِ. (النويري، ٣: ٢٠٥).
٩- سُؤْدُدٌ بِلا جُودٍ كَمَلِكٍ بِلا جُنُودٍ. (الماوردي، أدب الدنيا، ١٦٩).
١٠- الجُودُ سُؤْدُدٌ. (الزجاجي، أخبار، ١٩٧) .Generosity is a virtue
١١- الجُودُ غَايَةُ الزُّهْدِ، وَالزُّهْدُ غَايَةُ الجُودِ. (الثعالبي، تمثيل، ٤٠٩؛ الماوردي، أدب الدنيا، ١٧٢؛ المرادي، الإشارة، ٢٣٨).
١٢- يَجُودُ بِالنَّفْسِ إِنْ ضَنَّ الجَوَادُ بِهَا * وَالجُودُ بِالنَّفْسِ أَقْصَى غَايَةِ الجُودِ. (العقد الثمين، ١٠٧ "عنترة"؛ إبن طيفور، بغداد، ١٧١ "الراوى: محمد بن الجهم البرمكى"؛ البيهقي، المحاسن، ٢٩٦؛ الطبري، ٨: ٦٦٥؛ مج- ٤٩؛ عقد، ١: ٣٣٩؛ قدامة بن جعفر، نقد النثر، ٧١؛ أبو هلال العسكري، أمثال، ١: ٨١، وديوان المعاني، ١: ١٠٤؛ مسلم إبن الوليد، شرح ديوان، ٣٦٦؛ أبو الفرج معافى، الجليس الصالح، ٢: ٤٥٠؛ الثعالبي، تمثيل، ٣٠٧؛ البيروني، الجماهير، ١١؛ أبو المعالي، كليله، ١٦٧؛ النويري، ٣: ٢١٤).

“He yields up his life, when even the [ordinary] generous person is tenacious of it; giving up one’s life is the highest point of generosity.” (Bosworth, *Ṭabarī* VIII, 665).

١٣- الجُودُ بِالمَجْهُودِ مُنْتَهَى الجُودِ. (الجاحظ، بيان، ٣: ١٧٤ "إبن المقفع"؛ عقد، ٣: ١٧٤).
١٤- كَمَا لُ الجُودِ بَذْلُ الموجُودِ.

“It is most generous to be generous with what one has.” (Haim 334).

١٥- لا جُودَ إلَّا موجود. (فرايتاج، ٣: ٨٠).
١٦- الجُودُ بِالنَّفْسِ أَقْصَى غَايَة. (أقوال الحكماء، ٣٣).
١٧- مَا فِي جُودِ إلَّا مِنْ مَوْجُود.

"There could be no generosity unless one had something." (Frayha, II, 604).

١٨- مَا لَكَ جُودٌ إلَّا مِنْ موجُود.

"You cannot be generous unless you have something with which to be generous." (Frayha, II, 616).

١٩- باشد كه بپاشد. "To give, one must have." (Haim 53).
٢٠- إنَّمَا يَصْطَنِعُ المَعرُو * ف فِي النَّاسِ ذَوُوهُ. (أبو العتاهية، ديوان، ٤٧٤).

"Only they who are possessors thereof do that which is good among men." (Lane 984).

٢٥٥- بَادِرُوا بِتَعْلِيمِ الأَطْفَالِ قَبْلَ ٱشْتِغَالِ البَالِ.

255– Embark upon teaching children before becoming too busy.

١- بَادِرُوا بِتَعْلِيمِ الأَطْفَالِ قَبْلَ تَرَاكُمِ الأَشْغَالِ. (الراغب، محاضرات، ١: ٤٧ "بتأديب"؛ فرايتاج، ٣: ٣٠).
٢- بادروا بتعليم الصبيان قبل اتّصال الأشغال وتفرُّق المال. (العامري، السعادة، ٣٨٣).

٢٥٦- بَقَاءُ نَعِيمِ الدُّنيَا وَالآخِرَةِ بِثَلَاثَةِ أَشْيَاءِ: شُكْرُ اللَّهِ عَلَى مَا أَعْطَى، وَالصَّبرُ عَلَى مَا أَبْلَى، وَالتَّقْوَى عَمَّا نَهَى.

256– The survival of the blessings of this and the next world depends on three things: Gratitude to God for what He gives, enduring what He tests the people with, and abstaining from what He interdicts.

٢٥٧- بِالعَقْلِ يُسْتَخْرَجُ غَوْرُ الحِكمَةِ؛ وَبِبَذلِ المَالِ يَكْمُلُ الشَّرَفُ وَيَسُودُ غَيْرُ السَّيِّدِ.

257– The inmost recesses of wisdom are extracted by reason, and by lavishing wealth nobility becomes perfect and an ordinary man becomes noble.

١- بالعقلِ تُستخرَجُ الحِكمةُ، وَبِالحِلمِ يُستخرجُ غورُ العَقلِ. (الجاحظ، بيان، ٤: ٩٤).
٢- المَالُ يُسَوِّدُ غَيْرَ السَّيِّدِ وَيُقَوِّي غَيْرَ الأَيِّدِ. (مج- ٤٥؛ أبو حاتم السجستاني، الوصايا، ١٢٢؛ البيهقي، المحاسن، ٣٠١؛ الكرخي، أمل، ٤٧؛ إبن حبان البستي، روضة، ٢٢٧؛ الراغب، محاضرات، ١: ٣١٢؛ الماوردي، تسهيل، ٢٠٥؛ تذكرة، ٨: ٨٨).

٣- رُبَّما سَوَّدَ المَالُ غَيْرَ السَّيِّدِ وَقَوَّى غَيْرَ الأَيِّدِ. (التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٢؛ الماوردي، الأمثال والحكم، ٥٥).

"Many a time wealth has made the undeserved a master and given strength to the weak." (Kassis 163).

٤- الفَقْرُ يُزْرِي بَأَقْوَامِ ذَوِي حَسَبٍ * وَقَدْ يُسَوِّدُ غَيْرَ السَّيِّدِ المَالُ. (عيون، ١: ٢٣٩؛ إبن قتيبة، المعاني الكبير، ١: ٤٩٧؛ حسان بن ثابت، ديوان، ١: ٣١٤؛ الوشاء، الموشى، ١٤٢؛ الكرخي، أمل، ٤٧؛ بهجة، ١: ١٩٦، ٢٠٣).
٥- يَسُودُ الرَّجُلُ بِأَرْبِعَةِ أَشْيَاءَ: بِالعَقْلِ، وَالأَدَبِ، وَالعِلْمِ، وَالمَالِ. (عقد، ٢: ٢٨٨).

A man becomes noble with four things: Intelligence, Culture, Learning, and Wealth.

٦- أَربعَةٌ يَسُودُ بِهَا العَبْدُ: العِلمُ، وَالأَدَبُ، وَالعِفَّةُ، وَالأَمَانَةُ. (الجاحظ، بيان، ٣: ٢١٧؛ السلمي، طبقات، ٥١ "سَرِيُّ بن المُغَلَّس السَّقَطِيُّ الصوفي"؛ أسامة، لباب، ٢٢٩؛ ياقوت، ٢٠؛ الإبشيهي، ٥٠، ٥١).
٧- أَربَعٌ يُسَوِّدْنَ العَبْدَ: الأَدَبُ، وَالصِّدقُ، وَالعِفَّةُ، وَالأَمَانَةُ. (عيون، ١: ٢٢٤؛ أقوال الحكماء، ٣٨؛ آبي، نثر، ٤: ١٧٥؛ أسامة، لباب، ٢٤٩؛ إبن الحداد، الجوهر النفيس، ١١٣، ١١٩؛ ياقوت المستعصمي، أسرار الحكماء، ١١١).
٨- أَربَعَةٌ تُسَوِّدْنَ العَبْدَ: الأَدَبُ، وَالصِّدقُ، وَأَدَاءُ الأَمَانَةِ، وَالمُرُوءَةُ. (أسامة، لباب، ٢٤٩).
٩- بدان که پادشاهی بچهار چیز توان داشتن: بخشش و راستی و آهستگی و وفاداری. (نجات نامه، ٤٥).
١٠- چهار چیز مر آزاده را زغم بخرد * تن درست و خوی نیك و نام نیك و خرد
هر آنکه ایزدش این هر چهار روزی کرد * سزد که شاد زید جاودان و غم نخورد. (دهخدا، ٢: ٦٧٢ "رودکی").
١١- بزرگی با خرد پاینده تر. (اندرز بهزاد فرخ ﴿ ١٧).

Honor accompanied by wisdom is more lasting.

١٢- نام پیرایی از خرد. (اندرز بهزاد فرخ ﴿ ١٨).

A good name depends on wisdom.

١٣- رادی از خرد. (اندرز بهزاد فرخ ﴿ ١٩). Generosity is from wisdom.
١٤- فریاد رسنده تر خرد. (اندرز بهزاد فرخ ﴿ ٢٠). Reason is more helpful.
١٥- قَدْ شَرُفَ الوَضِيعُ بِالمَالِ. (الثعالبي، تمثيل، ٣٩٢).

Verily the ignoble becomes noble with wealth.

١٦- المَالُ يَرفَعُ صَاحِبَه وَإِنْ كَانَ وَضِيعَ النَّسَبِ. (ش/ن- ١٩: ٢٢٨).

Wealth raises its possessor even if he were of low origin.

١٧- المَالُ يُكسِبُ أَهْلَهُ المَحَبَّةَ. (الثعالبي، تمثيل، ٣٩٢).

Wealth gains love for its possessor.

١٨- المَالُ يُكسِبُ الحَسَنَةَ. (ح- ١٥٩). Wealth gains virtue.
١٩- المَالُ يَسْتُرُ القَبِيحَ. (ح- ١٥٩). Wealth hides vice.
٢٠- "إنَّ المَحامِدَ بِالأموالِ تُكتَسبُ." (الوشاء، الموشى، ٤٤).
٢١- كَمْ سَوَّدَ المَالُ قَوْماً لا قَدِيمَ لَهُمْ * وَأَخْمَلَ الفَقرُ سَادَاتِ العَرَب. (الكرخي، أمل، ٤٧).

٢٢- أَرَى عَسْكَرًا فِيهِ عَجَائِبُ جُمَّةٌ * إِذَا ٱسْتُعْرِضَتْ بِالعَقْلِ ضَلَّ لَهَا العَقْلُ
أَرَى كُلَّ ذِي مَالٍ يَسُودُ بِمَالِهِ * وإِنْ كَانَ لا أَصْلٌ هُنَاكَ وَلا فَصْلُ
وَآخَرَ مَنْسُوباً إِلَى العَقْلِ خَامِلاً * وَأَنْوَكَ ذُو جَهْلٍ لَهُ الجَاهُ وَالنُّبْلُ
فَلا ذَا بِفَضْلِ الرَّأْيِ أَدْرَكَ بُلْغَهُ * وَلَمْ أَرَ هَذَا ضَرَّهُ النُّوك وَالجَهْلُ
وَمَا الفَضْلُ فِي هَذَا الزَّمَانِ لأَهْلِهِ * وَلَكِنَّ ذَا المَالِ الكَثِيرِ لَهُ الفَضْلُ
فَشَرِّفْ ذَوِي الأَمْوَالِ حَيْثُ لَقِيْتَهُمْ * فَقَوْلُهُمْ قَوْلٌ وَفِعلُهُمْ فِعْلُ. (إبن أبي الدنيا، إصلاح المال، ٣٧٦ -٣٧٧؛ عقد، ٣: ٣٠ "محمود الوراق"؛ بهجة، ١: ٢٠٣-٢٠٤).
٢٣- وَالمَالُ والإخوانُ والأَعْوانُ * عِندَ ذَوِي الأَمْوَالِ حَيْثُ كَانُوا. (أبو بكر الصولي أخبار الشعراء، ٤٩ "أبان اللاحقي، كليله ودمنه").
٢٤- أَرَى كُلَّ ذِي مَالٍ يُعَظَّمُ أَمْرُهُ * وَإِنْ كَانَ نَذْلاً خَامِلَ الذِّكرِ وَالْاسْمِ. (الأنباري، الزاهر، ١: ٢٠٤).
٢٥- أطلُبْ فِي الحَياةِ العِلمَ وَالمَالَ تَحُزِ الرِّئاسةَ عَلَى النَّاسِ لأَنَّهُمْ بَيْنَ خَاصٍّ وَعَامٍّ فَالخَاصَّةُ تُفَضِّلُكَ بِما تُحسِنُ وَالعَامَّةُ تُفضِّلُكَ بِمَا تَمْلك. (مب- ١٣٩؛ ح- ١٣٧ "أنوشوس"؛ التوحيدي، إمتاع، ٢: ٤٨-٤٩؛ الأمثال الحكمية، ١٤٣؛ أسامة، لباب، ٣٣٨؛ اص- ٨٢، ٨٥؛ العاملي، أسرار البلاغة، التونجي، دمشق ١٩٨٨، ٣٢؛ ياقوت المستعصمي، أسرار الحكماء، ١١٩-١٢٠؛ كوبرلي، ٥٤ ب).
٢٦- رَمَى الفقرُ بِالأَقْوَامِ حَتَّى كَأَنَّهُمْ * بِأَطرَافِ آفَاقِ البِلادِ نُجُوم. (إبن قتيبة، المعاني الكبير، ١: ٤٩٧).
٢٧- يقيمُ الرِّجَالُ الأَغْنِياءُ بأرضهم * وتَرمى النَّوى بِالمُقترين المَراميا. (إبن قتيبة، المعاني الكبير، ١: ٤٩٧).

٢٥٨- بِرُكُوبِ الأَهْوَالِ تُنَالُ الرَّغَائِبُ. (كل- ١٠١؛ عزام، ١٥٦؛ اليمني، مضاهاة، ٩٤).

258– Wishes are fulfilled by taking risks.

١- مَنْ لَمْ يَرْكَبِ الأَهْوَالَ لَمْ يَنَلِ الرَّغَائِبَ. (كل- ٣٦؛ سهل بن هارون، النمر والثعلب، ١٦؛ الكرخي، المنتهى، بستان، ١٧٥).
٢- دركُ الأَحْوَالِ فِي رُكُوبِ الأَهْوَالِ. (الراغب، محاضرات، ٢: ١٣٧).

One wins a fortune by taking risks.

٣- أَفْضَلُ مِنَ السُّؤَالِ رُكُوبُ الأَهْوَالِ. (البلاذري، أنساب، ٧(١): ٣٦٩ "أكثم"؛ كلماتُ مختارة، ٤٠).

Better to take risks than to beg people.

٤- رُكُوبِ الأَهْوَال وَلا ذِلِّ السُّؤَالِ. (كذا)

"To risk grave dangers is nobler than being humiliated by begging." (Frayha, I, 334).

٥- فإِنَّ الكَفَّ عِنْدَ حَيْرَةِ الضَّلالِ خَيْرٌ مِنْ رُكُوبِ الأَهْوَالِ. (ن- ٢٩٦؛ القضاعي، دستور، ٦٢ "علي").
٦- مَنْ لَمْ يَرْكَبِ الأَهْوَالَ لَمْ يَنَلِ الآمَالَ. (الميداني، ٣: ٣٦٨ "المولدون"؛ دهخدا، ٤: ١٧٤٩).

No gains without pains. (E)

٧- مَنْ لَمْ يَرْكَبِ المَصَاعِبَ لَمْ يَنَلِ الرَّغَائِبَ. (آبي، نثر، ٤: ٢٢٩؛ تذكرة، ١: ٢٨٨).
٨- لَمْ يَركَبِ العزّ مَنْ لَمْ يَركَبْ الأدب. (الزمخشري، ربيع، ٣: ٢٥٤).
٩- "طُلَّابُ العُلَى بِرُكُوبِ الغُرَرِ". (الماوردي، نصيحة، ٩٢؛ أبو حاتم السجستاني، المعمرون، ١٤ "أكثم"؛ الميداني، ٣٠٦:٢ "طِلَابُ العُلا بِرُكُوبِ الغَرَرِ").

The search for honor goes through risky ways.

١٠- قالت أم بزرجمهر: يا بنيَّ: ركوب الأهوال يأتي بالغنى وهو أوثقُ أسبابِ الفناء. (إبن طيفور، بلاغات النساء، ٢٠٨).

In a slightly different sense, the Quranic verse لَيْسَ لِلإِنْسَانِ إِلاَّ مَا سَعَىٰ "Man will have nothing but what he has obtained by his effort," is comparable with the English proverb: "Who never tries cannot win the prize" (Haim 359), and similar to:

١١- من لم يذق لم يعرف. (دهخدا، ٤: ١٧٤٨).

Whoso never tastes knows not the taste.

"Nothing venture, nothing gain." "Nothing venture, nothing have." (*CDP*, 200).

He deserves not sweet that will not taste of sour. (E) He that would have the fruit must climb the tree. (E) If you wish the fruit, you must learn to climb the tree. (E)

٢٥٩- بِأَهْلِ المَعرُوفِ مِنَ الرَّغبَةِ فِيهِ حَاجَةٌ أَكثَرُ مِمَّا بِأَهْلِ الرَّغْبَةِ إِلَيْهِمْ فِيهِ لِأَنَّ لَهُمْ أَجْرَهُ وَذِكرَهُ فَلا يَنبَغِي لَهُمْ أَنْ يَطلُبُوا مِنْ أَحَدٍ شُكْرَ مَا أَتَوْهُ إِلَى أَنْفُسِهِمِ.

259– Those who confer favors to others are in greater need of doing it than those who are interested in receiving it. This is because the rewards for conferring favors and the reputation for doing it belong

to them, hence they should not seek gratitude from anyone for the favor that they render to themselves.

١- قال: كُلُّ صَانِعٍ يَصنعُ إِلى نَفسِهِ، فَلا تَلتَمِسْ مِنْ غَيْرِكَ شُكرَ مَا أَتَيْتَهُ إِلَى نفسِكَ، وَوقيتَ بِهِ عِرَضكَ. (جا- ١٣٩).

٢٦٠- بِكْرُ الذُّنُوبِ الحِرْصُ وَالحَسَدُ.

260– The firstlings of crimes are cupidity and envy.

١- قال إبن المقفع: الحِرصُ وَالحَسَدُ بِكرا الذُّنُوبِ وَأَصْلُ المهالِكِ، أَمَّا الحَسدُ فَأهلك إبليس، وَأما الحرصُ فَأخرجَ آدم من الجَنَّةِ. (عيون، ٣: ١٩٢).
٢- رَأسُ الذُّنُوبِ الكَذِبُ. (صغ- ٤١؛ إبن حبان البستي، روضة، ٥٣).

Lying is the chief offense.

٣- رَأسُ المَآثمِ الكَذِبُ، وعمُودُهَا البُهتانُ. (إبن المعتز، البديع، ٦).
٤- الكَذِبُ مِفتاحُ كُلِّ كَبيرَةٍ. (النويري، ٣: ٣٦٠).

Lying is the key to all grave sins.

٢٦١- بَادِرِ الفُرْصَةَ قَبْلَ أَنْ تَكُونَ غُصَّةً.[5]

261– Take the opportunity before it becomes a pain. (cf. # 381).

١- إِنْتَهِزْ فُرْصَةً قَبْلَ أَنْ تَعُودَ غُصَّةً. (جا- ٢٠٦؛ الراغب، محاضرات، ١: ٢٧).
٢- رُبَّ فُرْصَةٍ تُؤَدِّي إِلَى غُصَّةٍ. (التوحيدي، إمتاع، ٢: ٦١؛ كلمات مختارة، ٢١؛ جا- ٢٠٦، ٢٠٧).
٣- رُبَّ حُجَّةٍ تَأتِي عَلَى مُهْجَةٍ! وَفُرْصَةٍ تُؤَدِّي إِلَى غُصَّةٍ. (جا- ٢٠٧؛ الصغاني، فرائد، ٢١؛ التوحيدي، إمتاع، ٢: ٦١؛ كلمات مختارة، ٢١؛ إبن عربي، محاضرة الأبرار، ٢: ٤٢٥ "إبن المقفع").
٤- كَمْ حُجَّةٍ تَأتِي عَلَى مُهْجَةٍ! (وراوينى، مرزبان نامه، ٢٥٦).
٥- كَمْ فُرصَةٍ ذَهَبَتْ فَعَادَتْ غُصَّةً * تشجى بِطُولِ تَلَهُّفٍ وَتَنَدُّمِ. (الحصري، زهر، ٢١٣ "إبن المعتز").

٦- إِضَاعَةُ الفُرْصَةِ غُصَّةٌ. (ن- ٣٨١ ؛ ١١٨؛ ش/ن- ١٨: ٢٨٣).

[5] ح- ١٣٨ "أنوشوس"؛ الوشاء، الموشى، ٢١٤؛ ن- ٣٠٥؛ مب- ٢٧٨؛ القضاعي، دستور، ٥٩ "علي"؛ بهجة، ١: ٤٥٤؛ الزمخشري، أمثال، ٢: ٤؛ فرايتاج، ٣: ٣٠.

Loss of opportunity is a lump in the throat.

٧- مَنِ ٱنْتَهَزَ الفُرْصَةَ أَمِنَ الغُصَّةَ. (آبي، نثر، ٤: ٢٢٢).
٨- الحَزْمُ اِنْتِهَازُ الفُرصَةِ. (جا- ٨ "أوشهنج"؛ ١٢؛ الغزالي، التبر المسبوك، ١٥١ "بزرجمهر"؛ الطرطوشي، سراج، ١٦٤).
٩- سئل بزرجمهر: ما الحزم؟ قال: إنتهاز الفرصة. (الحصري، زهر، ٥٨٧).

Buzurjmihr was asked: 'What is precaution?' He said: 'seizing the opportunity.'

١٠- وسُئِلَ النَّبِي مَا الحَزْمُ؟ قَالَ: الحَذَرُ. (الجاحظ، رسائل، ١: ١١٢).

The Prophet was asked: 'What is prudence?' He said: 'Discretion.'

١١- الأَنَاةُ مَحْمُودَةٌ إلّا عِندَ إمْكَانِ الفُرصَةِ. (البلاذري، أنساب، ٣: ١٥٩؛ الحصري، زهر، ٢١٣؛ آبي، نثر، ٣: ٧٨؛ الثعالبي، تمثيل، ١٣٨ "السفاح").
١٢- الفُرصَةُ سَريعةُ الفوتِ بَطيئةُ العودةِ. (ح- ١٣٥ "هرمس"؛ مع- ٩١؛ الحصري، زهر، ٧٧١ "إبن المعتز"؛ الثعالبي، أحاسن كلم، ٢٠؛ مب- ١٩).

Opportunity passes away quickly, but returns tardily.

١٣- من لم يَنْتَهِزِ الفُرصَةَ في وقتِ الإمكانِ لَحِقَهُ النَّدَمُ في وَقتِ الوُجودِ. (رسالة آداب، ٧٢).

٢٦٢- بَذْلُ المَوَدَّةِ أَجْزَلُ العَطِيَّةِ.

262– Granting friendship is the most plentiful present.

٢٦٣- بَاذِلُ نَفْسِهِ لَكَ فِي الرَّخَاءِ مُسْتَحِقٌّ لِلمُوَاسَاةِ فِي الشِّدَّةِ.

263– He who offers himself for you in ampleness of circumstances deserves consolation in dire times.

١- تَعَرَّفْ إلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ. (إبن الرجب الحنبلي، جامع العلوم، بيروت ١٩٨٧، ٢٠١-٢١٧؛ القضاعي، اللباب في شرح الشِّهاب، القاهرة ١٩٧٠، ١٣٤؛ إبن الأثير، النهاية، ٢: ٢١٢).

"Make yourself known to God by obedience in ampleness of circumstances, then He will acknowledge you in straits." (Lane 2014). [Or Render obedience to God, etc. and He will requite you.]

٢٦٤- بَيْضَةٌ مُعَجَّلَةٌ خَيْرٌ مِنْ نَاقَةٍ مُسْتَأْخِرَةٍ. (=﴾ ٦٦٠، ١١٩٢).

264– An instant small egg is better than a she-camel later.

١- بَيْضَةُ اليَوْمِ خَيْرٌ مِنْ دجَاجَةِ غَدا. (فرايتاج، ٣: ٤٦).

An egg today is better than a chicken tomorrow
A bird in the hand is worth two in the bush. (E)
A little thing in hand is worth more than a great thing in prospect. (E)

٢٦٥- بَلادَةُ الفَهْمِ مُبَاعَدَةُ العُلَمَاءِ. [٤٢]

265– Alienation of the wise is dullness of discernment.

٢٦٦- بَاعِدُوا مِنْ جَارِ السُّوءِ دَارَكُمْ وَمِنْ قَرِينِ السُّوءِ مَزَارَكُمْ. (أبو حاتم السجستاني، الوصايا، ١٢٢).

266– Separate your houses from offensive neighbors, your graves from offensive friends.

١- جَنِّبُوا مَوْتَاكُم فِي مَدَافِنِهم جار السوء، فإنَّ الجَارَ الصَّالِحَ يَنْفَعُ فِي الآخِرَةِ كَمَا يَنْفَعُ فِي الدُّنْيَا. (ش/ن- ٢٠: ٣٤٤).

٢٦٧- بِكَسْبِ الحَلالِ وَالنَّفَقَةِ عَلَى العِيَالِ تُعَدُّ فِي جُمْلَةِ الأَبْطَالِ. (=؛ ١١٧٥).

267– By earning a living legally and supporting the family you will be counted among the heroes.

٢٦٨- بِالوَعْدِ يَستَرِيحُ اللَّئِيمُ وَيَتعَبُ الكَرِيمُ.

268– By giving promises, the ignoble finds rest, the noble unrest.

١- الحُرُّ يتقاضى في الوَعدِ نَفسَهُ، وَاللَّئِيمُ يَغتنمُ حبسَهُ. (البلاذري، أنساب، ٧(١): ٣٧٠ "أكثم").

٢٦٩- بِالعِتَابِ يُفتَتَحُ التَّقَالِي، وَالعِتَابُ خَيْرٌ مِنَ الحِقدِ. (=؛ ١١٤٠).

269– By reprimand the detestation is surmounted, and reprimand is better than resentment.

١- العِتَابُ خَيْرٌ مِنْ مَكْتُومِ الحِقْدِ. (الميداني، ٢: ٣٦٩؛ الإبشيهي، ٢٠٥).

“The public rebuke is better than the secret grievance.” (Bagley 145).

٢- العِتَابُ مِفتَاحُ التَّقَالِي، وَالعِتَابُ قَرِينُ الحِقدِ. (بهجة، ١: ٧٢٤؛ تذكرة، ١: ٣١؛ ٥: ٣١ "خير من الحقد").
٣- رُبَّمَا كَانَ التَّقَالِي فِي كَثْرَةِ التَّلاقِي. (وطواط، غرر، ٣٦٢).

٢٧٠- بَشِّرْ مَالَ البَخِيلِ بِحَادِثٍ أَوْ وَارِثٍ.[6]

270– Give the tidings that a miser's wealth shall vanish, either by some calamity or by heirs.

١- ما زادَ فَوْقَ الزَّادِ خُلِّفَ ضَائِعًا * فِي حَادِثٍ أَوْ وَارِثٍ أَوْ عَارِ. (التُّجيبي، المختار من شعر بشار، ١٣٦).
٢- بَشِّرِ مَالَ البَخِيلِ يَمَّا بِحَادِثٍ يَمَّا بوَارِثٍ.

"Give a miser the good news that his wealth shall vanish, be it through some calamity or through some heir." (Frayha, I, 177).

٣- البَخِيلُ حَارِسُ نِعْمَتِهِ وَخَازِنُ وَرَثَتِهِ. (جا- ٢٠٧؛ الصغاني، فرائد، ١٢؛ التوحيدي، إمتاع، ٢: ٦١؛ كلمات مختارة، ٢١؛ ابن عربي، محاضرة الأبرار، ٢: ٣٤٣؛ الإبشيهي، ٥١؛ فرايتاج، ٣: ٢٧).

The avaricious is the custodian of his opulence and the treasurer of his inheritors.

٤- إنَّ لَكَ فِي مَالِكَ شَرِيكَيْنِ: الحَدَثَانُ، وَالوَارِثُ، فَإِنْ قَدرتَ أَلَّا تَكُونَ أَخَسَّ الشُّرَكَاءِ حَظًّا فَافْعَلْ. (أبو عبيد، أمثال، ١٦٤؛ عيون، ٣: ١٨٠؛ عقد، ١: ٢٦٥؛ الكرخي، المنتهى، بستان، ١٦٠؛ الراغب، محاضرات، ١: ٥٢٣؛ آبي، نثر، ٢: ٧٦؛ الماوردي، نصيحة، ٤١٨؛ إبن هذيل، عين الأدب، ١٧؛ الميداني، ٤: ٦٠؛ الزمخشري، ربيع، ٤: ١٤٣؛ وطواط، غرر، ٢٣٦؛ش/ن- ١٩: ٢٥١).
٥- المَالُ لِلحَارِثِ، أَوْ لِلحَادِثِ، أو لِلوَارِثِ، فَلا تَكُنْ أخس ثالث. (الزمخشري، ربيع، ٤: ١٤٣).

٢٧١- بِالمَكَارِهِ يَظهَرُ فَضْلُ العُقُولِ وَرُجْحَانُهَا. (مع- ٨٤؛ آبي، نثر، ٣: ١٥٠).

271– The superiority and preponderance of intellects emerge in calamities.

١- بِالمَكَارِهِ تَظهَرُ حِيَلُ العُقُولِ. (الثعالبي، أحاسن كلم، ١٧ "سابور بن هرمز").
٢- المَكَارِمُ لا تَكُونُ إلَّا بِالمَكَارِهِ، وَلَوْ كَانَتْ خَفِيفَةً لَتَنَاوَلَهَا السَّفَلَةُ بِالغَلَبَةِ. (الوشاء، الموشى، ٣٨).

[6] مع- ٨٢؛ أبو بكر الصولي، الأوراق، ٢٩٥؛ آبي، نثر، ٣: ١٤٩؛ جا- ١٠٦ "حديث"؛ الوطواط، صد كلمة ﴿ ١٠؛ الثعالبي، تمثيل، ٥٣-٥٤؛ ٤٤٠، وخاص الخاص، ١١، وبرد الأكباد، ١٠٦، وأحاسن كلم، ٢٧، ولطائف والظرائف، ٥٣، ٥٤؛ الثعالبي والمقدسي، ٥٣-٥٤؛ الماوردي، نصيحة، ٤١٨؛ الميداني، ١: ٢١١ "مال الشحيح"؛ الظهيرى، سندبادنامه، ٣٥؛ وطواط، لطائف، ٧١؛ زآن شود كار وارثى برواج * يا كند دست حادثى تاراج. جامى، هفت اورنگ، ٢٨٥؛ فنظمه أبو الحسن على بن محمد التهامى فقال: = ديوان، ٣١؛ ش/ن- ١٩: ٢٥١.

٣- وَلَوْ كَانَت المَكَارِمُ تُنالُ بِغَيرِ مَئونةٍ لَٱشْتَرَكَ فِيهَا السُّفَّلُ وَالأَحْرَارُ. (الحصري، زهر، ٩٧٥).

٢٧٢- بِالتَّعَبِ يُوطَئ فِرَاشُ الرَّاحَةِ.

272– The cushion of comfort is threaded upon by taking troubles.

١- لا تُدرِكُ الرَّاحَةُ إلَّا بِالتَّعَبِ. (عقد، ٣: ١٠٧).

Only by making great efforts one can win comfort.

٢- لا رَاحَةَ لِمَنْ تَعَجَّلَ الرَّاحَةَ. (العامري، نسك، ٤٩٥؛ جا- ٢٦٥ "سقراط").

No comfort to him who is in a hurry for it.
"There is no respite for him who seeks it in the form of laziness." (Alon 83).

٣- اِلْتِمَاسُ الرَّاحَةِ بِالرَّاحَةِ مُورِثٌ لِلنَّصَبِ. (العامري، نسك، ٤٩٩).
٤- فَإِنَّ ٱلتِمَاسَ الرَّاحَةَ بِالرَّاحَةِ يَذهَبُ بِالرَّاحَةِ ويُورِثُ النَّصَبَ. (مب- ٢٢٠ "أرسطو").
٥- حُبُّ الهُوَيْنَا يُكسِبُكَ النَّصَبَ. (الجاحظ، رسائل، ١: ٦٦؛ الراغب، محاضرات، ١-٢: ٤٩٢).

٢٧٣- بِالبَحْثِ وَالنَّظَرِ تُسْتَخْرَجُ دَفَائِنُ العُلُومِ.

273– The treasures of knowledge are mined by deliberation and study.

٢٧٤- بِٱخْتِلافِ القَوْلِ يُفْتَضَحُ الكَذُوبُ. فَعَوِّدْ لِسَانَكَ الصِّدْقَ وَٱصْبِرْ عَلَيْهِ. (أقوال الحكماء، ٢٢).

274– The liar is exposed by the disparity in what he says (or when his story is confronted with someone else's); so inure your tongue to tell the truth, and endure its consequences.

١- عَوِّدْ لِسَانَكَ قَوْلَ الخَيْرِ تَحْظَ بِهِ * إنَّ اللِّسَانَ لِمَا عَوَّدْتَ مُعتَادُ. (إبن حبان البستي، روضة، ٥١؛ أبو الفرج المعافى، الجليس الصالح، ١: ٥٨٤؛ بهجة، ١: ٨٧؛ أسامة، لباب، ٣٢٦).
٢- الكَذَّابُ يَفتَضِحُ بِذَاتِ فِيهِ. (إبن هندو، ٣٣٩ ؛ ١٥٤ "أرسطو").
٣- بِذَاتِ فَمِهِ يَفْتَضِحُ الكَذُوبُ. (الميداني، ١: ٢١٢ "المولدون").
٤- الرِّيَاءُ عَنْ قَليلٍ مَا يَفتَضِحُ صَاحِبَهُ. (إبن المقفع، التاج في سيرة أنوشروان، ١٠٧).

٢٧٥- بَادِرْ بِسَدِّ الفَتْقِ قَبْلَ تَفَاقُمِه وَلا تُخْلِقَنَّ عِرْضَكَ بِمُجَارَاةِ الجَاهِلِ.

275– Embark on stopping the fissure before its dangerous expansion; do not wear out your honor in keeping close to the ignorant.

١- دَوَاءُ الشَّقِّ حَوْصَهُ. (سهل بن هارون، النمر والثعلب، ٤٠؛ أبو هلال العسكري، أمثال، ١: ٣٦٣).

The remedy for the rent is to sew it up. (Similar to: Pay attention to a thing when it is small, for it can grow. Or: Evil starts small. Or: When ignored, the mischief grows).

٢٧٦- بَيْنَمَا الدُّنيَا قَدْ غَمَسَتْ قَوْماً فِي نَعِيمِهَا وَأَلْبَسَتْهُمْ أَحْسَنَ لِبَاسِهَا إذْ ٱنْقَلبَتْ بِهِم فَسَلَبَتْهُمْ مَا كَانُوا فِيهِ مِنْ حَلاوَةِ عَيْشِهَا وَذَهَبَتْ بِالَّذِي نَالُوا مِنهَا وَقَدْ نَزَعَتْ مِنهُمْ الصَّبْرُ.

276– No sooner has the world plunged some people into its bliss and put on them the best of its garments, that it turns over and strips them from all the sweetness of its joy and departs with what they had obtained from it, and sometimes patience is wrested from them (they cannot deal with the situation properly).

٢٧٧- بِئْسَ العَتَادُ وَذَخِيرَةُ المُضْطَرِّ قُرَنَاءُ السُّوءِ يُطِيفُونَ بالمَرءِ مَا سَعِدَ جَدُّهُ وَتَوَالَى عَلَيْهُمْ رِفْدُهُ وَنَطَقُوا عَنْ لِسَانِهِ فِي إقْبَالِهِ فَيَكُونُونَ عَلَى مَنَاكِبِهِ [٤٣] كَلاًّ وَعَلَى نِعْمَتِهِ ثِقْلاً فَإذَا شَمَّرَ الإقْبَالُ عَنْهُ ثَوْبَهُ وَٱسْتَرْجَعَتِ الأَيَّامُ عَوَارِيهَا عِندَهُ وَأَسْلَمَهُمْ إلَى مُجَازَاتِهِ إيَّاهُ دَهْرُهُ طَفَرُوا عَنهُ طَفْرَةَ الوَجِلِ وَخَانُوا عَهْدَهُ وَآثَرُوا بُعْدَهُ وَتَمَنَّوا فَقْدَهُ فَهُمْ كَالسَّيْفِ الكَلِيلِ يُتْعِبُ حَامِلَهُ بِثِقْلِهِ فَإذا احْتَاجَ إلَيْهِ نَبَأَ عَنِ الضَّرِيبَةِ.

277– Evil friends are bad ammunitions and poor supplies. They surround the person as long as he is in good luck and his presents reach them regularly. They speak with his tongue when he is in good fortune, and are a weight on his shoulders and a burden on his wealth. But when the fortune tucks up its garment from him, when the Time reclaims its defects upon him, and when his destiny turns over its punishment of him to them, they leap away from him the leaping of terrified people, violate their promises with him, encourage distance from him, and wish for his vanishing. They are like the heavy blunt sword that tires its bearer by its weight, and when he is in need of it, it shrinks from duty.

٢٧٨- بَارَزَ الحَاسِدُ رَبَّهُ مِنْ وُجُوهٍ أَحَدُهَا أَنَّهُ أَبْغَضَ كُلَّ نِعْمَةٍ أَظهَرَهَا عَلَى غَيْرِهِ، وَالثَّانِي سُخْطُهُ حَظَّهُ الَّذِي حَصَلَ لَهُ، وَالثَّالِثُ أَنَّهُ ضَادَّ قَضَاءَ اللّهِ عَزَّ وَجَلَّ، وَالرَّابِعُ أَنَّهُ خَذَلَ وَلِيَّهُ، وَالخَامِسُ أَعَانَ عَدُوَّهُ.

278– The envious challenges his Lord in many ways; first, he hates any benevolence He has shown to others; second, he depreciates his own share; third, he contradicts the great glorious God's divine degree; fourth, he forsakes his Patron; and fifth, he assists His enemy.

٢٧٩- بَادِرُوا بِالعَطِيَّةِ إِذَا أَوْجَدْتُمُوها (في الأصل: أَوْجَتْمُوها) نَشَاطَ القُلُوبِ، وَبِالمَعْرُوفِ جِدَّةَ الشُّكرِ وَحُسْنَ مَوْقِعِهِ مِمَّنْ أَتْحَفَ بِهِ. فَإِنَّ مَطْلَ مَا أَنْعَمْتَ بِهِ تَكدِيرٌ لَهُ، وَتَأْخِيرَ مَا وَعَدْتَ يُكسِبُكَ ذَمًّا وَذَلِكَ الخُسْرَانُ المُبِينُ. (=﴿ ٢١٢٤).

279– Hurry up with presents to gladden hearts, and with favors to keep the novelty of thankfulness and its aptness by him who gives thanks for it; for deferring a pledge is an affront to its recipient, and delaying a vow earns you blame, and this is a visible loss.

١- ﴿خَسِرَ الدُّنْيَا وَالآخِرَةَ ذَلِكَ هُوَ الخُسْرَانُ المُبِينُ.﴾ (قرآن، ٢٢: ١٢).
٢- وكان يقول (= أنوشروان): البُخلُ أَحْسَنُ مِنَ المَطْلِ، لِأَنَّ اليَأسَ يَقْطَعُ الأَمَلَ وَالطَّمَعَ، وَالمَطْلُ يكدرُ العَطَاءَ وَإِنْ جَلَّتْ مَنْفَعَتُهُ. (جا- ٥٨).
٣- إِيَّاكُم والمطل والتسويف وطول الأمل فإنَّهُ كان سبباً لهلاك الأمم. (المسعودي، مروج، ٣: ٣٨ "حديث").
٤- قال المرزباني: صالح بن جناح اللخميّ شاعر كوفيّ، رشيقُ القول في المواعظ والآداب، وهو قائل:
أَلَا إِنَّمَا الإِنْسَانُ غِمْدٌ لِقَلْبِهِ * وَلا خَيْرَ فِي غِمْدٍ إِذَا لَمْ يَكُنْ نَصْلُ
وَإِنْ تُجْمَعِ الآفَاتُ فَالبُخْلُ شَرُّهَا * وَشَرٌّ مِنَ البُخْلِ المَوَاعِيدُ وَالمَطْلُ
وَلا خَيْرَ فِي وَعْدٍ إِذَا كَانَ كَاذِباً * وَلا خَيْرَ فِي قَوْلٍ إِذَا لَمْ يَكُنْ فِعْلُ. (إبراهيم السامرائي، من الضائع من معجم الشعراء للمرزباني، بيروت ,١٩٢٨ ٧٧؛ ديوان الإمام علي، ٩٣؛ السمعاني، إملاء، ٤٢).

The last line: There is no good in a promise if it were false, and no good in speech if it were not followed by action.

٥- "لا خَيْرَ فِي غِمْدٍ إِذَا لَمْ يَكُنْ نَصل". (فرايتاج، ٣: ١٤٧).
٦- إِذَا لَمْ أُرِدْ تَعجِيلَ حَاجَةِ صَاحِبٍ * مَنَعْتُ وَبَعضُ المَنْعِ خَيْرٌ مِنَ المَطْلِ. (بشار، ديوان، العلوي، ١٩٠؛ التُّجيبي، المختار من شعر بشار، ١٣٧).
٧- الجودُ خيرٌ مِنَ البُخلِ، والمنعُ خيرٌ مِنَ المَطْلِ. (أبو هلال العسكري، صناعتين، ٤١١).

Generosity is better than avarice. A kind refusal is worth more than a far-off promise.

"It is better not to vow than to make a vow and not to fulfill it." (The Bible, Ecc. v. 5).

٢٨٠- بُعدُ الجَاهِلِ مِنْ أَنْ يَلتَحِمَ بِهِ الأَدَبُ كَبُعْدِ النَّارِ مِنِ الاَشْتِعَالِ المَاءِ.[7]

280– The possibility of education adhering to the ignorant is like the possibility of fire igniting water. (cf. # 881).

١- إذا تَمَّ العَقلُ التَحَمَ بِهِ الأَدَبُ كَالْتِحَامِ الطَّعَامِ بِالجَسَدِ الصَّحيحِ. (جا- ٢٦٨؛ التوحيدي، البصائر، ١: ٣٠٥).

When the intelligence is mature, education adheres to it like the adhesion of food to a sound body.

٢- آب و آتش جمع نمى شود. (دهخدا، ١: ١٤).
٣- نباشم زين سپس با تو هم راز * نباشد آب و آتش را بهم ساز. (دهخدا، ١: ١٤ "ويس و رامين").
٤- هل يجتمع الماءُ والنار؟ (الجرجاني، أسرار البلاغة، ١١٣).
٥- بهم دانا و نادان كى بود خوش * كجا دمساز باشد آب و آتش. (دهخدا، ٢: ٨٧٦ "ناصر خسرو").

٢٨١- بُخْلُ العَالِمِ بِعِلمِهِ لا يُخْلِيهِ مِنْ إِحْدَى ثَلَاثٍ: إِمَّا أَنْ يَمُوتَ [٤٤] فَلا يَنْتَفِعُ بِعِلْمِهِ وَإِمَّا أَنْ يَنْسَى فَيَذهَبُ مِنهُ وَهُوَ مَعَ ذَلِكَ خَامِلٌ لا يَنتَشِرُ ذِكرُهُ.

281– A learned man's stinginess with his learning does not spare him one of three things: either he dies without benefiting by his learning, or he forgets it, and in any case, he remains obscure, his name not being known.

١- من بخل بالحديث يبتلى بإحدى ثلاث: إما أن يموتَ فيذهب علمه، أو ينسى، أو يبتلى بالسلطان. (إبن حبان البستي، روضة، ٤٠).

٢٨٢- بَاعِدِ النَّمِيمَةَ فَإِنَّهَا لا تَدَعُ مَوَدَّةً إِلاَّ أَفْسَدَتْهَا وَلا عَدَاوَةً إِلاَّ جَدَّدَتْهَا وَلا جَمَاعَةً إِلاَّ فَرَّقَتْهَا وَلا ضَغِينَةً إِلاَّ أَوْقَدَتْهَا ثُمَّ لابُدَّ لِمَنْ عُرِفَ بِهَا وَنُسِبَتْ إِلَى مُقَارَفَتِهَا مِنْ أَنْ يُحتَرَسَ مِنْ مَعَرَّتِهِ وَإِنْ يُتَحَفَّظَ مِنْ مُجَالَسَتِهِ وَأَنْ لا يُوثَقَ بِنَاحِيَتِهِ. (=؛ ٨٧٧، ١٣٠٤، ١٤٣٣؛ الإبشيهي، ١١١ "المأمون").

[7] جا- ٢٦٦ "أفلاطون"؛ إبن هندو، ٣٣٩ ؛ ١٥٢ "أرسطو"؛ الزمخشري، ربيع، ١: ٦٤٥.

282– Dismiss slander, for it does not summon a friendship except that it ruins it, an enmity except that it renews it, a company except that it scatters it, or an ill-will except that it ignites it. Hence it is inevitable that the person who is known as a slanderer and is ascribed to its perpetration to be guarded against his offence, and to be kept away from his association, and not to be trusted in any way.

١- إيَّاكَ وَالنَّميمة، فإنها لا تترك مودة إلا أفسدتها، ولا ضغينة إلا أوقدتها. (إبن حبان البستي، روضة، ١٧٧).
٢- اگر بدگوی نزدیك تو آید * بران او را ز نزدیکت نشاید
ازو مشنو سخنهای خرافات * کزان آید ترا در آخر آفات. (ناصر خسرو، روشنایی نامه، ٥١٦).

٢٨٣- بِئْسَ الاْجتِمَاعُ إذْا اْجْتَمَعَ أَهْلُ نَوْعٍ مِنَ العِلْمِ فَتَذَاكَرُوا عِلمَهُمْ ذَلِكَ وَلَمْ يَكُنْ عَقْدُ كُلِّ وَاحِدٍ مِنْهُمْ أَنْ يَنْفَعَ وَيَنْتَفِعَ بِمَا أَسْمَعَ وَسَمِعَ وَاعْلَمْ أَنَّ تَذَاكُرَهُمْ ذَلِكَ مِرَاءٌ وَأَنَّ المِرَاءَ يَصدَعُ الحِلْمَ وَيَمنعُ العِلْمَ وَيُوْهِنُ الأَوْدَ وَيُورِثُ الحِقْدَ وَيُنشِئُ الشَّحْنَاءَ وَيُنْغِلُ القَلْبَ.

283– It would be a bad conference if the people of one kind of science gather together to discuss their science, but it is not each one's intention to be useful in what he says and to benefit by what he hears. Know that such a discussion is nothing but dispute, and dispute causes prudence to break, hinders science, weakens friendship, bequeaths malice, produces grudge, and harbors resentment.

١- الخُصُومَةُ تُورِثُ الحِقدَ. (أقوال الحكماء، ١٠٠).

٢٨٤- بَعضُ القَوْلِ أَغْمَضُ مِنْ بَعْضٍ وَإِنْ كَانَ المَعْنَى وَاحِداً، وَالكَلِمَةُ اللَّيِّنَةُ تُلِينُ مِنَ القُلُوبِ مَا هُوَ أَشَدُّ مِنَ الحَدِيدِ، وَالكَلِمَةُ الخَشِنَةُ تُخَشِّنُ مِنَ القُلُوبِ مَا هُوَ أَلْيَنُ مِنَ الحَرِيرِ، فَاْذْكُرِ الشَيْءَ بِأَحْسَنِ أَسْمَائِهِ وَأَجْمَلِ [٤٥] أَوصَافِهِ فَإِنَّ ذَلِكَ مِنَ المُرُوءَةِ، وَإِنَّمَا المَرْءُ بِمُرُوءَتِهِ وَمَا المُرُوءَةُ إلاَّ اْجْتِنَابُ الرَّجُلِ مَا يَشِينُهُ وَاْخْتِيَارُهُ مَا يَزِينُهُ، وَلا مُرُوءَةَ لِمَنْ لا أَدَبَ لَهُ، وَلا أَدَبَ لِمَنْ لا عَقْلَ لِهَ، وَلا عَقْلَ لمَنْ ظَنَّ أَنَّ فِي عَقْلِهِ مَا يُغْنِيهِ عَنْ غَيْرِهِ، وَشَتَّانِ بَيْنَ عَقلٍ وَافِرٍ مَعَهُ عُقُولٌ كَثِيرَةٌ وَافِرَةٌ وَبَيْنَ عَقلٍ وَافِرٍ لا زِيَادَةَ مَعَهُ.

284– Some speech is more abstruse than others though the conveyed meaning may be the same. Gentle words soften hearts harder than iron; harsh words harden hearts softer than silk. Hence refer to things with the best of their attributes and the more commendable of their

qualities, for this is from manliness. Indeed man is nothing but his manliness, and this is nothing but avoiding that which disgraces and adopting that which honors. He has no manliness who has no good manners; he has no good manners who has no reason, and he has no reason who thinks that his intelligence is sufficient for him. What a great difference between a profuse reason that has access to numerous other profuse reasons and a profuse reason that has no other!

١- الكَلامُ اللَّيِّنُ يُلِينُ القُلُوبَ الَّتِي هِيَ أَقْصَى مِنَ الصُّخُورِ وَالكَلامُ الخَشنُ يخشنُ القُلوبَ التِي هِيَ أَنْعَمُ مِنَ الحَرِيرِ. (الغزالي، التبر المسبوك، ١٤٦ "عمر بن معديكرب"؛ العاملي، المخلاة، ٦٩).

"Gentle words soften hearts harder than rocks, and rough words harden hearts softer than silk." (Bagley 146).

"A gentle answer turns away wrath, but a harsh word stirs up anger." (The Bible, Prov. xv. 1).

"Easy does it." (*CDP*, 77).

"Fair and softly goes far in a day." (*CDP*, 91).

٢- بنرمى گر سخن رانى هميران * كه از تيزى برنج آيد دل وجان
هم از نرمى بسى دل رام گردد * زتندى پختها بس خام گردد. (ناصر خسرو، روشنايى نامه، ٥١٥).

٣- حَادِثُوا هَذِهِ القُلُوبَ فَإِنَّهَا تَصْدَأُ كَمَا يَصْدَأُ الحَدِيدُ. (بهجة، ١: ١١٦؛ الحصري، زهر، ٢٤؛ الزمخشري، فائق، ١: ٢٦٨).

٤- إنَّ هَذِهِ القُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الحَدِيدُ. (الميداني، ٤: ٤٦؛ بهجة، ١: ١١٦ "حديث"؛ تذكرة، ١: ٤٧).

٥- الحسد بمنزلة صدأ الحديد الذي يأكل الحديد حتى يفنيه. (فقر الحكماء، ٢٠٩ "فيثاغور").

٦- لا أَدَبَ إلَّا بِعَقْلٍ وَلا عَقْلَ إلَّا بِأَدَبٍ. (بهجة، ١١٠؛ أسامة، لباب، ٢٣٢؛ وطواط، غرر، ٧٠ "إبن المقفع").

٧- ... فإنَّه لا أَدَبَ لِمَنْ لا مُرُوءَةَ لَهُ، وَلا مُرُوءَةَ لِمَنْ لا ظَرْفَ لَهُ، وَلا ظَرْفَ لِمَنْ لا أَدَبَ لَهُ. (الوشاء، الموشى، ١).

٨- الأَدبُ يحتاجُ معَهُ إِلَى المُروءَةِ، وَالمُروءةُ لا يحتاجُ مَعهَا إلى الأَدَبِ. (الوشاء، الموشى، ٣٧).

٩- الأَدَبُ لَقَاحُ العُقُولِ وَغِذَاؤُهَا. (الثعالبي، تمثيل، ١٥٩).

١٠- أَحْسَنُ الحِليَةِ الأَدَبُ، وَلا حَسَبَ لِمَنْ لا مُرُوءةَ لَهُ، وَلا مُرُوءةَ لِمَنْ لا أَدَبَ لَهُ. (أسامة، لباب، ٢٣٤).

١١- مَنْ لا أَدبَ لَهُ لا عَقلَ لَهُ. (عقد، ٢: ٤٢٤ "حديث").

١٢- مَنْ لا أَدَبَ لَهُ لا دِيْنَ لَهُ. (رسالة آداب، ٦٩).

١٣- مَنْ لا عَقْلَ لَهُ لا دِينَ لَهُ. (سنايى، حديقة، ٢٩٥).
١٤- مَنْ لا مُرُوءَةَ لَهُ لا دِينَ لَهُ وَمَنْ لا حَيَاءَ فِيهِ لا خَيْرَ فِيهِ. (الصغاني، فرائد، ٥٨).
١٥- لا مُرُوءَةَ لِمَنْ لا عَقْلَ لَهُ. (عقد، ٢: ٢٥٢).
١٦- لا دِينَ إِلَّا بِمُرُوءَةٍ. (عيون، ١: ٢٩٥؛ البلاذري، أنساب، ٧(١): ٣٤٤؛ عقد، ٢: ٢٩٢؛ إبن حبان البستي، روضة، ٢٣٠؛ السلفي، المنتقى، ١٣٣، ١٤٧؛ ش/ن- ١٨: ١٢٨).
١٧- لا دِينَ لِمَنْ لا مُرُوءَةَ لَهُ. (الصغاني، فرائد، ١٣٤؛ آبي، نثر، ٥: ١٩٩؛ بهجة، ١: ٦٤٤).

He who has no manliness has no religion (religious ethos).

١٨- لا دينَ لِمَنْ لا عَهْدَ لَهُ. (أحمد بن حنبل، المسند ﴿ ١٢٥٦٨؛ القضاعي، الشهاب، ٢٨؛ السلفي، المنتقى، ٤٨؛ الماوردي، نصيحة، ٢٥٣ النويري، ٣: ٣٦٨؛ دهخدا، ٣: ١٣٤٠ "علي").

No trust in him who is bereft of loyalty. (E)

١٩- لا دِينَ لِمَنْ لا أَمَانَةَ لَهُ. (عبد الرزاق، المصنف، ١١: ١٥٧).
٢٠- لا إيمَانَ لِمَنْ لا أَمَانَةَ لَهُ. (أحمد بن حنبل، المسند ﴿ ١٢٥٦٨؛ الراغب، محاضرات، ١: ٢٨٦؛ النويري، ٣: ٣٦٨).
٢١- لا إيمَانَ لِمَنْ لا صَبْرَ لَهُ. (قدامة بن جعفر، نقد النثر، ١١٣؛ سبط بن الجوزي، كنز الملوك، ٣٩).

No trust in him who is not constant.

٢٢- لا خَيْرَ فِي مَنْ لا عَقْلَ لَهُ. (الميداني، ٣: ٤٣٣ "أكثم").
٢٣- لا يَتِمُّ دِينُ أَحَدٍ حَتَّى يَتِمَّ عَقْلُهُ. (إبن حبان البستي، روضة، ١٦؛ إبن أبي الدنيا، العقل وفضله، ١٧).

No religion becomes perfect until the reason becomes perfect.

٢٤- حُمْقُ الرَّجُلِ يُفْسِدُ دِينَهُ، وَلا دِينَ لِمَنْ لا عَقْلَ لَهُ. (بهجة، ١: ٥٣٧).

Ignorance ruins religion, and he who has no intelligence has no religion.

٢٥- قِوَامُ المَرءِ عَقْلُهُ، وَلا دِينَ لِمَنْ لا عَقْلَ لَهُ. (إبن أبي الدنيا، العقل وفضله، ٣٣؛ عقد، ٢: ٢٤٩).
٢٦- مَا تَمَّ دِينُ عَبْدٍ قَطُّ حَتَّى يَتِمَّ عَقلُهُ. (إبن حبان البستي، روضة، ١٩؛ عيون، ١: ٢٨١).
٢٧- إِذَا تَمَّ عَقْلُ المَرْءِ عَمَّتْ أُمُورُهُ * وَعَمَّتْ أَمَانِيهِ وَتَمَّ بِنَاؤُهُ. (الماوردي، أدب الدنيا، ٤ "صالح بن عبد القدوس"؛ إبن حبان البستي، روضة، ١٩).
٢٨- إِذَا تَمَّ العَقْلُ نَقَصَ الكَلَامُ. (مع- ٧٣؛ ن- ٣٧١؛ الحصري، زهر، ٩٨٣؛ التوحيدي، إمتاع، ٢: ١٥٢؛ كلمات مختارة، ٢٥؛ آبي، نثر، ١: ٢٤٨ "علي"؛ الثعالبي، تمثيل، ٤٠٨؛

مب- ٣٢٥؛الماوردي، قوانين، ١٢٥-١٢٦، وأدب الدنيا، ٢٥٤؛ المرادي، الإشارة، ١٦٥؛ بهجة، ١: ٨٧، ٥٣٧؛ الميداني، ٤: ٥٥؛ الزمخشري، ربيع، ١: ٧٦٣؛ إبن هذيل، عين الأدب، ٣٩؛ أسامة، لباب، ٤٦٢؛ وطواط، صد كلمة ﴿ ٣٨؛ ش/ن- ١٨: ٢١٧؛ ياقوت، ١٥٢٤؛ العاملي، المخلاة، ٦٩؛ فرايتاج، ٣: ٥١؛ دهخدا، ١: ٩١).

The smarter you become, the fewer words you would say.
When the mind is mature, speech becomes less. (cf. Kassis 133).
A wise head makes a close mouth. A still tongue makes a wise head. (E)

٢٩- ضَعْفُ العَقْلِ أَمَانٌ مِنَ الغَمِّ. (آبي، نثر، ٤: ١٧٣).

A weak intelligence is safety from sorrow.

٣٠- اِسْتَرَاحَ مَنْ لا عَقْلَ لَهُ. (الجاحظ، الحيوان، ٣: ٤٩٠؛ ٥: ٥٩٦؛ المفضل، الفاخر، ٥١، ٥٢؛ الأنباري، الزاهر، ٢: ١٥٧؛ المرزباني، نور القبس، ١٥٣؛ أبو هلال العسكري، أمثال، ١: ١٢١؛ التوحيدي، البصائر، ٢: ١٠٦؛ آبي، نثر، ٦(٢): ٤٩٩ "أمثال العامة"؛ بهجة، ١: ٥٤٧؛ الواحدي، الوسيط، ٣٥-٣٦؛ الميداني، ٢: ٤٤؛ وطواط، لطائف، ١١٦؛ العبدري، تمثال الأمثال، ١٨٠؛ الإبشيهي، ٥٥؛ اليوسي، أمثال، ٣: ٦٣).

Children and fools have merry lives. (E)
"Fortune favors fools." (*CDP*, 105).

٣١- قالتِ العَرَبُ: إسْتَرَاحَ مَنْ لا عَقْلَ لَهُ. وَقالت الفرس: مَاتَ مَنْ لا عقلَ لَه. (بهجة، ١: ٥٤٧).

No brain no pain.

٣٢- كثيرٌ مَنْ لَهُ بَختٌ وَلا عَقلَ لَهُ. (السجستاني، صوان، ٢٠٠ "أوميروس").

Fools have the best luck. (E)

٣٣- پر خرد هميشه در آسايش، دش خرد هميشه برنج! (اندرز بهزاد فرخ ﴿ ٢).

The intelligent is always in peace, the ignorant is always in pain.

Andarz Poryaeotkeshan (*Pah. Texts* 40) has a similar sentence with six components: He who has no intelligence (*khirad*) is in pain, He who has no wife is in grief, He who has no children is without a name (is forgotten), He who has no wealth is unfortunate (*dusharuz*), He who has no family is weak, and the worst of all is he who has no spirit.

٣٤- دو كس اند از كنش خويش در آساني: گزيدار وبد خرد. گزيدار از خردى كه دارد، و بدخرد از خردى كه ندار! (اندرز بهزاد فرخ ﴿ ٣-٤).

Two people are content: the chooser, and the ignorant. The first is happy for the intelligent choices that he makes, and the second for the ignorance that is in him.

۳۵- دو کس اند در هنگام بدی به آسانی: یکی دلِ دانا که از دانایی وفرزانگی چیزی را به چیزی ندارد ورنجه نبود، یکی دژآگاه که از دژآگاهی چیزی را به چیزی ندارد ورنجه نبود. (اندرز اوشنر ﴿ ۲۰؛ عفیفی، ۳۵۳؛ یاسمی، ۱۷۲).

Two people are comfortable at the time of hardship: the wise, who because of his wisdom and prudence, treats it as insignificant and does not bother; the ignorant, who because of his ignorance does not take it seriously and is not troubled.

۳٦- برای مردمان خرد خوبست چه اگر پرگست خواسته بشود یا چهارپای بمیرد خرد بماند. (اندرز آذرباد مارسندان ﴿ ۱۰٤، ۱٥٤).
۳۷- مِنَ المُرُوءِةِ اَجتنابُكَ مَا يَشِينُكَ وَاَختيارُكَ مَا يَزِينُكَ. (ياقوت المستعصمي، أسرار الحكماء، ۱۲٥؛ التوحيدي، البصائر، ۱: ٤۸۸).
۳۸- ندارد دین اگر مردی سخی نیست * اگر باشد سخی او دوزخی نیست. (ناصر خسرو، روشنایی نامه، ٥۱٥).
۳۹- ما صلح دينٌ إلا بحياء، ولا حياءٌ إلا بعقل، وما صلح حياءٌ ولا دين ولا عقلٌ إلا بأدب. (ياقوت، ۱۸).

There is no religious ethos without discretion, and no discretion without prudence. Nor can there be discretion, prudence, and ethos without *adab*. (cf. G. Grunebaum, *Medieval Islam* 252).

۲۸٥- بَذْلُ الرَّجُلِ مَالَهُ وَعِلْمَهُ لِمَنْ هُوَ لَهُمَا مُسْتَحِقٌّ هُوَ الجُودُ.

285– Spending one’s wealth and knowledge on those who deserve them that is generosity.

۲۸٦- بِالعَدلِ يَصْلُحُ كُلُّ أَمْرٍ، وَالحِلْمُ يَقطَعُ كُلَّ شَرٍّ، وَالعَقلُ مَجْدُ مَنْ لا قَدِيمَ لَهُ، وَالعِلْمُ مَالٌ لا خَوْفَ عَلَيْهِ.

286– Everything becomes good with justice; forbearance severs all evil; wisdom is the nobility of him who has no noble ancestry, and knowledge is an asset not to fear for.

۱- بِالعَقلِ يَصْلُحُ كُلُّ أَمْرٍ، وَبالحِلْمِ يَقطَعُ كُلَّ شَرٍّ. العلمُ شَرَفٌ لا هَدْمَ لَهُ، وَالأَدَبُ مَالٌ لا خَوْفَ لَهُ. (الصغاني، فرائد، ۷).
۲- العِلْمُ شَرَفُ مَنْ لا قَدْرَ لَهُ، وَالأَدَبُ مَالٌ لا خَوْفَ عَلَيْهِ. (الماوردي، أدب الدنيا، ۲٥).

Knowledge is the honor of him who has no rank; education is an asset not to fear for.

۳- الحِكمَةُ شَرَفُ مَنْ لا قَدِيمَ لَهُ. (إبن هندو، ۳٥۳ ﴿ ۲٥۱ "أرسطو"؛ مب- ۱۹٥؛ اص- ۱۰۰، ۳۹۰).

Wisdom is the honor of him who has no famed family.

٤- الأَدَبُ مَالٌ وَٱسْتِعْمَالُهُ كَمَالٌ. (فرايتاج، ٣: ٩).

٢٨٧- بُنِيَ المُلْكُ عَلَى قَوَاعِدِ العَدْلِ وَدُعِمَ بِدَعَائِمِ العَقْلِ وَحُصِّنَ بِدَوَامِ الشُّكْرِ وَحُرِسَ بِأَعْمَالِ البِرِّ وَنُصِرَ بِٱعْتِمَادِ الحَقِّ وَخُذِلَ مُعَادِيهِ بِقَصْدِ الجَوْرِ، فَٱعْدِلْ فِيمَنْ وَلِيتَ وَٱشْكُرِ اللَّهَ عَلَى مَا أُوْلِيتَ، وَٱعْمَلِ البِرَّ تُوَفَّقْ، وَٱنْصُرْ أَهْلَ الحَقِّ تُنْصَرْ. (الصغاني، فرائد، ٤٥)

287– The kingship is based upon the foundations of justice, supported by the pillars of intelligence, fortified by continual gratitude, protected by acts of benevolence, assisted by trust in the law, and its foes intending injustice are forsaken. So treat justly those you are in charge of, show gratitude to God for what you have been charged with, be benevolent and you shall succeed, and render help to the righteous and you shall be helped.

١- عَمَلُ البِرِّ خَيْرُ صَاحِبٍ. (إبن المقفع، حكم ﴿ ١).

Righteousness is the best company.

٢- إنَّ الَّذِي تَعَوَّدَ عَمَلَ البِرِّ هَيِّنٌ عَلَيْهِ عَمَلُهُ. (كل- ١٧٣).

He who is accustomed to doing favors, his performance becomes light for him.

٣- البِرُّ حُسْنُ الخُلقِ. (أبو عبيد، غريب الحديث، ٣: ١٣٦؛ مسلم بن الحجاج، صحيح مسلم، ٤: ١٩٨٠ ﴿ ٢٥٥٣)؛ الترمذي، سنن ﴿ ٢٣٨٩؛ الحاكم النيشابوري، المستدرك، ٢: ١٤؛ القضاعي، الشهاب، ٤؛ السلفي، المنتقى، ٣١).

Virtue is a kind of disposition.

٤- البِرُّ يَزيدُ في الرِّزقِ. (الحاكم النيشابوري، المستدرك، ٣: ٤٨١).

Benevolence increases livelihood.

٥- واللَّهُ أَنْجَحُ مَا طَلَبْتَ بِهِ * وَالبِرُّ خَيْرُ حَقِيبَةِ الرَّحْلِ. (المبرد، أعجاز أبيات، ١٦٥؛ أبو هلال العسكري، أمثال، ٢: ٢٩٩، من قَوْلِ إمْرِؤ القَيس في ديوانه، ٢٣٨؛ العقد الثمين، ٨٧؛ الثعالبي، تمثيل، ٤٦؛ إبن رشيق، العمدة، ٤٨٣).

Piety is the best baggage to travel with.

٦- البِرُّ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ للشَّيْطان.

"Piety is a cause of approbation to the Lord; a cause of disapprobation to the devil." (Lane 1325).

٢٨٨- بَحْرٌ عَمِيقٌ الدُّنيَا وَقَدْ هَلَكَ فِيهَا عَالَمٌ كَثِيرٌ، فَٱجْعَلْ سَفِينَتَكَ [٤٦] فِيهَا الإِيمَانَ بِاللَّهِ، وَالأَعْمَالَ الصَّالِحَةَ بِضَاعَتَكَ الَّتِي تَحْمِلُ فِيهَا، وَالحِرْصَ عَلَيْهَا رِيحَكَ الَّتِي تُسَيِّرُهَا، وَالأَيَّامَ مَوْجَكَ الَّتِي تَكُونُ فِيهَا، وَالتَّوَكُّلَ عَلَى اللَّهِ صَارِيْهَا، وَكِتابَ اللَّهِ دَلِيلَهَا الَّذِي يَهدِيهَا، وَرَدَّ النَّفْسِ عَنِ الهَوَى حِبالَهَا الَّتِي تَرسيهَا، وَالمَوْتَ سَاحِلَهَا الَّذِي إِلَيْهِ مُنتَهَاهَا، وَالآخِرَةَ أَرضَ المَتْجَرِ الَّتِي يُبْتَغى الرِّبحُ فِيهَا وَاللَّهَ مَلِكَهَا الَّذِي عَلَيْهَا، وَٱجْعَلْ زَادَكَ تَقوَاهُ فَإِنْ نَجَوْتَ فَبِرَحْمَتِهِ وَإِنْ هَلَكْتَ فَبِذُنُوبِكَ. (وثيمة الغَنِي الفارسي، قصص الأنبياء، ١٨٤ "لقمان"؛ عقد، ٣: ١٧٣).

288– The present world is a deep ocean in which many people are already perished; so let the belief in God be your ship in it, the good works the commodity that you carry in it, the appetite for its pleasures the wind that moves it along, the passage of days the waves on which you sail, the reliance upon God its power source, the Book of God the guide that leads it, the repelling of the soul from passion the ropes that anchor it firmly, the death its shore to which it ends, the hereafter the land of trade where the gain is procured, God the Monarch who rules over it; and make your fear of Him your provision for the journey, then if you are rescued it is by His mercy, and if you are perished it is because of your sins. (See S. Brock, "The scribe reaches Harbor," (Variorum Reprints, *From Ephrem to Romans*, 1984, XVI), where he describes the topos of the world as a sea, the intellect as a pilot, etc. A longer version of the whole sentence is given by al-Tirmadhī:

١- مَثَلُ الدُّنيَا مَثَلُ بَحرٍ عَمِيقٍ كُلُّ مَنْ دَخَلَهُ غُرِقَ فِيهِ، لأَنَّهُ لا يَرَى سَاحِلَهُ ... (الترمذي، الأمثال، ١٧٩-١٨١).

٢- قال لقمان لٱبنه: يَا بُنَيَّ: الدُّنْيا بَحرٌ عَمِيقٌ قَدَ غَرِقَ فِيه أَنَاسٌ كَثِيرٌ، فَإِنِ ٱستَطَعْتَ أَنْ تَكُونَ سَفِينَتُكَ فِيهَا الإيمَانَ بِاللَّهِ، وَحَشوُهَا بِطَاعَةِ اللَّهِ عَزَّ وَجَلَّ، وَشِراعُهُا التَّوَكُّلَ عَلَى اللَّهِ لَعَلَّكَ تَبَحَّرُ. (إبن أبي الدنيا، التوكل، ٤٩).

٣- اين جهان را نگر به چشم خرد * نی بدان چشم کاندرو نگری

همچو دریاست وز نکوکاری * کشتیی ساز تا بدان گذری. (شعر من رودكى، ترجمه الى اللغة العربية أحمد بن المؤمل: تَصور الدنيا بِعَينِ الحِجى * لا بِالتي بها تنظر الدَّهْرُ بَحْرٌ فَٱتَّخِذْ زورَقاً * مِنْ عَمَلِ الخَيْرِ به تعبر. (محجوب، ١٢١).

٤- قال فيلسوف: المَوتُ سَاحِلُ الحَيَاةِ. (التوحيدي، البصائر، ١: ٢٠٢).

٥- چو دریاست گیتی تن او را کنار * برین ژرف دریاست جانرا گذار

به رفتن رهش نیست

زی جای خویش * مگر کشتی و توشه سازد ز پیش
تو کشتیش دین، و دهش توشه دان * ره راست باد و خرد بادبان٠٠(اسدی، گرشاسپ نامه، ١٢).

٢٨٩- بَيْتَاكَ غَائِبٌ وَشَاهِدٌ فَلا يُلهِيَنَّكَ بَيْتُكَ الشَّاهِدُ الَّذِي فِيهِ عُمْرُكَ القَلِيلُ عَنْ بَيْتِكَ الغَائِبِ الَّذِي فِيهِ عُمرُكَ الطَّوِيلُ.

289– Your residences are two: one absent, one present. Let not your present residence, in which you spend your short life, distract you from your absent residence, in which you will spend your long life.

٢٩٠- بَذْلُ النَّدَى فِي الشِّدَّةِ وَالرَّخَاءِ وَٱعْتِمَادُ الصَّبْرِ وَتَحَمُّلُ الأَذَى يُكْسِبُكَ الشَّرَفَ وَتَسْتَحِقُّ بِهِ ٱسْمَ الكَرَمِ.

290– Generous spending in hardship and in ease, trust on patience, and tolerating discomfort earn you honor, and so you deserve to be called The Munificent.

١- قال قيس بن عاصم: السُّؤْدُدُ هُوَ بَذْلُ النَّدَى، وَكَفُّ الأَذَى، وَنُصْرَةُ المَولَى، وَتَعْجِيلُ القرَى. (جا- ١٣٩؛ ثعلب، مجالس، ١: ٢٩).
٢- قيل لقيس بن عاصم: بِمَ سَوَّدَكَ قَوْمُكَ؟ قَالَ: بِكَفِّ الأَذَى وَبَذْلِ النَّدَى وَنَصْرِ المَوْلَى. (عقد، ٢: ٢٨٦؛ الجاحظ، بيان، ٢: ١١٤).
٣- الكرمُ بذلُ النَّدى وكفُّ الأَذَى. (كوبرلي، ٤٧ ب).
٤- قيل للأحنف: ما الجودُ؟ قال: بذلُ النَّدَى (أو القِرى) وَكَفُّ الأذى. (بهجة، ١: ٦٢٤).
٥- بِالإِنْعَام يَستَحِقُّ ٱسْمُ الكَرَمِ. (ح- ٥٤؛ كوبرلي، ١٥ أ؛ مب- ١٩٩؛ اص- ٩٧؛ ش- ١: ٢٠٢؛ العاملي، المخلاة، ١٥٩؛ لونتال، ٦٦).

With benefaction, one deserves to be called The Benefactor.

٦- بِالرِّفقِ وَالتَّوَدُّدِ تَسْتَحِقُّ [يُستحقُّ] ٱسْمُ الكَرَمِ. (مب- ١١٨ "سقراط"؛ الطرطوشي، سراج، ٥١؛ ش- ١: ١٦٠؛ الإبشيهي، ٥٣).

With gentleness and affection, you deserve to be called noble.

"The attribute of generosity befits you due to your kindness and friendliness." (Alon 74 n. 506).

٧- يُدرَكُ بِالرِّفقِ مَا لا يُدرَكُ بِالعُنْفِ، أَلا تَرَى أَنَّ المَاءَ عَلَى لِينِهِ يَقْطَعُ الحَجَرَ عَلَى شِدَّتِهِ؟ (عقد، ٢: ٣٦٠).

By gentleness objectives are achieved that cannot be achieved by harshness. Do you not see that water, despite its softness, breaks through the stone despite its hardness?

٨- يُعطِي عَلَى الرِّفقِ مَا يُعطِي عَلَى العُنْفِ.

“He gives on account of gentleness in the petitioner, what he will not give on account of ungentleness.” (Lane 2174).

٩- وَأَخْلاقُ ذِي الفَضْلِ مَعرُوفَةٌ * بِبَذلِ الجَمِيلِ وَكَفِّ الأَذَى. (أبو العتاهية، ديوان، ٢٠).

The characteristics of nobleman are well known: doing good and avoiding harm.

٢٩١- بِالعَجَلَةِ قَبْلَ الإمْكَانِ وَالتَّأَنِّي عِنْدَ الفُرُصَةِ تَسْتَحِقُّ أَنْ تُسَمَّى عَاجِزاً وَتَكُونَ عِندَ النَّاسِ مَذمُوماً.

291– By being in a hurry when the opportunity is not there, and being slow when it is there, one deserves to be called weak and be blamed by the people.

١- اعْلَمْ أَنَّ مِنْ أَعْظَمِ الخَطأِ العَجَلَةُ قَبلَ الإمْكَانِ وَالأَناةُ عِندَ الفُرصَةِ. (الراغب، محاضرات، ١: ٢٤؛ آبي، نثر، ١: ٣٦٧؛ الخطيب البغدادي، تأريخ بغداد، ١٢: ١٢٧؛ ياقوت المستعصمي، أسرار الحكماء، ٧١).
٢- الخُرقُ العجلةُ قبلَ الاستمكانِ. (كوبرلي، ٤٧ ب).
٣- الخُرْقُ المُعَالَجَةُ قَبْلَ الإمْكَانِ وَالأَنَاةُ بَعْدَ الفُرْصَةِ. (الميداني، ٤: ٥٤).

Haste or delay both are unwise.

٤- مِنَ الخُرْقِ المُعَاجَلَةُ قَبْلَ الإمْكَانِ وَالأَنَاةُ بَعْدَ الفُرْصَةِ. (ن- ٤٢٥ ؛ ٣٦٣؛ تذكرة، ١: ٣٧٨؛ ش/ن- ١٩: ٢٨١ "الخَرَق").

It is unwise to haste before the opportunity is there, and to delay when the opportunity is there.

٥- إهمالُ الفُرصَةِ حَتَّى تَفُوتَ عَجزٌ، وَالعَجَلَةُ قَبْلَ التَّمَكُّنِ خُرْقٌ. (ش/ن- ١٩: ٢٨١).
٦- التَّأَنِي فِي الأُمُورِ أَوَّلُ الحَزْمِ، وَالتَّسَرُّعُ إِلَى الخَطَأِ عَيْنُ الجَهْلِ. (الثعالبي، تمثيل، ٤٢٠).
٧- التَّأَنِّي فِيمَا لا تخافُ عَلَيْهِ الفَوتَ أَفْضَلُ مِنَ العَجَلَةِ إِلَى إِدْرَاكِ الأَمَلِ. (جا- ٩، ٦٧ "آذرباد"؛ الطرطوشي، سراج، ١٦٤-١٦٥؛ الإبشيهي، ٣٠٥).
٨- التَّأَنِّي فِيمَا لا تَخَافُ فَوتَهُ أَفْضَلُ مِنَ العَجَلَةِ. (العامري، نسك، ٤٩٦، والسعادة، ٣٢١ "جاويذان خرد").
٩- التَّأَنِّي أَفْضَلُ مِنَ العَجَلَةِ. (جا- ٩؛ آربري، ١٤٩).
١٠- بالتَّأَنِّي تَسْهُلُ المَطالِبُ. (مج- ٤٧ "بحسن الرأي"؛ كوبرلي، ٣٩ ب؛ مب- ١١٨ "سقراط"؛ الماوردي، أدب الدنيا، ٢٦٣؛ الطرطوشي، سراج، ٥٠؛ ش- ١: ٢٠٢ "أرسطو"، ١٦٠ "سقراط"؛ اص- ٩٧ "بالتألي"؛ الإبشيهي، ٥٣؛ إبن رضوان، الشهب اللامعة، ١٩٣؛ العاملي، المخلاة، ١٥٨).

“Deliberateness facilitates achieving one’s goals.” (Alon 74 n. 537).

١١- بالرِّفقِ تُنَالُ الحَاجَةُ، وَبِحُسنِ التَّأَنِّي تَسهُلُ المَطَالِبُ. (ش/ن- ٢٠: ٢٦٣).
١٢- بِحُسنِ التَّأني تُدرَكُ المَطَالِبُ، وبالنِّصفَةِ يكثرُ المتوَاصِلُون. (الطرطوشي، سراج، ١٧٢-١٧٣؛ الماوردي، أدب الدنيا، ٢٦٣).
١٣- بِاللَّهِ تُدْرَكُ المَطَالِبُ، وَإِلَيْهِ تَبْذُلُ الرَّغَائِبُ. (المرادي، الإشارة، ٤٨).
١٤- بِالتَّأَنِّي تُدْرَكُ المَطَالِبُ. (ح- ٥٣؛ كوبرلي، ١٥ أ؛ مب- ١٩٩؛ شلونتال، ٦٥).

By perseverance, wants are fulfilled.
Every thing comes to him, who waits. (E)

١٥- بِالتَّأَنِّي تُدرَكُ الفُرصُ. (الثعالبي، تمثيل، ٤٢٠).

“All things come to those who wait.” (*CDP*, 4).

١٦- بِالتَّأَنِّي يُدرَكُ الغَرَضُ. (الثعالبي، تمثيل، ٤٣ "من أمثال الفرس").

He who goes slowly goes surely.

١٧- بِالتَّأَنِّي تُدرَكُ الفَرْضُ وَالغَرَضُ. (فرايتاج، ٣: ٢٣).
١٨- عليكَ باللّينِ والرِّفقِ والحلمِ وَالتَّأنِّي. (كل- ٢٠٨).
١٩- مَنْ تَأَنَّى أَدْرَكَ مَا تَمَنَّى. (الميداني، ٣: ٣٦٢ "المولدون").

He who is patient shall get what he desires.

٢٠- عاجل دوبار كار مى كند."

He who makes haste does his work twice over.” (Haim 296).

٢١- دير آى ودرست آى.

“Come late, if you want, but be sure to come.” (Haim 224).
“Better late than never.” (*CDP*, 19). “Make haste slowly.” (*CDP*, 130).
“More haste, less speed.” (*CDP*, 130: “the original meaning of speed in this proverb is ‘quickness in the performance of some action or operation’.”)

٢٢- كَفَى بِالإِنْسَانِ سَعَادَةً أَنْ تَسْهُلَ عَلَيْهِ المَطَالِبُ فَيُدرِكُ مُرَادَهُ بِأَهْوَنِ سَعْيٍ وَأَقَلِّ عَنَاءٍ. (الماوردي، تسهيل، ٦٨).
٢٣- قَد يُدرِكُ المُبْطِئُ مِنْ حَظِّهِ * وَالرِّزقُ قَدْ يَسبِقُ جُهْدَ الحَرِيصِ. (عيون، ٣: ١٩١ "عدي بن زيد"؛ ديوان عدي بن زيد، ٧٠؛ عقد، ٢: ٣٦٠؛ الكرخي، أمل، ٦٦؛ أبو أحمد العسكري، المصون، ٦٩؛ الثعالبي، تمثيل، ٥٣، ٤٤٥؛ النويري، ٣: ٦٣).
٢٤- قَد يُدرِكُ العَاجِزُ مِنْ حَظِّهِ * والرِّزقُ قَدْ يَسبِقُ حِرْصَ الحَرِيصِ. (الكرخي، أمل، ٣٨).
٢٥- كارها بصبر بر آيد ومستعجل بسر در آيد. (سعدى، گلستان، ١٧٦، ٥٢٥؛ دهخدا، ١: ٦٨؛ ٣: ١١٨١).

“Affairs succeed (or Ends are attained) by patience, and the hastily person falls headlong.” (Haim 323).

٢٦- كارها نيكو شود اما بصبر.

“Affairs will turn well but by patience.” (Haim 323).

٢٧- التَّأَنِّي حِصْنٌ مَنِيعٌ، إِلَيْهِ يُتَوَافَى الرَّأْيُ، وَبِه يُسْتَمَاحُ النُّجْحُ، وَيُتَوَقَّعُ الظَّفَر بِكُلِّ مَطْلُوبٍ. (الزجاجي، أمالي، ٩٤ "بزرجمهر").
٢٨- أَيُّهَا الشَّدِيدُ! اِحْذَرِ الحِيلَةَ؛ أَيُّهَا العَجُول! خَفِ التَأَنِّي، أَيُّهَا المُحَارِب! لا تفكرْ فِي العَاقِبَةِ. (جا- ٦٧ "آذرباد"؛ العامري، السعادة، ٣٢١؛ الحصري، ذيل زهر، ٧٨ "خضر بن علي"؛ الماوردي، نصيحة، ٤٩٩؛ الأسد والغواص، ٨٢).
٢٩- مما وجد في دفاتر الأولين وكنوز الملوك المتقدمين: ثلاثة تبطل مع ثلاثة: الشدةُ مع الحيلة، والعجلة مع التأني، .والإسراف مع القصد. (الماوردي، نصيحة، ٤٩٨؛ العامري، السعادة، ٣٢١ "جاويذان"؛ الحصري، ذيل زهر، ٧٨؛ الطرطوشي، سراج، ١٦٥ "جاويذان"؛ إبن هذيل، عين الأدب، ٨٥)

٢٩٢- بِئْسَ القِلادَةُ قِلادَةُ الدَّيْنِ، وَالبَغْيُ [٤٧] سَائِقٌ إِلَى الحَيْنِ. (وطواط، صد كلمة ٤ ٧٣؛ الطرطوشي، سراج، ١٧٣).

292– Very bad is, as the necklace, the necklace of debt; and wrong leads to ruin.

٢٩٣- بِالعَفْوِ يَزْدَادُ العَزِيزُ عِزًّا وَبِالعُقُوبَةِ يَزْدَادُ الذَّلِيلُ ذُلاًّ.

293– The powerful increases his power by pardoning; the weak increases his weakness by punishment.

١- العَفوُ يُفسِدُ مِنَ اللَّئِيمِ بِقَدرِ مَا يُصلِحُ مِنَ الكَرِيمِ. (الجاحظ، الحيوان، ١: ١٦؛ إبن هندو، ٣١١ ٤ ٥؛ ش/ن- ٢٠: ٢٧٠؛ الزمخشري، ربيع، ١: ٧٣٣) الزمخشري، ربيع، ١: ٧٣٣).

Pardoning corrupts the ignoble as much as it amends the noble.

٢- العَفوُ يُفسِدُ مِنَ الخَسِيسِ بِمِقدَارِ مَا يُصلِحُ مِنَ الرَّفِيعِ. (إبن هندو، ٣١١ ٤ ٥؛ الأمثال الحكمية، ١٤٣ "أفلاطون").

“Pardon corrupts the base to the extent to which it reforms the noble.” (Gutas 139).

٢٩٤- بَرَكَةٌ وَاصِلٌ نَفعُهَا المُسَامَحَةُ، وَسَفَهٌ ضَارٌّ العَجَلَةُ. وَالأَيَاسُ مِمَّا فِي أَيْدِي النَّاسِ رَاحَةٌ.

294– Forgiveness is a blessing with definite benefit, haste is a harmful impudence, and the renunciation of that which belongs to others is comfort. (cf. # 493).

١- السَّمَاحُ رَبَاحٌ. (القضاعي، الشهاب، ٣؛ إبن الأثير، النهاية، ٢: ٣٩٨).

Gentleness benefits the gentleman.
"The acting in an easy, or a gentle manner, in affairs, is a means of gain, or profit, to the performer thereof" (Lane 1422).

٢- الرَّبَاحُ مَعَ السَّمَاحِ. (عيون، ١: ٢٥٠؛ أبو هلال العسكري، أمثال، ١: ٣٩٨؛ الميداني، ٢: ٤٧؛ الزمخشري، أمثال، ١: ٣٢٢؛ الإبشيهي، ٥٥؛ دهخدا، ١: ٨٦).

Liberality bequeaths praise and gains admiration.

٣- اليَأسُ أَوَّلُ سَبَبِ الرَّاحَةِ. (عيون، ٤: ١٣٦). أ

Despair is the first cause of comfort.

٢٩٥ بِمَوَدَّةِ أَلْفِ رَجُلٍ لا تَشْتَرِ عَدَاوَةَ رَجُلٍ وَاحِدٍ، عَلَى[8] وَعَلَيْكَ بِالرِّفْقِ وَالتُّؤَدَةِ، فَإِنَّكَ فِعْلِ مَا لَمْ تَفْعَلْ أَقْدَرُ مِنكَ عَلَى رَدِّ مَا فَعَلْتَ.[9]

295– Though enjoying the friendship of one thousand men, do not buy the enmity of a single one; be gentle and proceed deliberately; for you are more capable of doing what you have not done than undoing what you have done.

١- لا تشترين عداوة رجلٍ بمودةِ ألف رجل. (إبن حبان البستي، روضة، ٩٤؛ الراغب، محاضرات، ١: ٢٤٥؛ بهجة، ١: ٦٨٨؛ الزمخشري، ربيع، ٣: ٣٩).

Do not exchange the enmity of a single person with the friendship of one thousand.
One enemy can do more hurt than ten friends can do good.
One enemy is too many; a hundred friends too few.

٢- لا تَسْتَكْثِرْ أَنْ يَكُونَ لَكَ أَلْفُ صَدِيقٍ فَالأَلْفُ قَلِيلٌ، وَلا تَسْتَقِلَّ أَنْ يَكُونَ لَكَ عَدُوٌّ وَاحِدٌ فَالوَاحِدُ كَثِيرٌ. (الماوردي، قوانين١٥٤، وأدب الدنيا، ١٦٦ "سليمان"، ٣١٢ "لقمان"؛ الثعالبي، تمثيل، ١٥).

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[8] =﴿ ١٩١٥؛ آبي، نثر، ٥: ١٩١.

[9] عيون، ٢: ١٧٩؛ مج- ٦٠؛ الوشاء، الموشى، ١٠؛ آبي، نثر، ٧: ٦٥؛ بهجة، ١: ٣٤٧؛ أسامة، لباب، ١٨.

A single enemy is one too many.

٣- قال سليمان بن داود في الحكمة: لِيَكنْ أَصدُقَاؤُكَ كَثِيرًا وَصَاحِب سِرِّكَ وَاحِدًا مِنْ أَلْفٍ. (الجاحظ، رسائل، ١: ١٥١).

There is a man who equals a thousand men, and a man who is less than a man.

٤- قال داود لٱبنه سليمان (ع): يا بُنَيَّ، لا تَسْتَبْدِلَنَّ بأخٍ لَكَ قَدِيم أَخاً مُستَفَادًا مَا ٱستقَامَ لَكَ، وَلا تَسْتَقِلَّنَّ أَنْ يَكُونَ لَكَ عَدُوٌّ واحدٌ، ولا تَسْتَكْثِرَنَّ أَنْ يَكُونَ لَكَ أَلْفُ صَدِيقٍ. (عيون، ٣: ١؛ الراغب، محاضرات، ٢: ٢٣). ٥- تَكَثَّرْ مِنَ الإِخْوَانِ مَا ٱسْتَطَعْتَ إِنَّهُمْ * بُطُونٌ إِذَا ٱسْتَنْجَدْتَهُمْ وَظُهُور وَلَيْسَ كَثِيرًا أَلْفُ خِلٍّ وَصَاحِبٍ * وَإِنَّ عَدُوًّا وَاحِدًا لِكَثِيرُ. (الماوردي، أدب الدنيا، ١٦٦ "إبن الرومي"؛ الوشاء، الموشى، ١٩٠؛ إبن حبان البستي، روضة، ٩٤ "مهدي بن سابق"؛ التوحيدي، الصداقة، ١٢١؛ الراغب، في آداب، ٧٨، ومحاضرات، ٢: ٦ "محمود الوراق"؛ الطوسي، الأدب الوجيز، ٩٠).
٦- قال زينون لتِلميذ له: أَكْثِرْ مِنَ الإخوَانِ، فَإِنَّهُمْ شِفاءُ النُّفوسِ. (مب- ٤٣).

Zenon told one of his pupils: Win many friends, for they are a remedy for the souls. (cf. F. Rosenthal, "Nachrichten über Zenon," 57). A contrary viewpoint was expressed by Ibn Rūmī:

٧- عَدُوُّكَ مِن صديقك مُستَفادٌ * فلا تَستَكثِرَنَّ مِنَ الصِّحَابِ
فَإِنَّ الدَّاءَ أَكْثرُ مَا تَرَاهُ * يَحولُ مِنَ الطَّعَامِ أَوْ الشَّرَابِ. (إبن الرومي، ديوان، ١: ٢٣١؛ الخطابي، العزلة، ١٢٩؛ أبو هلال العسكري، أمثال، ١: ٣٧٧-٣٧٨؛ الراغب، في آداب، ٧٨، ومحاضرات، ٢: ٢٠؛ مسكويه، تهذيب، ١٦٠؛ الحصري، زهر، ٨٤٦؛ بهجة، ١: ٦٩٣).

From among your friends a foe might rise. Too many friends, therefore, avoid.
Most mischief which your path doth cross; Is brought about by food or wine. (Zurayk 144).

٨- باميد هزار دوست يكى را دشمن مكن. (نجات نامه، ٤٢).
٩- هزار دوست كم است، يك دشمن زياد. (= صد دوست كم است، يك دشمن بسيار است).

"A hundred friends are few; one enemy is too many." (Haim 287, 430).
The idea of one man being equal to a thousand is repeated in many ways. This is the old Persian expression *hazārmard*, the one hero whose power is said to be equal to, or more than that of a thousand men.

١٠- لَرَجُلٌ خَيْرٌ مِنْ أَلْفِ رَجُلٍ. (المفضل، الفاخر، ٢٦٣؛ الميداني، ٣: ٩٦).
١١- لَيْسَ شَيْءٌ خَيْرٌ مِنْ أَلْفِ مِثلِهِ إِلَّا الإنسانُ. (أبو الشيخ الإصبهاني، الأمثال، ١٠٣-١٠٥ "حديث")
١٢- جَلسَ أفلاطن يَوْماً وَتَلامِذَتُهُ حَوْلَهُ سِوَى أرسطوطاليس: فقال: لَوْ وَجَدْتُ مُسْتَمِعاً لَتكَلَّمْتُ. فَقِيلَ له: أَيُّهَا الحَكِيمُ حَولَكَ أَلفُ تِلمِيذٍ. قَال: أُرِيدُ وَاحِدًا كَأَلفٍ. (إبن هندو، ٣٣٢ ؛ ١١٩؛ + ١٢٠: أخذ الشاعر هذا المعنى فقال في خالد بن يزيد: يا عينُ فأبكى خالدًا ألفٌ ويُدعَى واحدا).
١٣- اِجعل لك أصدِقا كثيرين وأصحاب سرك من الأَلِفِ واحِد. (كذا؛ سعيد عبود، الطرفة الباهجة، ٦ ؛ ٩٧).

"I found one upright man among a thousand, but not one upright women among them all." (The Bible, Ecc. vii. 28).

١٤- وَلَمْ أَرَ أَمْثَالَ الرِّجَالِ تَفَاوَتَتْ * إِلَى الفَضْلِ حَتَّى عُدَّ أَلْفٌ بِوَاحِدِ. (البحتري، ديوان، ٦٢٥؛ الراغب، في آداب، ٨٠؛ مسكويه، تهذيب، ٣٤؛ الطوسي، أخلاق ناصرى، ١٠٧ "لَدَى المَجدِ حَتَّى").

I have not seen anything as great in difference in terms of merits as men to the extent that occasionally thousand of them are equal to one.

"I have known no such difference as that among men searching for glory, when a thousand may count as one." (Zurayk 34). A slightly different version of this appears in Barhebraeus (cf. P. Joose, *A Syriac Encyclopaedia* 201).

١٥- اِستَقِلَّ مِنَ الأَعْدَاءِ فَقَلِيلُهُمْ كَثِيرٌ، وَٱستكثِر مِنَ الأَصْدِقَاءِ فكثيرُهُمْ قَلِيل. (البلاذري، أنساب، ٧(١): ٣٧٦ "أكثم").

"It is better to heed a wise man's rebuke than to listen to the song of the fool." (The Bible, Ecc. vii. 5).

١٦- عليكَ بالرِّفقِ. (مسلم بن الحجاج، صحيح مسلم، ٤: ٢٠٠٤ ؛ ٢٥٩٤).

You should show kindness.

١٧- أَنَا عَلَى رَدِّ مَا لَمْ أَقُلْ أَقْدَرُ مِنِّي عَلَى رَدِّ مَا قُلتُ. (مب- ٢٩٩؛ إبن حبان البستي، روضة، ٤٥؛ الإبشيهي، ١٠٨).
١٨- عليك بالأناةِ، فإِنَّكَ على إيقاعِ مَا أَنتَ مُوقِعُه أقدرُ مِنكَ عَلَى ردِّ ما قد أوقعته. (الجاحظ، رسائل، ١: ٢٤٢).
١٩- قال الشعبي لعبد الملك: إنك على إيقاعِ ما لم توقع أقدرُ منك على رد ما أوقعت. (الراغب، محاضرات، ١: ٢٣٦).

٢٩٦- بِالصَّبرِ عَلَى المَكرُوهِ نِيلَتِ المَوَدَّةُ. (=} ١١٤٦).

296– Friendship is gained by enduring the unpleasant.

٢٩٧- بَلِيدٌ نَشَأَ مَعَ العُلَمَاءِ خَيْرٌ مِنْ ذَكِيٍّ نَشَأَ مَعَ السُّفَهَاءِ، وَعَلَى العَاقِلِ أَنْ لا يُخَادِنَ وَلا يُصَاحِبَ وَلا يُجَاوِرَ مِنَ النَّاسِ إِلَّا ذَا رَأْيٍ فَاضِلٍ وَدِينٍ فَإِنَّ الخِصَالَ الصَّالِحَةَ لا تَنمَى وَتَزْكُو إِلَّا بِالمُوَافِقِينَ وَالمُرِيدِينَ. (صغ- ٢٠-٢١؛ الماوردي، نصيحة، ٢٣٠؛ =} ٤٦١).

297– A dull person grown with the learned is better than a bright one grown with the stupid. An intelligent person should neither befriend, nor associate, nor to be in the immediate vicinity of people other than those who possess outstanding judgment and religion, for the good traits do not grow and increase except in the company of associates and followers.

١- زَعَمَ بَعْضُ الأَوَّلِينَ أَنَّ صُحْبَةَ بَلِيدٍ نَشَأَ مَعَ العُلَمَاءِ أَحَبُّ إِلَيْهِمْ مِنْ صُحْبَةِ لَبِيبٍ نَشَأَ مَعَ الجُهَّالِ. (صغ- ٢١؛ إبن حبان البستي، روضة، ٩٠؛ السجستاني، صوان، ٣٥٦ "أفلاطون"؛ جا- ٣٤٩ "العامري"؛ الزمخشري، ربيع، ١: ٤٦٤).
٢- مُجَاوَرَةُ العَالِمِ عَلَى المَزَابِلِ خَيْرٌ مِنْ مُجَاوَرَةِ الجَاهِلِ عَلَى الزَّرَابِي. (وثيمة الغَنِي الفارسي، قصص الأنبياء، ١٢٩؛ دامادى، ٣٣٢ "مع محادثة في مكان مجاورة").
٣- إِنَّكَ أَنْ تَنْقُلَ الحِجَارَةَ مَعَ الأَبْرَارِ خَيْرٌ مِنْ أَنْ تَأْكَلَ الخَبِيصَ مَعَ الفُجَّارِ. (إبن حبان البستي، روضة، ١٠٠؛ التوحيدي، صداقة، ٢٤٩ "مالك بن دينار").
٤- يَا بُنَيَّ: إِنَّهُ لأَفضلٍ للمرءِ أَنْ ينقل الحجارةَ مع رجلٍ حكيمٍ من أن يشرب خمرًا مع جاهل. (فريحة، أحيقار، ٧١).
٥- در تنورى خفته با عقل شريف * به كه با جاهل خسيس اندر خيام. (ناصر خسرو، ديوان، ٢٩٩؛ دامادى، ٣٣٢).
٦- بِالأَدَبِ تَنْمَى العُقُولُ وَتَزكُو. (صغ- ١٢).

"The quiet words of the wise are more to be heeded than the shouts of a ruler of fools" (The Bible, Ecc. ix. 17).

"Like an earring of gold or an ornament of fine gold is a wise man's rebuke to a listening ear" (The Bible, Prov. xxv. 12).

٧- نشين با اهل علم اى دوست مادام * كه از دانش بهى يابى سرانجام. (ناصر خسرو، روشنايى نامه، ٥١٥).
٨- بپر اى برادر از لئيمان * بنا كن خانه در كوى حكيمان
زنيكان نيك باشى وز خسان خس * زدونان دون شوىّ واز كسان كس
ازين بى دانشان بگسل حريفى * ظريفان را طلب كن گر ظريفى
بود با زيركان زندان گلستان * چو زندانست با نااهل بستان. (ناصر خسرو، روشنايى نامه، ٥٣٠-٥٣١).

٢٩٨- رُبَّ قَوْلٍ أَسَد مِنْ صَولٍ،[10] وَرُبَّ عَجَلَةٍ تُعْقِبُ رَيْثاً، وَرُبَّ نَفْسٍ تَقُول صُنِّي، وَكَلام يَقُولُ لِصَاحِبِهِ خَلِّ عَنِّي (=﴾ ٧٤٤) وَرُبَّ سَالِمٍ مِنْ أَمْرٍ جَرَّأَتْهُ سَلامَتُهُ عَلَى مِثلِهِ فَهَلَكَ فِيهِ.

298– Often a word is more piercing than a vehement assault, and many an act of haste occasions as its result slowness. Many a soul says: “Protect me!”, and many a word says to the speaker: “Let me go!” Often one who is saved from an event, his safety encourages him to do same again, and he perishes doing so.

١- الكَلِمَةُ القبيحةُ أَشَدُّ مِنَ النَّارِ وَأَقْطَعُ مِنَ السَّيْفِ. (الون ٨٨).

“A harmful remark is more consuming than fire and more killing than the sword.” (Halkin 85 n. 67). “A bad word is more consuming than fire and more cutting than a sword.” (Alon 72 n. 466).

٢- رب عجلة تعقبُ ريثا. (=﴾ ٧٤٨؛ أبو عبيد، أمثال، ٢٣٢؛ المفضل الضَّبِي، أمثال العرب، ١٣٨ "تَهَبُ"؛ أبو حاتم السجستاني، المعمرون، ١٦ "أكثم"؛ الجاحظ، كتمان السر، ٧٠، ورسائل، ١: ٢٤٢؛ عيون، ١: ١٠٨؛ ٣: ١٢١؛ البلاذري، أنساب، ٧(١): ٣٥٧؛ المبرد، الكامل، ١: ٢٠٥؛ المفضل، الفاخر، ٢٠٨، ٢٦٥؛ البيهقي، المحاسن، ٥٠٨؛ عقد، ١: ٩٩، ١١٣؛ ٣: ٧٨ "أكثم الحصري، زهر، ٢٠٥؛ بهجة، ٢: ١٩٢؛ البكري، فصل المقال، ٢٦٧؛ الميداني، ٢: ٣٦؛ الزمخشري، أمثال، ٢: ٩٧ إبن الفراء، وبزرجمهر"، ١١٤؛ إبن وهب، البرهان، ٢٢٠؛ القالي، الأمالي، ١: ١٥١؛ أبو هلال العسكري، أمثال، ١: ٣٩٢، ٤٠١؛ رسل الملوك، ٤١؛ اص- ٢٠٣ "تورث"؛ اليوسي، أمثال، ٣: ٤٣ "تهب").

٣- رُبَّ عَجَلَةٍ تَهَبُ (وَهَبَتْ) رَيْثاً. (الجاحظ، البخلاء، ١٨٨؛ الحصري، نور الطرف، ٢٣٨؛ لسان العرب، ٢: ١٥٧ "ريث"؛ ١٠: ٣٠٤ "فرق"؛ تاج العروس، ٥: ٢٧٠).

[10] أبو عبيد، أمثال، ٤١ "أكثم"؛ أبو حاتم السجستاني، المعمرون، ١٦ "أنفذُ"؛ المفضل، الفاخر، ٢٦٥؛ البيهقي، المعا سن، ٤٠٨؛ المحاسن والأضداد، ٢٤؛ عقد، ٢: ١٢؛ ٣: ٧٨ "أكثم وبزرجمهر"؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٦؛ الفارابي، ديوان الأدب، ٣: ٣٩٩؛ أبو هلال العسكري، أمثال، ١: ٣٨٧ "أشد"؛ ٢: ٨١؛ الراغب، محاضرات، ١: ٢٣٦؛ ن- ٤٣٢ ﴾ ٣٩٤؛ البكري ، فصل المقال، ٢٠؛ الميداني، ٢: ٢٩؛ الزمخشري، أمثال، ٢: ٩٨؛ أبو المعالي، كليله، ٢٠٩؛ تذكرة، ٧: ٦٢؛ إبن عربي، محاضرة الأبرار، ٢: ٢٩؛ ش/ن- ١٩: ٣٥٩؛ اليوسي، أمثال، ٣: ٤٣؛ فرايتاج، ١: ٥٢٥؛ زلهايم، الأمثال العربية، ٣٤.

"Many an act of haste causes (lit. gives) slowness" (Lane 1199). Said of a person who covets for more but at the end loses all.

Error is always in haste. (E) More haste, less speed. (E)

٤- رُبَّ رَيْثٍ يُعقِبُ فَوْتاً. (الميداني، ٢: ٥٠؛ الزمخشري، أمثال، ٢: ٩٤).
٥- في التَّأخِيرِ آفَاتٌ. (الميداني، ٢: ٥٠).
٦- رُبَّ مُسْتَعْجِلٍ لأَذِيَّةٍ وَمُسْتَقْبِلٍ لِمَنِيَّةٍ. (الميداني، ٢: ٨٠).

Often a case is delayed until it is too late.

"Many a saying is more severe than a leaping, or springing." (Lane 1749). "Often a word pierces like a sword." (*Maxims of ʿAli* 23). "Often have words pierced deeper than arrows." (*Maxims of ʿAli* 23). "The tongue has a sharper point than the lance." (*Maxims of ʿAli* 23). "How many men has the tongue undone!" (*Maxims of ʿAli* 23).

"Reckless words pierce like a sword, but the tongue of the wise brings healing." (The Bible, Prov. xii. 18).

٢٩٩- بُلُوغُ المَجْهُودِ مُسْتَقَلٌّ لِلوَدُودِ. (=﴿ ٥٠١، ٨٧٣، ١٤٠٣، ٢٥٤٣).

299– Attainment of the goal belittles it to the devoted.

٣٠٠- بِدَايَةُ التَّعَادِي [٤٨] التَّمَازُحُ، وَأَصْلُ المُزَاحِ الأَشَرُ وَعَاقِبَتُهُ العِبَرُ، وَخَيْرُ المُزَاحِ لا يُنَالُ وَشَرُّهُ لا يُقَالُ (=﴿ ٦٤٣) وَالمُزَاحُ مَسْلَبَةٌ لِلْبَهَاءِ مَقْطَعَةٌ لِلْصَّدَاقَةِ، وَهُوَ السِّبَابُ الأَصْغَرُ إلاَّ أَنَّ صَاحِبَهُ يَضْحَكُ. (العاملي، المخلاة، ٦٨).

300– Jesting with one another is the beginning of mutual enmity. The root of jesting is exuberance, and its result is a warning; no good can be achieved by jesting and the extent of its harm cannot be described. Jesting is detrimental to honor and a cutting edge to friendship; it is a small mutual reviling, except that the jester laughs.

١- خيرُ المُزاح لا يُنالُ، وشَرُّهُ لا يُقال. نَظَمَهُ السابوري في قصيدته:
شَرُّ مُزَاحِ المَرْءِ لا يُقَالُ* وَخَيْرُهُ يَا صَاحِ لا يُنَالُ. (الماوردي، أدب الدنيا، ٢٨٣؛ آبي نثر، ٤: ١٥٥؛ جا- ١٩٦؛ الزمخشري، ربيع، ٤: ١٦٩).
٢- خَيرُ المُزاحِ لا يُنال، وشرُّه لا يُسْتَقَالُ. (ش/ن- ٢٠: ١٠٠).
٣- المُزَاحُ مُقَدِّمَةُ الشَّرِّ. (قابوس نامه، ٧٧).

"Jesting is the forerunner of mischief." (Qābūs 67).

٤- التَّبَاغِي مُقَدِّمَةُ الشَّرِّ وَسَبَبُ البَوَارِ. (الجاحظ، رسائل، ١: ١١٠).
٥- المُزَاحُ فَحلٌ لا يُنْتِجُ إِلَّا الشَّرَّ. (آبي، نثر، ٤: ١٦٠؛ الراغب، محاضرات، ١: ٢٨١).
٦- وَمَا خَيْرُ خَيْرٍ لا يُنَالُ إِلَّا بِشَرٍّ وَيُسْرٍ لا يُنَالُ إِلَّا بِعُسْرٍ. (ن- ٣٠٤؛ القضاعي، دستور، ٢٤).

What is the goodness of a good that is obtained only with wickedness, and what is the goodness of a prosperity that is achieved only with hardship?

٧- المُزَاحُ مَسْلَبَةٌ لِلْبَهَاءِ مَقْطَعَةٌ لِلْصَّدَاقَةِ. (إبن أبي الدنيا، الصمت، ٢١٢ "الحسين بن عبد الرحمن"؛ تذكرة، ٢: ١٨٢).
٨- المُزَاحُ فِي غَيرِ طاعةِ اللهِ مَسلبةٌ للبهاء، مقطعةٌ للصداقة، يورث الضغن، ويَنْبُتُ الغِلَّ. (إبن حبان البستي، روضة، ٧٨).
٩- المزاحُ هُوَ السِّبَابُ الأَصْغَرُ إلَّا أَنَّ صَاحِبَهُ يَضْحَكُ. (الثعالبي، تمثيل، ٤٤٩).
١٠- "المِزَاحُ هُوَ السِّبَابُ الأَصْغَرُ." (الوشاء، الموشى، ١٤؛ قدامة بن جعفر، نقد النثر، ١١٩؛ أبو هلال العسكري، ديوان المعاني، ١: ١٥١).
١١- المِزَاحُ سِبَابُ النَّوْكَى. (أبو عبيد، أمثال، ٨٥؛ البلاذري، أنساب، ٧(١): ٦٤ "خالد بن صفوان"؛ إبن أبي الدنيا، الصمت، ٢١٢؛ الوشاء، الموشى، ١٤؛ أبو هلال العسكري، ديوان المعاني، ١: ١٥١؛ الراغب، محاضرات، ١: ٢٨١؛ الثعالبي، تمثيل، ٤٤٨؛ الميداني، ٣: ٢٨٦؛ الزمخشري، أمثال، ١: ٣٤٦؛ شرح أدب الكاتب، ٩٢؛ العبدري، تمثال الأمثال، ٣٦٧).

"Jesting is the mutual reviling of those that are foolish." (Lane 1284).

١٢- السِّبَابُ مِزَاحُ النَّوْكَى. (عيون، ١: ٣١٨؛ ش/ن- ٢٠: ٣٣٩).
١٣- المُزاحُ أَحَدُ السِّبَابَيْنِ. (أبو بكر الصولي، أدب الكتاب، ٧٤).

٣٠١- بَادِرْ إلَى أَفْعَالِ الإحْسَانِ وَالمُبَادَرَةُ بِهِ أَمَانٌ مِنَ الخُسْرَانِ.

301– Embark upon works of benevolence, for this protects against loss.

٣٠٢- بَعِيدٌ مُنصِفٌ خَيْرٌ مِنْ قَرِيبٍ جَائِرٍ، وَالأَخُ إذَا لَمْ يَكُنْ نَصِيحاً فَالغَرِيبُ أَحَقُّ مِنهُ.

302– Far and fair is better than near and unfair; a stranger is better than an insincere brother.

"Better a neighbor nearby than a brother far away." (The Bible, Prov. xxvii. 10).

٣٠٣- بُرُوقُ المَطَامِعِ صَارِعَةٌ وَبَزَغَاتُ الآمَالِ خَادِعَةٌ، فَلا تَغْتَرَّ بِهِمَا وَرَوِّ فِيهِمَا.

303– The lightnings of desires throw one to the ground, and the risings of hopes are deceiving. So do not be fooled by them, only quench your thirst in them.

١- أَكْثَرُ الآمَالِ ضَلالٌ. (النويري، ٧: ٣١٠).

“Most hopes are misleading.” (Rosenthal, *Sweeter than hope* 91 n. 441).

٢- "إنَّ المُنَى طُرُقُ الضَّلالِ". (الراغب، محاضرات، ١: ٤٥٥؛ لبيد، شرح ديوان، ٧٤).

“Wishes are misleading roads.” (Rosenthal, *Sweeter than hope* 91).

٣- كَثْرَةُ المُنَى ضَلالَةٌ. (إبن عربي، محاضرة الأبرار، ١: ٢٣٦).
٤- كَثْرَةُ المُنَى تُخلِقُ العَقلَ، وَتَطْرُدُ القَنَاعَةَ وَتُفسِدُ الحِسَّ. (حمزة الإصبهاني، الدرة، ٢: ٣٧٦؛ الراغب، محاضرات، ١: ٤٥٥؛ الميداني، ٣: ٢٢٤ "إبن المقفع").

“The large number of wishes wears out reason, drives away contentment, and corrupts sensibility.” (Rosenthal, *Sweeter than hope* 101 n. 525).

٥- كَثرَةُ الاَلتِفَاتِ سُخْفٌ، وَمُجَالَسَةُ الحَمْقَى تُورِثُ النُّوكَ، وَكَثْرَةُ المُنَى تخلقُ العَقلَ، وَتفسدُ الدِّينَ، وَتَنْفِي القَنَاعَةِ. (بهجة، ١: ١١٩).
٦- أَشرَفُ الغِنَى تَرْكُ المُنَى. (رسالة آداب، ٦٩؛ مج- ٤٦ "علي"؛ ن- ٣٩٧ ‌{ ٢١١؛ ٣٦٦ ‌{ ٣٤؛ القضاعي، دستور، ٢٣؛ جا- ١٩٨؛ إبن عقيل، فنون، ٧١٩؛ ش/ن- ١٨: ١٥١؛ ١٩: ٣١؛ أقوال الحكماء، ٥٣؛ الإبشيهي، ٥٣).
٧- از سقراط پرسيدند: توانگرى چيست؟ گفت: خويشتن نگاه داشتن از آرزوها. (نجات نامه، ٤٨).
٨- أَشْرَفُ المُنَى تَرْكُ الطَّمَعِ إِلَى النَّاسِ إذْ لا غِنَى لِذِي طَمَعٍ، وَتَارِكُ الطَّمَعِ يَجمَعُ بِهِ غَايَةَ الشَّرَفِ، وَطُوبَى لِمَنْ كَانَ شِعَارُ قَلبِهِ الوَرَعُ وَلَمْ يُعْمِ بَصَرَهُ الطَّمَعُ. (إبن حبان البستي، روضة، ١٤٢).
٩- لا يدركُ الغِنَى بالمُنى. (البلاذري، أنساب، ٣: ٨٤).

Man does not become rich by hoping.

١٠- ثَلاثٌ لا تُدرَكُ بِثَلاثٍ: الغِنَى بِالمُنَى، وَالشَّبَابُ بِالخِضَابِ، وَالصِّحَّةُ بِالأَدْوِيَةِ. (جا- ١٠).
١١- لا يدرك الشباب بالخضاب. (البلاذري، أنساب، ٣: ٨٣).
١٢- نَيْلُ المُنَى في الغِنَى. (فلايشر، نثر اللآلئ، ٨٣ ‌{ ٢٤١).

Wishes are fulfilled with wealth.

١٣- الغِنَى قِلَّةُ التَّمَنّي. (الميداني، ٤: ٥٩). Wealth is the lack of wishes.
He is not poor that has not much, but he that craves much.

١٤- حَاصلُ المُنَى الأَسَفُ. (جا- ١٨١). The result of wishes is sorrow.
١٥- حصادُ المُنَى الأَسَفُ، وَعَاقِبَتُهَا النَّدَامَةُ وَلَيْسَ لِذِي لُبِّ بِهَا مُسْتَمتعٌ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٦).
١٦- المُنَى والحُلُمُ أَخَوَانِ. (الجاحظ، الحيوان، ٥: ١٩١؛ عيون، ١: ٢٦١؛ الحصري، جمع الجواهر، ١٨٤؛الراغب، محاضرات، ١: ٤٥٥؛ آبي، نثر، ٤: ١٥٣؛ بهجة، ١: ١٢٢؛ الميداني، ١: ٣٨٢؛ العبدري، تمثال الأمثال، ٢٨٢).

“Wishes and dreams are brothers.” (Rosenthal, *Sweeter than hope* 100).

١٧- "إِنَّ المُنَى رُؤسُ أَمْوَالِ المَفَالِيسِ." (الجاحظ، الحيوان، ٥: ١٩١؛ عيون، ١: ٢٦١ "رأس"؛ الراغب، محاضرات، ١: ٤٥٥؛ الميداني، ١: ٣٨٢؛ ٣: ٢٢٤؛ العبدري، تمثال الأمثال، ٢٨٢؛ دهخدا، ١: ٢٠٧).
١٨- آرزو رأس مال مفلس دان. (دهخدا، ١: ٢٠٧).

Wish is the capital of the penniless.

٣٠٤- بِشْرُ الإِنْسَانِ يُطْفِئُ عَنْهُ نَارَ المُعَانَدَةِ، وَيَسُوقُهُ إِلَى طَرِيقِ المَحَبَّةِ وَإِنْ لَمْ يَنفَعْهُ فَمَا يَضُرُّهُ وَلا مَؤُونَةَ فِيهِ عَلَيْهِ. (=﴿ ٢٥٣).

304– Smiling extinguishes the flames of enmity and leads one on the path of goodwill. If it brings no benefit, it will do no harm, and it costs nothing.

In what could have been the *Vorlage*, five components appear: fire, poison, grief, longing, enmity; four have each an extinguisher, one does not. A few other elements of the same kind are dispersed in our text.

١- في كتاب كليلةٍ ودمنةٍ: لِكُلِّ حَرِيقٍ مُطفِئٌ: لِلنَّارِ المَاءُ، وَلِلسُّمِّ الدَّوَاءُ، وَلِلحُزْنِ الصَّبْرُ، وَلِلشَّوْقِ اليَأْسُ وَطُولُ الشُّقَّةِ، وَنَارُ العَدَاوَةِ لا تَخْمُدُ أَبَدًا. (الكرخي، المنتهى، ٨٦؛ كل-٢١٢؛ حمزة الإصبهاني، الدرة، ١: ١٥٦-١٥٧ "للعشق البَيْنُ"؛ أبو هلال العسكري، أمثال، ١: ٢١، ٣٨٨؛ اليمني، مضاهاة، ٧٣).
٢- لِكُلِّ حَرِيقٍ مُطفِئٌ: لِلنَّارِ المَاءُ، وَلِلسَّمِ الدَّوَاءُ، وَلِلحُزنِ الصَّبْرُ، وَلِلعِشْقِ الفُرْقَةُ، وَنَارُ الحِقْدِ لا تَخْبُو. (عيون، ٢: ٢٢).
٣- الحسدُ مِن أخلاقِ اللِّئَام، وتركُهُ مِن أفعالِ الكِرام، وَلِكُلِّ حَرِيقٍ مُطفِئٌ، وَنارُ الحسدِ لا تَطفَأ. (إبن حبان البستي، روضة، ١٣٤).
٤- البِشْرُ يُطْفِئُ نَارَ العَدَاوَةِ. (جا- ١٨٢؛ إبن حبان البستي، روضة، ٧٥ "المعاندة").
٥- أَطْفِ نَارَ العَدَاوَةِ بِمَاءِ البَشَاشَةِ. (الثعالبي، نثر النظم، ١٢٩).
٦- سَبَبُ المَوَدَّةِ وَالأُخُوَّةِ البَشَاشَةُ وَالبِشْرُ. (جا- ٦٨).

The cause of friendship and brotherliness is joyfulness and smile.

٧- حُسْنُ البِشْرِ ٱكْتِسَابُ الذِّكْرِ. (الراغب، محاضرات، ١: ٢٧٧).
٨- حُسْنُ البِشْرِ ٱكْتِسَابُ مَحْمَدَةٍ وَدَفْعُ ضَغِينَةٍ بِغَيْرِ مَؤُونَةٍ. (جا- ١٧٨).
٩- إِذَا أَحْبَبْتَ المَحْمَدَةَ مِنَ النَّاسِ بِلَا مَؤُونَةٍ، فَٱلْقَهُمْ بِبِشْرٍ حَسَنٍ. (الوشاء، الموشى، ٢٩).

٣٠٥- بَذلُ الجَاهِ فِي حَمِيدِ الأَغْرَاضِ وَالمُسَاعَدَةُ عَلَى نَجَاحِ الحَاجَاتِ مِنْ أَجَلِّ مَا بُذِلَ وَأَحْسَنِ مَا صُنِعَ لأَنَّهُ رُبَّمَا بُلِغَ بِهِمَا مَا لا يُبلَغُ بِبَذْلِ المَالِ. (=﴿ ٧٩٦، ٨٠٥، ٨٣٥).

305– Spending the influence of rank on praiseworthy aims, and providing aid to redress needs are among the more splendid spending and the more worthy undertakings, for sometimes man achieves with them what cannot be achieved with lavishing wealth.

٣٠٦- بِقدْرِ الهِمَّةِ يَكُونُ الهَمُّ، وَبِحَسْبِ السُّرُورِ يَكُونُ التَّنْغِيصُ.[11]

306– Worry is in proportion to ambition, Disturbance is commensurate to joy.

١- بِقَدرِ السُّرُورِ يَكُونُ التَّنْغِيصُ. (الميداني، ١: ٢١٢ "المولدون").

٣٠٧- بَانَ عِندَ العُقَلاءِ أَنَّ الحَرِيصَ أَسِيرُ مَهَانَةٍ [٤٩] لا يَنفَكُّ عَنهَا، فَٱعْتَمِدُوا القَنَاعَةَ، وَخُذُا والعَفوَ (=﴾ ٢٢٢٠) وَٱطْلُبُوا إِذَا طَلَبْتُم طَلَباً جَمِيلاً.

307– It has become evident to the wise that the covetous is a captive of humiliation from which he cannot detach himself; So have trust in contentment, take what is easily obtained, and seek, when you seek, in a commendable manner.

١- الحَرِيصُ أَيْسَرُ مَهَابَةٍ … (غير مفهوم) (رسالة آداب، ٧١).
٢- الحَرِيصُ أَسِيرُ مَهَانَةٍ لا يُفَكُّ أَسَرُهُ. (الماوردي، أدب الدنيا، ٢٠٦).
٣- ﴿خُذُوا العَفوَ.﴾ (قرآن، ٧: ١٩٩).

“Accept what is redundant.” or: “Hold to forgiveness.”

“Accept what is easily obtained from the dispositions of men.” (Lane 2094). “Take willingly, or accept, superfluous property, or such as is easily spared by others. (Lane 28).

٤- خذْ عَنْ فُلان العَفْوَ. (أبو عبيد، أمثال، ٢٣٧؛ الميداني، ١: ٤٣٩).

٥- قلم عفو بر گناهم كش. (سعدى، گلستان، ٨٧). (E) Forgive and forget.
٦- فَخُذْ مِنَ النَّاسِ العَفوَ. (مب- ١٩٧ "أرسطو"؛ القضاعي، دستور، ٦٠-٦١ "علي"؛ الحاكم النيسابوري، المستدرك، ١: ١٢٤؛ أبو داود السجستاني، سنن، ٤: ٢٥٠).
٧- فَخُذْ مِنْ أَخِيكَ العَفْوَ وَٱغفِرْ ذُنُوبَهُ * وَلا تَكُ فِي كُلِّ الأُمُورِ تُجَانِبُهْ. (بشار، ديوان، العلوي، ٤٤؛ التُّجيبي، المختار من شعر بشار، ٢٨٢).
٨- أَكرَمُ أَخْلاقِ الرِّجَالِ العَفْوُ. (القالي، الأمالي، ٢: ١٧٢ "أكثم").

Noblest trait of a person is forgiveness.

[11] مج- ٤٦؛ رسالة آداب، ٧٠؛ إبن هندو، ٣٦٢ ﴾ ٢٩٧ "سقراط".

٣٠٨- تَعَلَّمُوا العِلْمَ وَتَعَلَّمُوا لِلْعِلْمِ السَّكِينَةَ وَالحِلْمَ وَلا تَكُونُوا مِنْ جَبَابِرَةِ العُلَمَاءِ فَلا يَقُومُ عِلْمُكُم بِجَهْلِكُم.

308– Learn science, and learn equanimity and forbearance for science. Be not of the overbearing learned men, for so your learning would not stand up to your ignorance.

١- تَعَلَّمُوا العِلْمَ وَعَلِّمُوهُ. (البخاري، التأريخ الكبير، ٢(١): ٤٦٧).

Learn science and teach it.

٢- يَا طُلَّابَ العِلمِ، لا تَطلُبُوا العِلمَ بِسَفَاهَةٍ وَطَيْشٍ، اُطْلُبُوهُ بِسَكِينَةٍ وَوَقَارٍ وَتُؤَدَةٍ. (إبن حبان البستي، روضة، ٣٤).

٣٠٩- تَرْكُ إدِّعَاءِ العِلْمِ يَنْفِي عَنْكَ الحَسَدَ. (=۱٤٤٤).

309– Not to claim to be learned expels envy from you.

١- العِلْمُ مُرْشَدَةٌ وَتَرْكُ إدِّعَائِهِ يَنْفِي الحَسَدَ. (أبو حاتم السجستاني، المعمرون، ٢٣ "أكثم"؛ أبو هلال العسكري، أمثال، ١: ٤٠١).

٣١٠- تُذَمُّ بِالعِلْمِ خَيْرٌ مِنْ أَنْ تُذَمَّ بِالجَهْلِ.

310– To be criticized for knowledge is better than to be criticized for ignorance.

٣١١- تَجَنَّبِ اليَسِيرَ مِنَ الشَّرِّ فَإِنَّهُ كَبِيرٌ.

311– Avoid the little of the evil, for indeed it is much.

١- اليَسِيرُ يَجْنِي الكَثِيرَ. (أبو عبيد، أمثال، ١٥٢؛ البلاذري، أنساب، ٧(١): ٣٥٩ "أكثم"؛ أبو هلال العسكري، أمثال، ١: ٤٥٠؛ الميداني، ٣: ٥٤٣؛ الزمخشري، أمثال، ١: ٣٥٧).

This means: Forgive little evils lest they cause greater troubles. Also: Avoid insignificant affairs lest they become significant, as ʿAdī b. Zayd says:

٢- شَطَّ وَصْلُ الَّذِي تُرِيدِينَ مِنِّي * وَصَغِيرُ الأُمُورِ يَجْنِي الكَبِيرَ. (أبو هلال العسكري، أمثال، ١: ٤٥٠).

Or as another poet has it:

٣- فإنَّ النارَ بالزَّنْدَيْنِ تُذْكَى * وإنَّ الحربَ يَقدُمُهَا الكلامُ. (أبو هلال العسكري، أمثال، ١: ٤٥٠؛ الثعالبي، تمثيل، ٢٦٤).
٤- مَنْ وَعَظَهُ اليَسِيرُ ٱسْتَغنَى عَنِ الكَثِيرِ. (بهجة، ١٢: ١٩٤).
٥- لا تَغْضَبُوا مِنَ اليَسِيرِ فَإِنَّهُ يَجْنِى الكَثِيرَ. (أبو حاتم السجستاني، المعمرون، ١٤؛ المفضل، الفاخر، ٢٦٤ "أكثم"؛ الواحدي، الوسيط، ١٦٢؛ الميداني، ٣: ٢٤٦).
٦- رُبَّ يَسِيرٍ أَنْمَى مِنْ كَثِيرٍ. (ن- ٣٠٥).

Many a little thing grows more than the much.
'Poverty' is the collector of all faults.

٧- الشَّرُّ جَامِعُ مَسَاوِئِ العُيُوبِ. (ن- ٤٢٧ ﴿ ٣٧١؛ أقوال الحكماء، ٣١).
٨- الشَّرُّ بَدْؤُهُ صَغَارُهُ. (البلاذري، أنساب، ٧(١): ٣٥٩ "أكثم"؛ أبو عبيد، أمثال، ١٥٢؛ أبو حاتم السجستاني، المعمرون، ١٨ "أكثم"؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٥؛ أبو هلال العسكري، أمثال، ١: ٢٠٩، ٤٥٠ "يَبْدَؤُهُ"؛ الثعالبي، تمثيل، ٣٢٧؛ المرزوقي، شرح ديوان الحماسة، ٢٥٢؛ الميداني، ٢: ١٦٢؛ الزمخشري، أمثال، ١: ٣٢٦؛ تذكرة، ٧: ١٤٨ "تبدؤه").
٩- الشَّرُّ يَبْدَؤُهُ فِي الأَصْلِ أَصْغَرُهُ * وَلَيْسَ يَصْلَى بِحَرِّ الحَربِ جَانِيهَا. (أبو هلال العسكري، أمثال، ١: ٢٠٩، ٣٦٣، ٤٥٠؛ البحتري، الحماسة، ٢٠٧).

Every evil begins small. Evil is small at the beginning.

٣١٢- تَابِعُ الصَّبْرِ يَتْبَعُهُ النَّصْرُ. (الثعالبي، تمثيل، ٤١٥؛ =﴿ ١٢٠٤).

312– The follower of patience will be followed by victory.

١- اِسْتَشْعِرُوا الصَّبْرَ فَإِنَّهُ أَدْعَى إِلَى النَّصْرِ. (ن- ٢٧).

Make patience your motto, for it leads to victory.

٢- بشكيب ازيرا كه همى دست نيابد * بر آرزوى خويش مگر مرد شكيبا. (ناصر خسرو، ديوان، ٢).

٣- الصَّبْرُ يُفنِي كُلَّ شَيْءٍ. (ح- ٦٣ "سقراط"؛ أسامة، لباب، ٢٩٤).

Patience eliminates all harm.

٤- الصَّبْرُ مِفْتَاحُ الدَّرَكِ. (الماوردي، أدب الدنيا، ٢٦٣ "مكتوبا في قصر أردشير"؛ أقوال الحكماء، ٣٤ "الظفر"، ٥٣ "الضفر"). Patience is the key to victory.
٥- الصَّبْرُ مِفْتَاحُ الفَرَجِ. (الميداني، ٢: ٢٥٧ "المولدون"؛ سعيد عبود، الطرفة الباهجة، ١١٣ ﴿ ٢٥٤٢).

"Patience is the key to relief." (Frayha, II, 391).
Patience opens all doors. (E) A black hen, lays a white egg. (E)
"Everything comes to him who waits." (Haim 38).

٦- بِمِفتَاحِ عَزِيمةِ الصَّبرِ تُعالَجُ مَغَالِيقُ الأُمُورِ. (الماوردي، تسهيل، ١٥٧، وأدب ادنيا، ٢٦٤؛ إبن الأزرق، بدائع السلك، ١: ٥٤١).

٧- المَصَائِبُ مَفَاتِيحُ الأَجْرِ. (مع- ٨٨). Misfortunes are the keys to reward.

٨- الصَّبْرُ مِفتَاحُ مَا يُرَجَّى * وَكُلُّ خَيْرٍ بِهِ يَكُونُ
فَاْصْبِرْ وَإِنْ طَالَتِ اللِّيَالِي * فَرُبَّمَا طَاوعَ الحُزُونُ. (ديوان الإمام علي، ١١٧).

٩- ما بَعدِ الشِّدَّةِ إلا الرَّخَا. "After distress comes affluence." (Frayha, II, 588).

١٠- مَا بَعْدِ الصَّبْرِ إلَّا الفَرَجِ.

"After long waiting comes relief." (Frayha, II, 588).

١١- مَا بَعْدِ الضِّيقِ إلَّا الفَرَجِ.

"After distress comes joy." (Frayha, II, 589).

١٢- عِنْدَ القَنِطِ يَأتَى الفَرَجِ. (عقد، ٣: ٧٨ "أكثم وبزرجمهر").

١٣- در نا اميدى بسى اميد است.

"There is much hope in despair." (Haim 199).

١٤- وليكن شادى و غم هر دو روزيست * پى اندوه اميد دلفروزيست. (ناصر خسرو، روشنايى نامه، ٥٣٧).

١٥- جَعَلَ الصَّبْرَ مَطِيَّةَ نَجَاتِهِ. (ن- ٥٦).

He made patience the steed of his salvation.

١٦- الصَّبْرُ مَطيَّةٌ لا تَكْبُو، وَسَيْفٌ لا يَنْبُو. (قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٨؛ الحصري، زهر، ٤٣ "علي"؛ الثعالبي، تمثيل، ٣٠؛ الماوردي، أدب الدنيا، ٢٦٠؛ القشيري، الرسالة، ٨٥؛ إبن قيم الجوزية، عدة الصابرين، ٣٠؛ سبط بن الجوزي، كنز الملوك، ٣٩).

Endurance is a mount that never stumbles, and a sword that never rusts.

١٧- الصَّبْرُ مَطِيَّةٌ لا تَكْبُو، وَالقَنَاعَةُ سَيْفٌ لا يَنْبُو. (التوحيدي، البصائر، ١: ٤٥٠؛ ش/ن- ٢٠: ٢٥٦؛ إبن الأزرق، بدائع السلك، ١: ٥٤١).

Patience is a steed that never stumbles, and contentment is a sword that never rusts.

١٨- الصَّبْرُ مَطيَّةٌ لا تَكْبُو، وَإِنْ عَنُفَ عَلَيْهِ الزَّمَانُ. (أبو هلال العسكري، أمثال، ١: ٢٨٦؛ النويري، ٣: ٢٢٤).

١٩- الصَّبْرُ مَطِيَّةُ النَّصْرِ. (النويري، ٣: ٢٢٤). Patience is the steed of victory.

٢٠- الحَزْمُ مَطِيَّةُ النُّجْحِ. (جا- ١٣). Discretion is the steed of salvation.
٢١- الصَّبْرُ جَمِيلٌ. Patience is beautiful.

“Patience is a virtue.” (*CDP*, 211).
Patience is wise. Patience is next to wisdom.

٢٢- الصَّبْرُ مُعِينٌ كُلِّ عَمَلٍ. (مب- ١٠٠ "سقراط"؛ اص- ٧٧).

Patience is an aid in every undertaking.

٣١٣- تَعَهُّدُ النَّفْسِ بِالمُحَاسَبَةِ يُؤْمِنُ مِنْهَا المُدَاهَنَةَ.

313– Committing the soul to accountability renders it secure from flattery.

١- مَنْ تَعَاهَدَ نَفْسَهُ بِالمُحَاسَبَةِ أَمِنَ عَلَيْهَا المُدَاهَنَةَ. (الحصري، زهر، ٩٩١).

٣١٤- تطَوَّلْ وَلا تَتَطَاوَلْ وَتَوَاضَعْ فَإِنَّ تَوَاضُعَ الجَلِيلِ وَالغَنِيِّ رِفعَةٌ لَهُ.

314– Be exhaustive but not insolent, and be humble, for the humbleness of the venerable and wealthy is an upsurge for him.

١- عَظِّمْ نَفْسَكَ عَنِ التَّعَظُّمِ، وَتَطَوَّلْ وَلا تَتَطاوَلْ. (ياقوت المستعصمي، أسرار الحكماء، ١١٢).

٣١٥- تَعَلُّمُ العِلْمِ فِي الصِّغَرِ وَالعَمَلُ بِهِ فِي الكِبَرِ شَرَفٌ فِي الدُّنيَا وَنَفْعٌ فِي الآخِرَةِ. (=؛ ٣٨٣، ١٦١٦).

315– To learn as a child and to act upon that learning as an adult is an honor in this world and a benefit in the hereafter.

٣١٦- تَعْمَى المَرَاشِدُ عَلَى مَنِ ٱسْتَبَدَّ بِرَأْيِهِ وَلَمْ يُشَاوِرْ. (=؛ ١١٠، ٥٤٣، ٥٨١، ٨٧٤، ١٣٠٦).

316– The paths of salvation become obscure to him who proceeds independently and seeks no consultation.

١- إِذَا ٱسْتَبَدَّ المَلِكُ بِرَأْيِهِ عَمِيَتْ عَلَيْهِ المَرَاشِدُ. (جا- ٩؛ العامري، السعادة، ٤٢٢ "جاويذان"؛ النويري، ٦: ٧٠).
٢- مَنْ أُعْجِبَ بِرَأْيِهِ لَمْ يُشَاوِرْ، وَمَنْ لَمْ يُشَاوِرْ فَهُوَ الدَّهْرَ عَاثِرٌ. (رسالة آداب، ٧١).
٣- مَنْ أُعْجِبَ بِرَأْيِهِ لَمْ يُشَاوِرْ، وَمَنِ ٱسْتَبَدَّ بِرَأْيِهِ كَانَ مِنَ الصَّوَابِ بَعِيداً. (الماوردي، أدب الدنيا، ٢٧٣).
٤- مَنْ أُعْجِبَ بِرَأْيِهِ هَلَكَ، وَمَنْ لَمْ يُشَاوِرْ نَدِمَ. (فرايتاج، ٣: ١٢٠).

٥- المُشَاوِرُ فِي رَأيِهِ نَاظِرٌ مِنْ وَرَائِهِ. (الماوردي، أدب الدنيا، ٢٧٣ "عبد الحميد").
٦- المُشَاوَرَةُ رَاحَةٌ لَكَ وَتَعَبٌ عَلَى غَيْرِكَ. (الماوردي، أدب الدنيا، ٢٧٣؛ الثعالبي، تمثيل، ٤١٨؛ مع- ١١٥ "المشورة").
٧- مَا ٱسْتَغْنَى أَحَدٌ عَنِ المَشُورَةِ إِلَّا هَلَكَ. (آبي، نثر، ٤: ١٩٢).

Whoever thinks he does not need consultation is surely ruined.

٨- المُستَبِدُّ بِرَأيِهِ مَوقُوفٌ عَلَى مَدَاحِضِ الزَّلَلِ. (أبو هلال العسكري، أمثال، ٢: ٢٠٨ "أكثم"؛ التوحيدي، البصائر، ١: ١٨٢).
٩- مَا هَلَكَ ٱمْرُؤٌ عَنْ مَشُورَةٍ. (أبو عبيد، أمثال، ٢٢٨؛ إبن حبان البستي، روضة، ١٩٣؛ الراغب، محاضرات، ١: ٢٨؛ الميداني، ٣: ٢٩١؛ العاملي، المخلاة، ٦٩).
١٠- لَنْ يَهْلِكَ ٱمْرؤٌ بَعْدَ مَشُورَةٍ. (الجاحظ، بيان، ٢: ٢٠؛ البلاذري، أنساب، ٧(١): ٣٦٩ "أكثم"؛ مج- ٢٥"حديث"؛ أبو أحمد العسكري، المصون، ١٣٨؛ آبي، نثر، ١: ٢٥٥؛ القضاعي، الشهاب، ٣١؛ بهجة، ١: ٤٤٩؛ أسامة، لباب، ٣٣٤).

No one will perish after consultation.

٣١٧- تَرَوَّحْ إِلَى بَقَاءِ عِزِّكَ بِالوَحْدَةِ وَلا تَتَشَوَّقْ إِلَى مَنْ تَخْلَقُ عِنْدَهُ بِكَثْرَةِ المُؤَانَسَةِ.
(=﴾ ٧٣٨، ٢٤٠٩؛ جا- ١٩٥).

317– Breath new life into the continuation of your honor by staying alone, and do not yearn for someone you become boring to him by much cordiality.

This sentence is repeated two more times in the text with slight modifications (cf. # 738, 2409). The same is found also in the *Jāwīdān-khirad* (J. 195); the Persian version of *Jāwīdān* contains yet another variant. A comparison of these reveals the kinds of un-intentional changes that creep into literary texts such as this, mostly caused by the nature of the Arabic writing. The invitation to isolation here is limited to those who do not appreciate one's love for them, rather than a general preference for living alone.

٣١٨- تَرْكُ الصِّدقِ دَاعِيَةُ العَطَبِ. [٥٠] (=﴾ ٣٥٢).

318– Forsaking truthfulness is the cause of ruin.

٣١٩- تَأَلَّفُوا النِّعمَةَ بِحُسْنِ مُجَاوَرَتِهَا.

319– Tame the bounty with good neighborliness.

١- تَلَقَّوا النِّعمَةَ بحُسنِ مُجَاوَرَتِهَا، وَٱلتَمِسُوا الزِّيَادَةَ فِيهَا بِالشُّكْرِ. (الكرخي، المنتهى، ٢١٢؛ الثعالبي، المبهج، ١٣٠١، ٦٤؛ الزمخشري، ربيع، ١: ٧٤٠).

٢- إنَّ تَألُّفَ النِّعَمِ يُحسِنُ مُجَاوَرَتَهَا وَٱلْتِمَاسَ الزِّيَادَةِ مِنْهَا بِالشُّكرِ عَلَيْهَا. وَالشُّكرُ حَارِسُ النِّعَمِ مِنَ الزَّوَالِ مُجِيرٌ مِنَ الغِيَرِ فَٱجْعَل حُسْنَ سِيَاسَتِهَا أَمَامَ عَمَلِكَ وَٱرْتَبِطْهَا بِحُسْنِ المُوَاسَاةِ فِيهَا فَمَنْ لا يُوَاسِي فِي نِعْمَةٍ عَرَضَ لِلإِدْبَارِ إِقْبَالَهَا. (مج- ٦٢).
٣- مَنْ كَفَرَ النِّعْمَةَ مُنِعَ الزِّيَادَةَ. (آبي، نثر، ٤: ٢٢٥).
٤- مَنْ كَفَرَ نِعمَةَ المُفيدِ، ٱستوجَبَ حِرمَانَ المَزِيدِ. (الماوردي، أدب الدنيا، ١٩١).
٥- مَنْ كَفَرَ النِّعْمَةَ ٱسْتَوجَبَ السَّلْبَ وَحُرِمَ المَزيدَ. (إبن هندو، ٣٤١ ؛ ١٧٠ "أرسطو").
٦- نُبِّئْتُ عَمْرًا غَيْرَ شَاكِرِ نِعْمَتِي * وَالكُفْرُ مَخْبَثَةٌ لِنَفْسِ المُنْعِمِ. (العقد الثمين، ٢٩ "عنترة").
٧- ... لا تُوجِبُ الزِّيَادَةُ لَهُ إِلَّا الشُّكرَ... (Gutas 190–91).
٨- الشُّكرُ جُنَّةٌ مِنَ الزَّوالِ، وَأَمَنَةٌ مِنَ الٱنتِقَالِ. (ش/ن- ١٩: ٨٠).
٩- الشكرُ صِوانُ النِّعْمَةِ، وَمَادَّةُ الزِّيَادَةِ. (الثعالبي، تمثيل، ٤١٦).

٣٢٠- تَرْكُ المُكَافَأَةِ مِنَ التَّطفِيفِ.[1]

320– Failing to give a reward is niggardliness.

٣٢١- تَرْكُ الذَّنْبِ أَصْوَبُ مِنْ طَلَبِ العُذْرِ. (ن- ٣٩٢ ؛ ١٧٠ "أهونُ + التوبة").

321– Not to commit a sin is much better than to have to apologize for it.

١- تَركُ الذَّنبِ أَيْسَرُ مِنْ طَلَبِ التَّوبَةِ. (أبو عبيد، أمثال، ٦٤؛ الميداني، ١: ٢١٤؛ أقوال الحكماء، ٢٩؛ أبو نعيم، حلية، ٥: ١٦٧ "ترك الخطيئة"؛ ش/ن- ١٨: ٣٩٦؛ الإبشيهي، ٥٥).
٢- تركُ الذَّنْبِ أَيْسَرُ مِن ٱلْتِمَاسِ العُذرِ. (عقد: ٣: ٨٦).

It is better not to commit a sin than to ask forgiveness for one.

٣- تَركُ الذَّنبِ أَيْسَرُ مِنْ تَكَلُّفِ الٱعْتِذَارِ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٥؛ الواحدي، الوسيط، ٨٧؛ البكري، فصل المقال، ٦٩؛ الزمخشري، أمثال، ٢: ٢٤؛ تذكرة، ٧: ٧٢).
٤- تَركَ الذَّنبَ ولا طَلبَ المَغفِرَةَ.

“He left off sinning, but never asked forgiveness.” (Burckhardt 49). Burckhardt seems to have misunderstood the significance of this proverb. Better to read:

٥- تَركُ الذَّنبِ ولا طلبُ المَغفِرَةِ.

I let sin be, so that I do not have to apologize.

[1] إبن أبي الدنيا، مكارم الأخلاق، ٨٩ "وهب بن منبه"؛ الميداني، ١: ٢٦٦ "المولدون"؛ الزمخشري، ربيع، ٤: ٣٢٥.

٦- تَركُ الخَطيئةِ خَيْرٌ مِنْ مُعَالجةِ التَّوبَةِ. (الماوردي، أدب الدنيا، ١٨؛ ش/ن- ١٢: ١١٧ "عمر الخطاب").

٣٢٢- تَسْوِيفُ الإنْسَانِ بِالتَّوْبَةِ وَالعَمَلِ بِطَاعَةِ اللَّهِ وَبِتَعَلُّمِ العِلْمِ المُوصِلِ إِلَى الخَيْرِ تَغْرِيرٌ مِنهُ بِنَفسِهِ.

322– He who procrastinates in repentance, in acting in obedience to God, and in learning that which leads to goodness endangers himself.

٣٢٣- تَرْكُ الحَرَكَةِ غَفْلَةٌ. (الجاحظ، بيان، ١: ٢٧٢ "عمر بن خطاب" "عُقْلة"؛ عقد، ٢: ٤٧٤).

323– Forsaking the movement is negligence.

٣٢٤- تَرْكُ الغِلِّ خَيْرٌ مِن اتِّبَاعِهِ.

324– Abandoning rancor is better than following it.

٣٢٥- تَاجُ المُرُوءَة التَّوَاضُعُ. (الميداني، ١: ٢٦٧ "المولدون"؛ وطواط، لطائف، ٧٩).

325– Humility is the crown of good disposition.

This is used in the sense of: Cut your coat according to your clothes. (cf. Burckhardt 54).

٣٢٦- تَوْفِيرُ العِرْضِ المُوَادَعَةُ.

326– Gentle-heartedness increases honor.

٣٢٧- تَثَبَّتْ تَسْلَمْ، وَٱعْجَلْ تَنْدَمْ.

327– Be cautious and you will be safe; be hasty and you will regret.

٣٢٨- تَعَهَّدْ نَفسَكَ بِالحَذَرِ فِي وَقتِ الأُنْسِ مَعَ المُؤَالِفِينَ لِئَلَّا تَخرُجَ مِنْ حُدُودِ مَا يَجمُلُ وَتَجُورَ القَدَرَ فِي التَّبَذُّلِ فَتُحمَلَ عَلَى أَكْثَرِ مَا ظَهَرَ مِنكَ ثُمَّ تَصِيرُ مَنْبُوذاً. (=٢٣٧٣).

328– Take it upon yourself to be cautious in times of cordiality with affiliates, lest you breach the bounds of propriety and overstep the limits of banality and be charged with more than what you actually did; so you will be discarded.

٣٢٩- تَرَبَّصْ بِعَدُوِّكَ دَوَائِرَ الدَّهْرِ وَلا تُظهِرَنَّ لَهُ سِرَّكَ فِيهِ.

329– Wait for your enemy to meet with disaster; do not disclose to him your secrets about him.

٣٣٠- تَمهَّلْ فِي عُمْرِكَ بِالتَّفَكُّرِ فِيمَا تُزَاوِدُ وَمَعْرِفَةِ مَا تَأْتِي وَتَذَرُ تَحْمَدْ عَاقِبَةَ ذلِكَ.

330– Proceed slowly in your life by reflecting on what you want to gain, and by being cognizant of what you do or do not, so you make the end of these good.

٣٣١- تَمَتَّع أَيُّهَا الهَائِمُ بِمَا جَمَعْتَ قَبْلَ الاَنْزِعَاجِ عَنهُ فَمَا أَقْرَبَ مَا تَنتَظِرُ وَأَقَلَّ المُكْثِ فِيمَا يَزُولُ.

331– O you who fear death, enjoy the time you have before being removed from it by death. How near is what you are concerned about, and how short is the sojourn in what will vanish!

٣٣٢- تَرْكُكَ اَبْتِغَاءَ الزِّيَادَةِ نَقْصٌ فِيمَا عَلِمْتَ وَإِنَّمَا يَحْمِلُ المُقَصِّرَ عَلَى [٥١] تَرْكِ اَبْتِغَاءِ الزِّيَادَةِ فِي عِلْمِهِ قِلَّةُ اَنْتِفَاعِهِ بِمَا عَلِمَ مِنهُ وَلَوِ اَسْتَعْلَمَ مَا عَلِمَ رَغِبَ فِيمَا لَمْ يَعلَمْ وَمِنْ كَمَالِ الفَضِيلَةِ أَنْ تَطْلُبَ إِلَى مَا عَلِمْتَ زِيَادَةَ مَا لَمْ تَعْلَمْ. (=﴿ ٣٥٤).

332– Forsaking the desire for more knowledge is a defect in your learning. In fact that which induces the nonchalant to forsake the desire for more is his lack of receiving benefit by what he has learned, and if he had put to work what he had learnt, he would crave for what he has not learnt. Perfect merit is when you try to add to what you have already learnt, that which you have not.

١- إنَّما يَحْمِلُ المَرءَ عَلَى تَرْكِ اَبتِغَاءِ مَا لَمْ يَعلَمْ قِلَّةُ اَنْتِفَاعِهِ بِمَا عَلِمَ. (مب- ٢٠٩ "أرسطو").
٢- مَنْ وَجَدَ مَنْفَعَةَ عِلمٍ عُنِيَ بِالتَّزيدِ فِيهِ. (مب- ٢٠٩ "أرسطو").

٣٣٣- تَعْجِيلُ اليَأْسِ مِنَ الحَاجَةِ إِذَا أَخْطَأَكَ قَضَاؤُهَا مِنَ الظَّفَرِ بِهَا. (=﴿ ٦٤٩، ١١٨٢؛ الراغب، محاضرات، ١: ٥٤٩).

333– Speedy despair of a want that you cannot fulfill is like success over it.

١- مِنَ الظَّفَرِ تَعجِيلُ اليَأسِ مِنَ الحَاجَةِ إذَا أَخْطَأَكَ قَضَاؤُهَا فَإنَّ الطَّلَبَ وَإنْ قَلَّ أَعْظَمُ مِنَ الحَاجَةِ وَإنْ كَثُرَتْ. فَالمَطْلُ مِنْ غَيْرِ عُسْرٍ آفَةُ الجُودِ. (مج- ٤٤، ٦٥؛ =﴿ ٢٣١٥؛ الجاحظ، بيان، ٤: ٧٣؛ الوشاء، الفاضل، ٢: ٤٣).
٢- صُنعُكَ لأَخِيكَ حَاجَةً أَجْمَلُ بِكَ مِن مَطلِهِ بِهَا. (ح- ١٦٠).
٣- فَالمَنْعُ أَجْمَلُهُ مَا كَانَ أَعجَلَهُ * فَالمَطْلُ مِنْ غَيْرِ عُسْرٍ آفَةُ الجُودِ. (عيون، ٣: ١٤٤؛ التُّجيبي، المختار من شعر بشار، ٦٥).

٤- وَأَرَى النَّوَالَ يَزِينُهُ تَعجِيلُهُ * وَالمَطلُ آفَةُ نَائِلِ الوَهَّابِ. (الوشاء، الموشى، ٤٥).
٥- رُبَّ مَنْعٍ أَلَذُّ مِنْ عَطَاءٍ، وَشَوكٍ أَنْهدُ مِنْ وَطَاءٍ. (الزمخشري، ربيع، ٤: ٣١٩).
٦- لِكُلِّ شَيْءٍ آفَةٌ، وَآفَةُ المَعْرُوفِ المَطْلُ. (الوشاء، الموشى، ٤٤).
٧- لِكُلِّ شَيْءٍ آفَةٌ، وَالكذبُ آفةُ النُّطقِ. (النويري، ٣: ٣٦١).
٨- إيَّاكَ وَالمَطلَ أَنْ تُفَارِقَهُ * فَإنَّهُ آفَةٌ لِكُلِّ يَد. (الوشاء، الموشى، ٤٥ "دعبل بن علي الخزاعي").
٩- إعتِذَارٌ مِنْ مَنْعٍ أَجْمَلُ مِنْ وَعدٍ مَمْطُولٍ. (الوشاء، الموشى، ٤٤).
١٠- "وَلا شَيْءَ إلاَّ لَهُ آفَةٌ." (أبو العتاهية، ديوان، ٢٠).
١١- إنَّ لِكُلِّ شَيْءٍ آفَةً، وَلِكُلِّ نِعمَةٍ عَاهَةً. (الميداني، ٤: ٥٢).
١٢- وَعَدَ رَجُلٌ رَجُلاً حَاجَةً فَأَبْطَأَتْ عَلَيْهِ عِدَتُهُ. فَقَالَ لَهُ: صِرْتَ بَعْدِي كَذَّاباً. (مج- ٤٥ "بزرجمهر"؛ تذكرة، ٨: ١٦٤).
١٣- إذَا نلتَ العَطِيَّةُ بَعْدَ مَطْلٍ * فَلا كَانَتْ وَإنْ كَانَتْ جَزِيلَة
فَسَقْيًا لِلعَطِيَّةِ ثُمَّ سَقِيًا * إذَا سَهُلَتْ وَإنْ كَانَتْ قَلِيلَة. (الجاحظ، بيان، ١: ١٥٩؛ الثعالبي، نثر النظم، ٢٩؛ ش/ن- ١٩: ٢٤٩).
١٤- أبا أحمدٍ طَالَ ٱنتظارِي ثَلاثةً * وَوَعدُكَ داءٌ مثلُ دَاءِ المُبَلسَمِ
أَرِحْنِي بِيَأسٍ أَوْ تَعْجِيل حَاجَةٍ * وَإيتِ بِها ليس الندى بِمُحَرَّمِ. (بشار، ديوان، العلوي، ٢٠٨-٢٠٩).
١٥- فَضَحَتْ جُودَهَا بِطُولِ مِطَالٍ * حَالَفَتْهُ وَآفَةُ الجُودِ مَطْلُ. (التُّجيبي، المختار من شعر بشار، ٦٥).

٣٣٤- تَلَقِّ المُلِمَّاتِ بِصَبرٍ وَحُسْنِ لُطْفٍ.

334– Face misfortunes with patience and mildness.

٣٣٥- تَنَكَّبِ العَجَلَةَ فِعْلاً وَقَوْلاً، وَتَفَهَّمْ مَا قِيلَ فِيمَنْ عُرِفَ بِهَا، وَٱعلَمْ أَنَّكَ المَوْصُوفُ بِمَا سَمِعْتَ فِيهِ إذَا فَعَلْتَ فِعْلَهُ، فَٱحْذَرْهَا قَبْلَ أَنْ يَقِعَ بِكَ مَا ذُمَّ مِنْهَا.

335– Avoid haste in deeds and words, and fathom what is said about the hasty people, and know that you too will be described with the same words if you act like them; hence evade haste before its negative attributes are attached to you.

٣٣٦- تَعَهَّدْ نَفْسَكَ لِنَفْسِكَ فَإنَّ أَخْلاقَ المَرْءِ إذَا صَلَحَتْ كَانَتْ كُنُوزاً يُبَضَّعُ لَهُ بِهَا فِي الآفَاقِ وَيَتَعَجَّلُ مَا يَسُرُّهُ مِنَ التَّعْظِيمِ مِمَّنْ هُوَ بَيْنَ ظَهْرَ انِيْهِ.

336– Commit yourself to your soul, for when a person’s characteristics are good, they constitute a treasure from which he can carve up for himself all over the world, and the pleasing respect of those among whom he lives rushes to him.

١- الأرضُ كُلُّهَا مَوطِنٌ لِمَنْ يَفعَلُ فِعلاً حَسناً. (السجستاني، صوان، ٢٠١ "أوميروس").
٢- الأَرْضُ كُلُّهَا وَطَنٌ لِمَنْ فِعْلُهُ حَسَنٌ. (إبن هندو، ٤٧٨ ؛ ٧٧١).

The whole world is a homeland to him whose deeds are good.

٣٣٧- تَحَفَّظُوا مِنَ الكَذِبِ فَإِنَّهُ أَقْبَحُ الأَخْلَاقِ وَأَسْقَطُهَا قَدْراً وَهُوَ نَوْعٌ مِنَ الفُحْشِ وَضَرْبٌ مِنَ الدَّنَاءَةِ وَأَصْلُهُ ٱسْتِعْذَابُ التَّمَنِّي وَهُوَ مِنْ صِفَاتِ فِكرِ الحَمْقَى.

337– Be heedful of lying, for it is the most infamous trait and the basest. Lying is a kind of obscenity and a sort of turpitude, its root lays in finding wishes pleasant, and this is a characteristic of the way the stupid think.

١- لَيْسَ شَيْءٌ أَدْنَى مَنْزِلَةٍ مِنَ الكَذِبِ! ولا خَيْرَ فِي المَرءِ الكَذَّابِ. (جا- ٢٢٣ "أوميرس").
٢- هر آنكس را كه گفتارش دروغست * زروى عقل رويش بى فروغست ذكر ان را كه باشد فحش گفتار * نيابد نزد مردم قدر ومقدار. (ناصر خسرو، روشنايى نيابد نزد مردم قدرومقدار. نامه، ٥٣٢).

٣٣٨- تَوَقَّوا نِفَارَ النِّعْمَةِ فَمَا كُلُّ شَارِدٍ بِمَردُودٍ. (الزمخشري، ربيع، ٤: ٣١٨؛ وطواط، صد كلمة ؛ ٨٦).

338– Beware of the fleeing of blessings, for not every deserter can be brought back.

١- اِحذَرُوا نَفَادَ (نِفَار؟) النِّعَمِ، فَمَا كُلُّ شَارِدٍ مَردُودٌ. (التوحيدي، إمتاع، ٢: ١٤٨؛ كلمات مختارة، ٢٢؛ كوبرلي، ٤١ أ).
٢- اِحْذَرُوا نِفَارَ النِّعمَةِ فَمَا كُلُّ شَارِدٍ بِمَرْدُودٍ. (ن- ٤٠١ ؛ ٢٤٨؛ ش/ن- ١٩: ٨٠؛ تذكرة، ١: ٧٧).
٣- النِّعَمُ نَوَارٌ (ن: نِفَارٌ) فَٱرْبِطْهَا عَنِ النِّفَارِ بِكَرَمِ الجِوَارِ. (جا- ١٩٥).

Blessings are fugitives: guard them by being generous towards the neighbors.

٤- اِحذَرُوا نِفَارَ النِّعْمَةِ فَإِنَّهَا نَوَارٌ. وَلَيْسَ كُلُّ شَارِدٍ بِمَرْدُودٍ، وَلا كُلُّ نَادٍّ بِمَصْرُودٍ. (الجاحظ، البخلاء، ١٨٨).

٣٣٩- تَنَكَّبْ فِيمَا بَيْنَكَ وَبَيْنَ السُّلطَانِ [٥٢] ٱدِّعَاءَ مَا ظَهَرَ مِنهُ مِنْ حُسْنِ قَوْلٍ أَوْ صَوَابِ فِعْلٍ فَإِنَّ ذَلِكَ يُوحِشُهُ مِنكَ وَيَضطَغِنُهُ عَلَيْكَ وَكُنْ إِلَى أَنْ يُنسَبَ إِلَيْهِ مَا كَانَ مِنكَ مِنْ صَوَابِ رَأيٍ وَحُسْنِ تَدبِيرٍ أَسْرَعَ، فَإِنَّ الَّذِي أَنْتَ آخِذٌ بِذَلِكَ أَجْزَلُ مِمَّا أَنْتَ مُعْطٍ مَعَ أَمْنِ العَاقِبَةِ. (كب- ٨٨).

339– In the affairs involving you and the sovereign refrain from claiming for yourself a good statement expressed or a positive act performed by him, for this alienates him from you and makes him resent you; instead be quick in letting any good judgment or any good planning on your part to be attributed to him, for what you shall gain from this is more considerable than what you give, in addition to a safe outcome.

٣٤٠- تَحَرَّزْ مِنْ سُكْرِ السُّلْطَانِ وَالعِلْمِ وَالمَالِ وَالشَّبَابِ. فَلَيْسَ مِنْ هَذِهِ الأَشْيَاءِ إِلَّا وَلَهُ سُكْرٌ يُذْهِبُ بِالعَقْلِ وَيَسْلُبُ الحَزْمَ وَيَصْرِفُ القَلْبَ وَالسَّمْعَ وَالبَصَرَ وَاللِّسَانَ إِلَى غَيْرِ المَنَافِعِ.[2]

340– Be wary of the inebriety of power, knowledge, wealth, and youth. Each one of these, without exception, has a drunkenness that dispells intellect, strips caution, and diverts the heart, the ears, the eyes, and the tongue towards the useless.

١- سُكْرُ السُّلطانِ أَشَدُّ مِنْ سُكْرِ الشَّرَابِ. (الثعالبي، تمثيل، ١٣٠؛ الماوردي، نصيحة، ١٦٠؛ بهجة، ١: ٣٥٣؛ عهد أردشير، ٤٩ "الخمر").
٢- سُكرُ الشَّبَابِ أَشَدُّ مِنْ سُكْرِ الشَّرَابِ. (الثعالبي، تمثيل، ٣٨٢، وثمار، ٦١٩).

The inebriety of the youth is stronger than that of wine.

٣- سُكَرَاتٌ خَمْسٌ إذَا مُنِيَ المَرْ *ءُ بِهَا صَارَ عُرضَةً لِلزَّمَانِ
سَكْرَةُ المَالِ وَالحَدَاثَةِ وَالعِشْ * قِ وَسُكرُ الشَّرَابِ والسُّلطَانِ. (ش/ن- ٢٠: ٨٨؛ الثعالبي، ثمار، ٦٢٠).
٤- فاجتمع علي جنيسر سكر السلطان وسكر الشباب، وسكر العجب، وسكر الشهوات. (بلوهر ٩).
٥- السكرُ ثلاث: سكرُ الشباب، وسكرُ الولاية، وسكرُ الشراب. (الثعالبي، ثمار، ٦٢٠).

"The drunkenness of overweening conceit and pride passes off more slowly than that of wine." (*Maxims of ʿAli* 54).

٣٤١- تَقرِيبُكَ لِلنَّاسِ وَمُخَالَطَتُكَ لَهُمْ يُكْسِبُكَ صَدِيقَ السُّوءِ وَيُجَرِّئُ عَلَيْكَ الوَغْدَ وَٱنْقِبَاضُكَ مِنهُمْ يُكْسِبُكَ العَدَاوَةَ وَالمُوَاحَشَةَ (كب- ١٠٥) فكُنْ عَلَى حَالَةٍ مُتَوَسِّطَةٍ بَيْنَ الأَمْرَيْنِ تَسْلَمْ مِنْ أَذَاهُمْ وَتَكْفِ شَرَّهُمْ.

[2] كب- ٩٦-٩٧؛ =ﻉ ٨٤٤، ١٤٦٧.

341– Your getting close to people and mixing with them earns you evil friends and emboldens the wretched towards you; to shut yourself off from them earns you enmity and coldness. So take the middle way between the two extremes and you shall be safe from their molestation and harm.

٣٤٢- تَعَلَّم الصَّمْتَ كَمَا تَتَعَلَّمُ الكَلامَ، وَٱخْزُنْ كَلامَكَ كَمَا تَخْزُنُ دَرَاهِمَكَ. فَمِنْ عَلامَةِ العَالِمِ كَثْرَةُ صَمْتِهِ وَكَلامُهُ فِي مَوْضِعِ الكَلامِ. (وطواط، غرر، ١٤٧).

342– Learn to keep silence as you learn to talk; store your words as you store your gold (dirhams). Among the signs of a learned person are his lengthy silence and his talking when appropriate.

١- كانوا يتعلمون السكوتَ كما يتعلمون الكلامَ. (الزمخشري، ربيع، ١: ٧٧١).
٢- زن مَنطِقَكَ كَمَا تَزِنُ ذَهَبَكَ. (السجستاني، صوان، ٣٠٥ "أبو عثمان الدمشقي").

Apparently a different translation of the same text, said to have been Greek in the original, reads:

٣- العَاقِلُ يُعرَفُ بِكَثْرَةِ صَمْتِهِ، وَالجَاهِلُ يُعرَفُ بِكَثْرَةِ كَلامِهِ. (مب- ١٠٨ "سقراط"؛ ش- ١: ١٤٨).

“The intelligent person is discernible by his prolonged reticence, and the ignorant by his talkativeness.” (Alon 72 n. 449; cf. Halkin 77 n. 22).

The intelligent is known through his prolonged silence, and the ignorant through his prolonged speech.

٤- يُعرفُ جَهْلَ المَرْءِ بِكَثْرَةِ كَلامِهِ فِيمَا لا يَنْفَعُهُ، وَإخبَاره عَمَّا لا يُسْأَلُ عَنْهُ. (ياقوت المستعصمي، أسرار الحكماء، ١١٤ "أفلاطون").
٥- تُعْرَفُ خساسةُ عَقلِ المَرءِ بِكثرةِ كلامه فيما لا يعنيه وإخباره بما لا يُسألُ عنه ولا يراد منه. (مب- ١٤١ "أفلاطون"، ١٥٣؛ جا- ٢١٨؛ العاملي، المخلاة، ٦٨).

“The worthlessness of the intelligence of a man is known by the abundance of his speaking on what does not concern him, and in his giving information as to what he is not asked and what is not desired of him.” (Arberry 487).

٦- خَسَاسَةُ الإنْسَانِ تُعْرَفُ بِشَيْئَيْن: بِأَنْ يَكثِرَ كَلامَهَ فِيمَا لا يَنْفَعُ بِهِ أَوْ يُخبِرَ بِمَا لا يُسْأَلُ عَنْهُ. (الطوسي، الأدب الوجيز، ٧٥ "فيثاغورس"؛ السجستاني، صوان، ١٣٤ "أفلاطون").

A man’s baseness is known by two things: He talks much about things that are of no use to him, or he speaks of things he has not been asked for.

٧- أربعة هم الذين يستخفون بأنفسهم ويحقرونها: ... والذي يتكلم بما لا يسأل عنه ويقول بما لا يعلم ويبادر بالكلام على ما خطر بقلبه. (جا- ٩٢ "من حكم الهند"؛ = كليلة).

٣٤٣- تَمَلَّكُوا عَلَى أَطْرَافِكُم تَسْلَمُوا وَيُسْلَمْ مِنكُمْ [٥٣] أَعْنِي: اللِّسَانَ وَالفَمَ وَالنَّظَرَ وَاليَدَ وَالرِّجْلَ وَالفَرْجَ.

343– Control your extremities, so you shall be safe and the people shall be safe from you; I mean: the tongue, the mouth, the glance, the hand, the foot, and the sexual organs.

٣٤٤- تَمَامُ الدِّينِ بِتَمَامِ العَقلِ وَأَعْمَلُ النَّاسِ بِطَاعَةِ اللَّهِ أَعْقَلُهُم.

344– Perfection of religion depends on the perfection of intelligence; and the more intelligent people are the more submissive in following God’s ordinances.

٣٤٥- تَنَكَّبْ خَلَّتَيْنِ فَقَدِ ٱبْتُلِيَ بِهِمَا النَّاسُ، إِحْدَاهُمَا التَّمَدُّحُ وَٱلأُخْرَى التَّنَقُّصُ، فَإِنَّ سَبَبَ تَمَدُّحِ المَرْءِ تَزْكِيَتُهُ عَمَلَهُ وَإِنْ كَانَ مَيِّتاً وَسَبَبَ تَنَقُّصِهِ تَزِييفُهُ عَمَلَ غَيْرِهِ وَإِنْ كَانَ حَسَناً وَالخَطَأُ فِي كِلْتَي الحَالَتَيْنِ ظَاهِرُ البَيَانِ.

345– Avoid two attributes which have often afflicted the people: one is self-praise and the other denigration. The reason for self-praise is to augment one’s record though it is barren, and the reason for denigration is to debase someone else’s record though it is good; the falsity in both cases is obvious.

١- سئل رجلٌ منهم: أيُّ الصِّدقِ السُّكوتُ أَفْضَلُ مِنْهُ؟ فقال: تَزْكِيَةُ المَرءِ نَفسَهُ. (مب- ٣٢٣).

٢- قيل بعضهم: ما الشيءُ الذي لا يحسنُ وإن كان حقاً؟ فقال: أن يمدحَ المرءُ نفسه. (مب- ٣٢٥).

٣٤٦- تَفَقُّدُ العَاقِلِ نَفسَهُ فِي تَفَكُّرِهِ وَقَوْلِهِ وَفِعْلِهِ هُوَ عِمَارَةُ قَلبِهِ وَحَيوتُهُ وَتَضْيِيعُ ذَلِكَ هُوَ خَرَابُهُ وَمَوْتُهُ.

346– A wise man’s inspecting his thoughts, words, and deeds is his flourishing and his life; neglecting this is his failing and death.

١- الحكيم هو الذي يظهر فكره وقوله وفعله متساوية متشابهة. (جا- ٢١٨ "أفلاطون").

٣٤٧- تُرجُمَانُ الحِكْمَةِ اللِّسَانُ وَإِنْفَاقُهَا البِشْرُ وَثَمَرَتُهَا العَمَلُ وَقِيمَتُهَا الصِّدقُ وَعَدُوُّهَا الكَذِبُ.

347– Interpreter of wisdom is the tongue, her disbursement is the smile, her fruit is the action, her worth is the truth, and her enemy is the lie.

٣٤٨- تَكَسُّبُ الرَّجُلِ عِندَ الحَاجَةِ فَضِيلَةٌ وَتَرْكُهُ لِطَلَبِ قُوتِهِ مَعَ القَرَارِ عَلَى الجُوعِ كَسَلٌ. الرَّ

348– A man's (search for) earning when he is in need is a good thing; and his abandoning the search for subsistence despite being hungry is sluggishness.

٣٤٩- تَارِكُ الفِكْرِ فِيمَا صَنَعَ فِي يَوْمِهِ إِذَا آوَى إِلَى فِرَاشِهِ فَيَتَأَمَّلهُ إِنْ كَانَ خَيْراً حَمِدَ اللَّهَ عَلَيْهِ وَإِنْ كَانَ شَرًّا ٱسْتَغفَرَ اللَّهَ تَعَالَى مِنهُ وَٱعْتَقَدَ [٥٤] أَنْ لا يُعَاوِدَ إِلَى مِثْلِهِ كَالتَّاجِرِ الَّذِي يُنفِقُ وَلا يَحْسُبُ حَتَّى يُفْلِسَ وَلا يَشعُرُ.

349– He who fails to contemplate on what he does during the day, and reflects on his acts only when he retires to his bed—if it were good he would praise God for it, and if it were evil he would beg forgiveness of the almighty God and promises firmly not to return to its like—is like a merchant who spends without calculating until he becomes bankrupt without knowing it.

٣٥٠- تُورِثُ الخَيْرَ مُجَالَسَةُ الأَخْيَارِ، وَتُورِثُ الشَّرَّ مُجَالَسَةُ الأَشْرَارِ. وَمَثَلُ المُجَالَسَةِ كَمَثَلِ الرِّيحِ إِنْ مرَّتْ بِالطِّيبِ ٱحتَمَلَتْ طِيباً وَإِنْ مَرَّتْ بِالمُنْتِنِ ٱحتَمَلَتْ نَتْناً.[3]

350– The company of the good bequeaths good, the company of the bad bequeaths badness. The parable of companionship is like the parable of the wind: if it passes over perfume it carries perfume, and if it passes over stink it carries stench.

[3] كل- ١٥٢؛ الجاحظ، التاج، ٢٤؛ البيهقي، المحاسن، ٦٠٦؛ المسعودي، مروج، ١: ٢٨٦ "أردشير"؛ إبن حبان البستي، روضة، ١٠٠؛ أبو هلال العسكري، صناعتين، ٢٤٣؛ العامري، السعادة، ٢٥٠-٢٥١؛ الراغب، محاضرات، ٢: ٦؛ آبي، نثر، ٧: ٢٢٨؛ إبن رزين، آداب الملوك، ١٢٤.

١- عليك - يا بُنَيَّ - بصحبة الأخيار وصِدقِ الحديث، وإيَّاكَ وصحبةَ الأشرارِ فإنَّهُ عَارٌ. (القالي، الأمالي، ٢: ٢٠٤؛ أسامة، لباب، ٢٥).

Adurbad (n. 20): "If you sit in an assembly, sit not near a stupid man, lest you appear to be stupid." (Blois, "Admonitions," 49).

Ahiqar (Sy. A 12): "My son, keep company with a wise man, and you will become wise like him. And keep not company with a foolish man, lest you be reckoned to be like him." (Blois, "Admonitions," 49).

"Whoever joins with the good, will bring goodness with him; and whoever joins with the bad will bring evil with him. Just as the wind which, when it beats upon stench, will bring a stench with it; and when it beats upon a perfume, will bring a perfume with it." (*Mainyo* 184; 60:7).

٣٥١- تَكُونُ السَّلامَةُ مِنَ الآفَاتِ لِلإِنْسَانِ لِبَاساً إِذَا لَمْ يَشُبِ العَقلَ بِالعُجْبِ، وَلا العِلْمَ بِالفَخْرِ، وَلا النَّجْدَةَ بِالبَغْي، [وَلا اللُّبَّ بِالزَّيْغِ]، وَلا الحِلْمَ بِالحِقْدِ، وَلا القَنَاعَةَ بِصِغَرِ الهِمَّةِ، وَلا الغِنَى بِالبُخْلِ، [/وَلا العَفَافَ بِسُوءِ نِيَّةٍ]، وَلا الرَّجَاءَ بِالتَّهَاوُنِ، وَلا الجُودَ بِالسَّرَفِ، وَلا الاسْتِكَانَةَ بِالمَهَانَةِ، وَلا التَّوَاضُعَ بِالمُخَادَعَةِ، وَلا الامْتِعَاضَ بِالنَّزَقِ، وَلا التُّؤَدَةَ بِالتَّفرِيطِ، وَلا الحَيَاءَ بِالبَلادَةِ، وَلا الوَرَعَ بِالنِّعْمَةِ. (جا- ٣٣ "بزرجمهر"؛ بلوهر، ٨٥).

351– Safety from harms would be a robe for a human being when he does not blend intelligence with arrogance, learning with pride, courage with outrage, [intellect with falsehood], forbearance with malevolence, contentment with low-aspiration, affluence with avarice, [chastity with evil intention], hope with indifference, generosity with prodigality, tranquillity with contempt, modesty with deception, resentment with recklessness, deliberateness with negligence, shamefulness with stupidity, and abstinence with wealth.

ولا الجود بالسرف "rādīh ka-sh vanʿgarih nêst" (*Pahlavi Texts* 93:11) explains the Pah. word vanʿgarih 'prodigality' which is an antonym of *rādī*ʿ generosity'; see A. Tafazzoli, *AO* 31 (1971), 195.

٣٥٢- تَرْكُ الصِّدقِ مَعَ المَعرِفَةِ بِثَوَابِهِ وَالإِقَامَةُ عَلَى الكَذِبِ مَعَ المَعرِفَةِ بِعِقَابِهِ مِنْ أَعْظَمِ المَصَائِبِ. (=؛ ٣١٨).

352– The abandoning of truthfulness despite being aware of its reward, and the insisting upon untruth despite being aware of its punishment are afflictions of great magnitude.

٣٥٣- تُدْرَكُ السَّعَةُ بِالاجْتِهَادِ، وَيُدرَكُ السُّكُونُ بِالرِّضَاءِ، وَيُدرَكُ الأَمْنُ بِالبَرَاءَةِ، [٥٥] وَيُدرَكُ كَثْرَةُ الصَّدِيقِ بِالتَّوَاضُعِ، وَيُدرَكُ الاسْتِحْقَاقُ لِلخَيْرِ بِالشُّكْرِ.
(=} ٣٧٧).

353– Affluence is attained by endeavor, tranquillity by consent, security by guiltlessness, many friends by modesty, and one's deserving bliss by gratitude.

1– "Diligence is the mother of good luck." (*CDP*, 67).

٢- مَنْ دَامَ تَوَاضُعُهُ كَثُرَ صَدِيقُهُ. (الماوردي، أدب الدنيا، ٢٢٠).
٣- فروتن باش تا بسيار دوست باشى. (اندرز آذرباد مارسندان } ٧٦؛ قابوس نامه، ١٠٤).

"Be modest if you wish to be well beloved." (Qābūs 91).

٤- هيچ چيز نيست دوست اندوختن را به از خوى نيكو و تواضع. (خردنامه، "نجات نامه"، ١٠١).

٣٥٤- تَعَلَّمْ مِنَ العُلَمَاءِ مَا جَهِلْتَ وَاعْمَلْ بِمَا عَلِمْتَ وَعَلِّمِ الجُهَّالَ مَا تَعَلَّمْتَ.
(=} ١٢٢٠).

354– Learn from the learned what you do not know; act upon what you learn, and teach your learning to the ignorant.

١- مَنْ عَمِلَ بِمَا عَلِمَ وَرَّثَهُ اللَّهُ عِلمَ مَا لَمْ يَعْلَمْ. (المحاسبي، المسترشدين، ٥٧؛ أبو نعيم، حلية، ١٠: ١٥).

٣٥٥- تَرْكُكَ تَعَلُّمَ مَا لا تَعْلَمُ إِمَاتَةُ مَا عَلِمْتَ، وَطَلَبُكَ مَا لا تَعْلَمُ إِحْيَاءُ مَا عَلِمْتَ، وَطَلَبُكَ مَا لا تَعْلَمُ بِانْتِفَاعِكَ بِمَا قَدْ عَلِمْتَ، وَإِذَا قَلَّ انْتِفَاعُكَ بِمَا عَلِمْتَ زَهِدْتَ فِيمَا لا تَعْلَمُ. (=} ٣٣١).

355– Your abandoning the learning of what you do not know is the eradication of what you have learned; your seeking what you do not know is revival of what you have learned; your seeking what you do not know depends on taking advantage of what you have already learned, and if your advantage of what you have learned were insignificant, you would give up what you do not know.

٣٥٦- تَقرِيبُ الوُلاةِ لِلْعُلَمَاءِ أَزْيَنُ بِهِمْ مِنَ اللِّبَاسِ وَالمَرَاكِبِ وَذَلِكَ أَنَّ اللِّبَاسَ وَالمَرَاكِبَ لا تُزَيِّنُهُمْ إِلّا عِندَ مَنْ عَايَنَهُمْ وَأَمَّا زِينَةُ العُلَمَاءِ إِيَّاهُمْ فَعِندَ مَنْ عَايَنَهُمْ وَعِندَ مَنْ سَمِعَ بِذِكْرِهِم وَذَلِكَ فِي حَيوتِهِم وَبَعدَ مَوْتِهِم. (إبن هندو، ٣٤٤ } ١٨١ "أرسطو").

356– The governors' affiliating with the learned ornaments them more than robes and magnificent riding beasts do. This is because robes and riding beasts do not ornament them except in the eyes of those who come in contact with them, whereas the ornament of the learned is with them, is recognized by those who come in contact with them, as well as by whoever hears their stories, both in their life time and after their demise.

١- قيل: ما الخصلةُ الواحدةُ الجامعةُ لنفى قالة الحسدة والأعداء عن الملوك؟ قال: أن يكونَ متعلقا بمجالسةِ العلماءِ وأهلِ الفضلِ، آخِذاً بِمَحَاسِنِ أفعالِهِم. (جا- ٦٠ "أنوشروان").

٣٥٧- تَقوِيمُكَ لِلْجَاهِلِ سَبَبُ عَدَاوَتِهِ إِيَّاكَ، وَتَعْلِيمُكَ لِلعَاقِلِ سَبَبُ مَحَبَّتِهِ لَكَ.

357– Your correcting an ignorant causes his enmity towards you, and your teaching a wise man causes his affection towards you.

٣٥٨- تَرْكُ مُوَاسَاةِ الإِخْوَانِ فِي الدَّوْلَةِ تَسُوقُهُمْ إِلَى العَدَاوَةِ. (كب- ١٠٥).

358– Forsaking the consolation of friends when in power drives them to hostility.

٣٥٩- تَثَبُّتُ المَرْءِ أَبُو السَّلامَةِ وَالْاسْتِقَامَةِ، وَالعَجَلَةُ أُمُّ الشَّمَاتَةِ وَالنَّدَامَةِ. (=ع ٧٩١، ١٢٤٤).

359– Circumspection is the father of safety and soundness, and haste is the mother of malicious joy and regret.

١- أَمُّ النَّدَامَةِ: كُنْيَةُ العَجَلَةِ. (حمزة الأصفهاني، الدرة، ٢: ٤٧٧؛ الثعالبي، ثمار، ٢٦٢؛ إبن الأثير، المرصع، ٣٢٤).
٢- أمُّ النَّدَامَةِ: العَجَلَةُ. (أبو هلال العسكري، أمثال، ١: ٤١).
٣- الشَّماتةُ تُعقِبُ النَّدامةَ. (الطرطوشي، سراج، ١٧٣).

Malicious joy occasions, as its consequence, regret.

٤- الشَّمَاتَةُ لُؤمٌ. (أبو عبيد، أمثال، ١٦٠؛ البلاذري، انساب، ٧(١): ٣٥٩؛ الميداني، ٢: ١٦٨؛ الزمخشري، أمثال، ١: ٣٢٧).
٥- الشَّمَاتَةُ بِالمَنْكُوبِ لُؤمٌ. (الثعالبي، تمثيل، ٤٥٤).

٣٦٠- تَسْوِيفُ التَّوْبَةِ ٱسْتِصْغَارٌ لِلمَعْصِيَةِ وَشَكٌّ فِي ثَمَرَةِ الطَّاعَةِ [٥٦] وَتَمْكِينٌ لِلغِوَايَةِ وَٱغْتِرَارٌ بِمَنْ لَهُ الدُّنيَا وَالآخِرَةُ.

360– To procrastinate repentance is to deem disobedience paltry, doubt the result of obedience, deepen errors, and to deceive Him to Whom this and the next world belong.

٣٦١- تَخَيَّرِ الحَاشِيَةَ فَالطَّاعِنُ عَلَيْهِمْ عَلَيْكَ وَالحَامِدُ لَهُمْ لَكَ وَالإِسَاءَةُ وَالإِحْسَانُ مِنْهُمْ مِنكَ.

361– Select the retinue carefully, for those who abuse them abuse you, and those who praise them praise you, and any misdeed or good deed by them is issued by you.

٣٦٢- تَقوِيمُ مَنْ لا يَتَحَصَّلُ مِنْ أَصْعَبِ الأَشْيَاءِ فِي العَالَمِ وَأَنْكَدِهِ.

362– Teaching him who does not learn is the most difficult and painful experience in the world.

١- لا تَلْتَمِسْ تقويمَ مَا لا يَسْتَقِيمُ. (كل- ١٤٥، ١٤٦؛ اليمني، مضاهاة، ٢٦).
٢- إنَّ عَنَاءً تَقوِيمُ مَا لا يَستَقِيمُ. (البلاذري، أنساب، ٣: ٢٢٠ "إبن المقفع").
٣- أصعبُ ما في هذا العالم من لا يُحصّل. (ح- ١٤٠ "سلون"؛ مب- ٣٩).

٣٦٣- تَقوِيمُ الجَاهِلِ المُعَانِدِ تَوْهِينٌ لِلْعَقلِ وَالمُرُوءَةِ، لِأَنَّ ٱلْتِمَاسَ مَا لا يُدرَكُ عَنَاءٌ وَمَشَقَّةٌ..

363– Reforming a stubborn ignorant is an indignation to reason and manliness, for soliciting what cannot be obtained is hardship and pain. (cf. # 2465).

١- تعليمُ الجاهل ٱزديادٌ في الجهلِ. (مب- ٢٩ "أسقلبيوس").

٣٦٤- تَصَفَّحْ كُتُبَ العُلَمَاءِ تَصِلْ إِلَى مَرَاتِبِ العَليَاءِ.

364– Scrutinize the books of the learned, and you join the ranks of the highest.

٣٦٥- تَرْكُ الإِسَاءَةِ أَهْوَنُ مِنَ التَّعَمُّلِ لِلمَعَاذِيرِ، وَالٱعْتِرَافُ يَهْدِمُ الٱقْتِرَافَ، وَتَمَامُ الشُّكْرِ أَنْ يَصِلَ إِلَى سَمْعِ المُنْعِمِ. (=؟ ٢١٩٧).

365– Forsaking an offense is easier than the affectation of apologies. Confession wipes out perpetration of a crime, and Gratitude is done when it reaches the benefactor's ears.

١- الاعترافُ يَهْدِمُ الاقترابَ. (عيون، ٣: ٩٩؛ عقد، ٢: ١٤١؛ ٣: ٧٨ "أكثم وبزرجمهر"؛ ٣: ١١٢؛ الراغب، محاضرات، ١: ٢٢٩؛ التوحيدي، أخلاق الوزيرين، ٢٧٩ "يمحُو"؛ الميداني، ٢: ٣٦٥).

Confession of a fault makes half amends. (E)
Better a blush in the face than a spot in the heart. (E)

٢- تَرْكُ الإسَاءَةِ بِالأَصْدِقَاءِ أَحْسَنُ. (السجستاني، صوان، ١٩٨ "أوميروس").

"Die Misstaten an den Freunden zu unterlassen ist sehr schön." (Ullmann 39).

٣- الاعْتِرَافُ يُؤَدِّي إِلَى التَّوْبَةِ. (إبن المقفع،حكم ﴾ ٨).

Confession leads to repentance.

٤- مَا حَفِظَ النِّعمَةَ مِثلُ الشُّكْرِ لِلْمُنعِمِ. (ح- ٥٧).

Nothing guards benefaction like showing gratitude to the benefactor.

٥- الصنيعةُ لا تكونُ صنيعةً إلا عِندَ ذي حسبٍ وَدِينٍ. (آبي، نثر، ١: ٣٥٦).
٦- إنَّ الصَّنِيعَةَ لا تَكُونُ صَنِيعَةً * حَتَّى يُصَابَ بِهَا طَرِيقَ المَصْنَعِ
فَإِذَا صَنَعْتَ صَنِيعَةً فَاعْمَلْ بِهَا * لِلَّهِ أَوْ لِذَوِي القَرَابَةِ أَوْ دَعِ. (المبرد، الكامل، ١: ١٣٩، والفاضل، ٣٥-٣٦؛ الوشاء، الفاضل، ٢: ١٢١؛ إبن حبان البستي، روضة، ٢٥٤؛ آبي، نثر، ١: ٤٢٤؛ الماوردي، أدب الدنيا، ١٨٩؛ بهجة، ١: ٣٠٤؛ الزمخشري، ربيع، ٤: ٣٢١-٣٢٢ "لقيس بن يزيد بن هلال النخعي"؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٠؛ حسان بن ثابت، ديوان، ١: ٤٩٣؛ الطوسي، الأدب الوجيز، ٤٨).

"Verily that which is a good deed will not be a good deed except, or unless, the way of the doing be rightly hit upon therewith." (Lane 1734).

٣٦٦- تَجَنَّبِ البَطَرَ فَإِنَّ عَاقِبَتَهُ الغِيَرُ، وَتَجنَّبِ الكِبْرَ فَإِنَّ عَاقِبَتَهُ المَقْتُ. (=﴾ ١٣٥، ١٢٤٥).

366– Avoid hubris, for it causes havoc, and avoid arrogance, for it causes hate.

٣٦٧- تَحَبَّبْ إِلَى العَوَامِّ فَإِنَّهُمْ أَلْسِنَةُ المَحَامِدِ وَالمَذَامِّ.

367– Endear the common people, for they are the tongues of praise and dispraise.

٣٦٨- تَزَوَّدْ مِنَ الخَيْرِ فَمَا أَقْرَبَ مِنْكَ الرَّحِيلُ.

368– Make a provision of good deeds, for the time of departure is approaching you.

١- تَزَوَّدْ مِنَ الدُّنْيَا بِزَادٍ مِنَ التُّقى * فَكُلٌّ بِهَا ضَيْفٌ وَشِيكٌ رَحِيلُهُ. (أبو العتاهية، ديوان، ٣٦٧).
٢- الرَّحِيلُ وَشِيكٌ. (ن- ٣٩٣ ؛ ١٨٧؛ تذكرة، ١: ٧٤؛ ش/ن- ١٨: ٣٧٠).

Departure is near (soon).

٣٦٩- تَجَنَّبِ القَبِيحَ خَوْفاً لِرَبِّكَ وَإِكْرَاماً لِنَفْسِكَ. فَإِنَّ مَنْعَكَ الشَّرَهَ أَنْ تَرفَعَ نَفسَكَ مِنَ الظُّلْمِ، فَٱرْحَمْهَا مِنهُ. إِيْقَاظُ النَّفسِ لِلأَدَبِ وَحَمْلُهَا عَلَى مَا مِنْهُ تَهْرُبُ مِفْتَاحُ الأَدَبِ ثُمَّ لا يَمْنَعُكَ [٥٧] عِصْيَانُهَا وَشُرُودُهَا عَنْهُ مِنْ إِدَامَةِ إِيْقَاظِهَا وَرَدِّهَا إِلَيْهِ فَإِنَّ إِلْحَاحَكَ عَلَيْهَا مَعَ حُبِّهَا لِلرَّاحَةِ يَحمِلُهَا عَلَى طَلَبِ الرَّاحَةِ لِبَعضِ الطَّاعَةِ.

369– Avoid the disgraceful for the fear of God and as respect to your soul; to stop cupidity is to raise your soul above injustice, so have mercy upon her. Exposure of the soul to *adab* and confronting her with that which she runs away from is the key to education. Thus let not her disobedience and objection to education prevent you from persisting on her awakening and bringing her back to it. Indeed your putting pressure on her, with her love of comfort, will encourage her to seek comfort by some compliance.

٣٧٠- تَكَلُّمُ المَرءِ قَبْلَ تَفَكُّرِهِ يَسُوقُهُ إِلَى النَّدَمِ وَتَفَكُّرُهُ قَبْلَ أَنْ يَتَكَلَّمَ يُؤَدِّيهُ إِلَى السَّلامَةِ.

370– Talking before thinking urges one to regret; thinking before talking leads one to safety.

١- التَّقَدُّمُ قَبْلَ التَّنَدُّمِ. (الخليل بن أحمد، العين، ٨: ٥٣؛ أبو عبيد، أمثال، ٢١٦؛ سهل بن هارون، النمر والثعلب، ١٠؛ أبو حاتم السجستاني، المعمرون، ١٤؛ المفضل، الفاخر، ٢٦٤؛ عقد: ٣: ١٠٨؛ أبو هلال العسكري، أوائل، ١: ٩٥؛ الواحدي، الوسيط، ١٦٢؛ الميداني، ١: ٢٣٩؛ ٣: ٢٤٥؛ الزمخشري، أمثال، ١: ٣٠٦؛ لسان العرب، ١٢: ٥٧٣ "ندم").

Think first, otherwise you will regret (i.e. save yourself before it is too late).

٢- "أول انديشه وانگهى گفتار." (سعدى، گلستان، ٥٦).

Think twice before you speak once.

"Think first and speak afterwards" (*CDP*, 270).
"Speak not a word without thought." (Blois, "Admonitions," 48).
Ahiqar (Sy. 53): "My son, let not a word go forth from your mouth until you take counsel within your heart." (Blois, "Admonitions," 48).

٣- أَوَّلُ الفِكرِ آخِرُ العَمَلِ. (دهخدا، ١: ٣١٤).
٤- التَّنَدُّمُ قبلَ التَّقَدُّم. (الوشاء، فاضل، ١: ١٩٢ "أكثم").
٥- تَفَكَّرْ قَبْلَ أَنْ تَنْدَمَ * فَإِنَّكَ مَيِّتٌ فَٱعْلَمْ
وَلا تَغْتَرَّ بِالدُّنْيَا * فَإِنَّ صَحِيحَهَا يَسْقَمْ ... رَأَيْتُ النَّاسَ أَتْبَاعاً * لِذِي الدُّنْيَاءِ وَالدِّرهَمْ
وَمَا لِلمَرءِ إِلَّا مَا * نَوَى فِي الخَيْرِ أَوْ قَدَّمْ. (أبو العتاهية، ديوان، ٤٠٠).
٦- أَنْتَ مِنَ الصَّمْتِ آمِنُ الزَّلَلِ * وَمِنْ كَثِيرِ الكَلامِ فِي وَجَلِ
لا تَقُلِ القَوْلَ ثُمَّ تُتْبِعُهُ * يَا لَيْتَ مَا كُنْتُ قُلْتُ لَمْ أَقُلْ. (إبن حبان البستي، روضة، ٤٦ "محمد بن عبدالله بن زنجي").

Don't express a statement, following it saying: I wish I had not said what I said.

٧- فٱنْظُرْ قَبْلَ أَنْ تَقَدَّم، وَتَفَكَّرْ قَبْلَ أَنْ تَنَدَّمْ: فإِنَّ النَّظَرَ قَبْلَ التَّقَدُّمِ، وَالتَّفَكُّرَ قَبْلَ التَّنَدُّمِ. (الجاحظ، بيان، ١: ٣٠١).
٨- انديشه كردن كه چه گويم به از پشيمانى خوردن كه چرا گفتم. (سعدى، گلستان، ٥٦ "بزرجمهر").

"Better to reflect and say, 'What shall I say?' than to regret and say, 'What did I speak?' (Haim 42).

٩- المُشَاوَرَةُ قَبْلَ المُثَاوَرَةِ. هذا كقولهم: المُحَاجَزَةُ قَبْلَ المُنَاجَزَة؛ وَالتَّقَدُّمُ قَبل التَّنَدُّمِ. (الميداني، ٣: ٢٩٢).
١٠- إِنْ أَرَدْتَ المُحَاجَزَةَ فَقَبْلَ المُنَاجَزَةِ. (الفارابي، ديوان الأدب، ٢: ٣٨٥؛ عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ ٣: ١٠٨؛ أبو هلال العسكري، أمثال، ١: ١٧١؛ الراغب، محاضرات، ١: ٢١؛ الثعالبي، خاص الخاص، ٦٤، وتمثيل، ١٥٤؛ جا- ٢٠٢؛ الماوردي، نصيحة، ٤٠٢؛ الميداني، ١: ٦٦، ٢٣٩؛ الزمخشري، أمثال، ١: ٣٤٥؛ البيهقي، غرر الأمثال، ٥٨؛ تذكرة، ٧: ٣٩؛ إختيار الدين، أساس الاقتباس، ١٦٧؛ اليوسي، أمثال، ٢: ٩٨؛ لسان العرب، ٥: ٤١٤ "نجز"؛ ١٢: ٥٧٣ "ندم").

If you want to make peace, do it before the fighting.

"The reciprocal prevention of fighting, and the making of peace (should be) before the striving together." (Lane 2770). A proverb relating to the prudence of him who hastens to flee from him whom he has not power to withstand. It is said to the one who seeks peace after fighting. It is applied also as a preventive measure: Save yourself from the one you know you cannot withstand! This is addressed primarily to the army and soldiers.

١١- إن رُمْتَ المُحَاجَزَهْ فَقَبْلَ المُنَاجَزَهْ. (أبو عبيد، أمثال، ٢١٦؛ سهل بن هارون، النمر والثعلب، ٢٩).

“If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting.” (Lane 2770).

١٢- مُنَاجَزةُ الحَربِ قَبْل ٱستفحالٍ. (سهل بن هارون، النمر والثعلب، ٢٧).
١٣- ببايد عاقبت انديش بودن * برون از خويش وهم با خويش بودن. (ناصر خسرو، روشنايى نامه، ٥١٤).

٣٧١- تَعَهَّدِ النُّصَحَاءَ بِالخَلوَةِ فَإِنَّ نَصِيبَهُمْ مِنْكَ ٱسْتِمَاعُكَ مِنهُمْ فِيهَا.

371– Attend to advisers in private, for their reward from you is your listening to their advice.

٣٧٢- تَعَهَّدِ المَعِيشَةَ بِالإِصْلاحِ فِي غَيْرِ حَبْسٍ عَنْ مُسْتَوجَبَاتِ مَا يَجِبُ لَهَا.

372– Try to improve the livelihood without keeping what must be given away from it.

٣٧٣- تَعَهَّدِ الضَّعَفَةَ بِالرَّحْمَةِ وَالأَعْدَاءَ بِالحَذَرِ وَذَوِي الٱعْتِرَافِ بِالرَّأفَةِ وَالحُسَّادَ بِالمُغَايَظَةِ وَأَهْلَ الجَهْلِ بِالحِلْمِ وَأَهْلَ المُوَاثَبَةِ بِالوَقَارِ وَأَهْلَ المُشَاتَمَةِ بِالمَحْقَرَةِ وَأَهْلَ المُلادَغَةِ بِالٱحْتِرَاسِ وَأَهْلَ الشُّبُهَاتِ بِالكَفِّ.

373– Commit yourself to the weak with mercy, to the enemies with caution, to the confessors with mildness, to the envious with exasperation, to the ignorant with forbearance, to the impetuous with staidness, to the vilifier with contempt, to the vicious with precaution and to those of dubious character with abstention.

٣٧٤- تَأْدِيَةُ الفُرُوضِ إِلَى أَهْلِ المُكَاشَرَةِ مِنَ المُتَشَبِّهِينَ بِالإِخْوَانِ بِالصَّبرِ عَلَيْهِمْ إِمَّا طَمَعاً فِي تَحْوِيلِ ذَلِكَ مِنهُمْ صَدَاقَةً وَإِمَّا ٱتِّقَاءَ كَلِمَةِ الفُحْشِ فِي سَمْعِ مَائِقٍ ذِي دَوْلَةٍ.

374– The discharging of religious duties towards the grinning from among those who present themselves as friends consists of enduring them, either in expectation of a sincere change in them, or for the fear of obscene words that they may whisper in the ear of an angry powerful person.

٣٧٥- تَفَكُّرُ المَرْءِ فِي الخَيْرِ يَدعُوهُ [٥٨] إِلَى العَمَلِ بِهِ وَنَدَمُهُ عَلَى الشَّرِّ يَدْعُوهُ إِلَى تَركِهِ. (=﴿ ١٨٦).

375– A man's contemplating on good invites him to do good, and his regretting the evil invites him to abandon it.

٣٧٦- تَوَاضُعُ الشَّرِيفِ مِمَّا يَزِيدُ فِي شَرَفِهِ، وَتَكبُّرُ الوَضِيعِ مِمَّا يَزِيدُ فِي ضَعَتِهِ، وَإِثْنَاءُ الرَّجُلِ عَلَى نَفسِهِ مِمَّا يَزِيدُ فِي نَقصِهِ، وَإِثْنَاءُ غَيْرِهِ عَلَيْهِ مِمَّا يُبَيِّنُ فَضْلَهُ.

376– A nobleman's modesty is a factor that increases his nobility, and the arrogance of the lowly is a factor that increases his lowliness. A man's praise of himself increases his shortcomings, and someone else's praise of him makes his superiority evident.

١- الشريفُ إِذَا تَقَوَّى تَوَاضَعَ، وَالوَضِيعُ إِذَا تَقَوَّى تَكَبَّرَ. (عقد، ٢: ٣٥٢، ٣٥٥ "يحيى بن حيان"؛ عيون، ١: ٢٦٥ "إذا نُقِّرَ"؛ ح- ١٣٠ "لقمان"؛ مب- ٢٧٧ "إذا تزهد"؛ إبن حبان البستي، روضة، ٦١ "إذا تقرأ"؛ الثعالبي، تمثيل، ٤١٠).

٣٧٧- تُنَالُ الدَّعَةُ بِالْاجْتِهَادِ وَالسُّكُونُ بِالرِّضَاءِ وَالأَمْنُ بِالبَرَاءَةِ وَكَثْرَةُ الصَّدِيقِ بِالتَّوَاضُعِ وَالْاسْتِحْقَاقُ لِلخَيْرِ بِالشُّكْرِ. (=﴿ ٣٥٣) اِسْتَظْهِرْ عَلَى الأَعْدَاءِ بِالصِّحَّةِ وَالْاسْتِقَامَةِ وَلُزُومِ الحُجَّةِ فِيمَا تُسِرُّ وَتُعْلِنُ.

377– Composure is arrived at by endeavor, tranquillity by consent, security by guiltlessness, abundance of friends by modesty, and one's deserving of bliss by gratefulness. Win over enemies with faultlessness, soundness, and the adopting of reasoning in what you hide or reveal.

٣٧٨- تَوَقَّ الإِمْلالَ وَسُوءَ المَقَالِ، وَلا تَقُلْ مَا يُكسِبُكَ وِزْراً أَوْ يُنَفِّرُ عَنْكَ حُرًّا. فَمَنْ أَكْثَرَ فِي الكَلامِ زَلَّ وَمَنِ اسْتَخَفَّ بِالرِّجَالِ ذَلَّ. (=﴿ ١٣٥٠؛ الصغاني، فرائد، ٢١؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨٠).

378– Beware of weariness and evil talk, do not utter what earns you a heavy burden, or alienates a noble man from you, for he who talks much slips, and he who mistreats people is humiliated.

١- مَنْ أَكْثَرَ أَسقَطَ. (أبو حاتم السجستاني، المعمرون، ١٥ "أكثم"؛ المفضل، الفاخر، ٢٦٤؛ الوشاء، الفاضل، ١: ١٩٣؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٤"أكثم"؛ أبو هلال العسكري، أمثال، ١: ٤٠١؛ الميداني، ٣: ٢٤٦).

٣٧٩- تَمَامُ الكَرَمِ أَنْ تُذكَرَ الحُرْمَةُ بِكَ وَتُنْسَى النِّعْمَةُ مِنْكَ وَتُعْطَى الرَّغْبَةُ إِلَيْكَ وَتَتَغَافَلَ عَنِ الجِنَايَةِ عَلَيْكَ؛ وَتَمَامُ المُرُوءَةِ أَنْ تَنْسَى الحَقَّ لَكَ وَتَذكُرَ الحَقَّ عَلَيْكَ،

وَتَسْتَكْبِرَ الإِسَاءَةَ مِنكَ، وَتَسْتَصْغِرَ الإِسَاءَةَ إِلَيْكَ. (الصغاني، فرائد، ٣٤؛ إبن عربي، محاضرة الأبرار، ٢: ٣٥٩؛ الإبشيهي، ٥٢).

379– Nobility becomes perfect when the respect shown to you is remembered, the benefit you conferred is forgotten, the expectation from you is fulfilled, and when you pretend to be unaware of the offense committed against you. Manliness becomes perfect when you forget your rights, remember the rights of others on you, deem great an offense from yourself, and deem paltry an offense against you.

١- الصِّدْقُ تَمَامُ المُرُوءَةِ. (أبو حاتم السجستاني، المعمرون، ٧٤، والوصايا، ١٤٦).

2– "The last generosity is to forget the claim that you have against another, and to remember the right that some one has over you." (*Maxims of ʿAli* 36).

٣٨٠- تَعَامَ عَمَّا تَسُوءُكَ رُؤْيَتُهُ، وَتَغَافَلْ عَمَّا يَضُرُّكَ مَعْرِفَتُهُ [٥٩]، وَلا تَنْصَحْ مَنْ لا يَثِقُ بِكَ، وَلا تُشِرْ عَلَى مَنْ لا يَقبَلُ مِنْكَ، وَلا تَأْسَفْ عَلَى مَا لَمْ تَقُلْ، وَلا تُجِبْ عَمَّا لَمْ تُسْأَلْ. (الصغاني، فرائد، ٢٥).

380– Pretend not to see that which its seeing will hurt you, feign inattention to that which its acquaintance will harm you, give no advice to him who does not trust you, order not someone who does not accept it from you, be not grieved over that which you do not say, and respond not to that which you have not been asked.

١- سخن ناپرسيده مگوى، واز گفتار خيره پرهيز كن. (قابوس نامه، ٢٨).

"Beware against speaking unasked, and refrain from uttering frivolities." (Qābūs 23).

٢- سخن تا نپرسند لب بسته دار.

"Keep silent till you are asked to speak." (Haim 254)

٣- قال السائل: ما أشدُّ الأشياء عن أهلها غنى؟ قلتُ (= بزرجمهر): النصيحة لمن لا يقبلها، والإشارة على المعجب برأيه، و المجادلة لكفّ حرص الحريص. (جا- ٣٧).
٤- لا تُجِيبُوا فِيمَا لا تُسْأَلُونَ عَنْهُ وَلا تَضْحَكُوا مِمَّا لا يُضْحَكُ مِنْهُ. (أبو حاتم السجستاني، المعمرون، ١٥؛ المفضل، الفاخر، ٢٦٤؛ الوشاء، الفاضل، ١: ١٩٢؛ أبو هلال العسكري، أمثال، ١: ٤٠١ "أكثم"؛ الواحدي، الوسيط، ١٦٢؛ الميداني، ٣: ٢٤٦).

"Do not answer concerning things which you were not asked about, nor laugh at things which are not laughable." (Kassis 135).
Speak when you are spoken. (E)

٣٨١- تَجَرَّعِ الغُصَّةَ تَظْفَرْ بِالفُرْصَةِ (=﴿ ٢٦١) وَأَحْسِنِ السِّيَاسَةَ إِنْ طَلَبْتَ الرِّئَاسَةَ، وَٱلْزَمِ الٱسْتِقَامَةَ إِنْ أَرَدْتَ السَّلامَةَ، وَٱنْظُرْ فِي العَوَاقِبِ تَسْلَمْ مِنَ النَّوَائِبِ. (فرايتاج، ٣: ٥١٢).

381– Swallow the agony (of waiting) and you shall succeed when the opportunity comes; improve the management if you seek sovereignty, adhere to rectitude if you want safety, contemplate on consequences and you shall be secure from misfortunes.

١- تَجَرَّعِ الغُصَّةَ تَجِدِ الفُرصَةَ. (الصغاني، فرائد، ٥٠).
٢- الصَّبْرُ عَلَى النِّعْمَةِ يُؤَدِّي إِلَى الفُرْصَةِ. (الصغاني، فرائد، ٥٠؛ أسامة، لباب، ٦٨ "على الغصة").
٣- تَجَرَّعْ فِي عَدُوِّكَ الغُصَّةَ إِلَى أَنْ تَجِدَ الفُرْصَةَ فَإِذَا وَجَدْتَهَا فَٱنْتَهِزْهَا قَبْلَ أَنْ يَفُوتَكَ الدَّرْكُ، أَوْ يَغْشَاكَ الفَلَكُ. (الصغاني، فرائد، ٦٥).
٤- تجَرَّعْ مِنْ عَدُوِّكَ الغُصَّةَ إِلَى أَنْ تَجِدَ مِنهُ فُرْصَةً. (التوحيدي، إمتاع، ٢: ٦٢؛ كلمات مختارة، ٢١؛ جا- ٢٠٧؛ + "وإِذَا وَجدتها فٱنتهزها قبل أن يفوتك الدرك أو يعنيه الفلك").
٥- عدو را به فرصت توان كند پوست * پس او را مدارا چنان كن كه دوست. (سعدى، بوستان، ٧٣).
٦- مَنْ طَلَبَ الرِّئَاسَةَ أَحْسَنَ السِّيَاسَةَ. (أسامة، لباب، ٦٨).
٧- الرِّئَاسَةُ لا تَتِمُّ إِلَّا بِحُسنِ السِّيَاسَةِ، وَمَنْ طَلَبَهَا صَبرَ عَلَى مَضَضِهَا. (جا- ١٢؛ الطرطوشي، سراج، ١٦٤).

Sovereignty will not be complete except with sound politics, and whoever seeks it should bear its afflictions.

٨- مَنْ طَلَبَ الرِّيَاسَةَ فَلْيَصْبِر عَلَى مَضَضِ السِّيَاسَةِ. (وطواط، غرر، ٨١).
٩- إِذَا صَحَّتِ السِّيَاسَةُ ثَبتَتِ الرِّيَاسَةُ. (وطواط، غرر، ٨١).
١٠- السَّلامَةُ مَعَ الٱسْتِقَامَةِ. (الثعالبي، أحاسن كلم، ١٥ "اردوان"؛ القضاعي، دستور، ٢٠ "علي").
١١- مَنْ طَلَبَ السَّلامَةَ كَانَ مَعَ الٱسْتِقَامَةِ. (مب- ٣٣٩).
١٢- مَن طَلَبَ السَّلامَةَ لَزِمَ الٱستِقَامَةَ. (الصغاني، فرائد، ٥٠).
١٣- مَنْ نَظَرَ فِي العَوَاقِبِ سَلِمَ مِنَ النَّوَائِبِ. (الصغاني، فرائد، ٥٠؛ أسامة، لباب، ٦٨؛ الإبشيهي، ٥٢-٥٣).
١٤- مَنْ أَحْكَمَ التَّجَارِبَ، أَحْمَدَ العَوَاقِبَ. (أسامة، لباب، ٦٨).
١٥- مَنْ عَمِلَ بِالرَّأْيِ غَنِمَ وَمَنْ نَظَرَ فِي العَوَاقِبِ سَلِمَ. (الصغاني، فرائد، ٥١).
١٦- الدُّهاءُ النظرُ في العواقب، والتحمل عند النوائب. (كوبرلي، ٤٧ ب).
١٧- مَنْ عَمِلَ بَالرَّأْيِ ٱعْتَلَى مَنَارُهُ. (أسامة، لباب، ٦٨).

٣٨٢- تَوَقَّ مِنْ طُولِ لِسَانِكَ مَا أَمِنْتَهُ وَتَأَمَّلْ مِنْ فَضْلِ كَلامِكَ مَا ٱسْتَحْسَنْتَهُ، فَرُبَّ حَرفٍ أَدَّى إِلَى حَتْفٍ، وَكَلِمَةٍ أَتَتْ عَلَى نِعْمَةٍ، فَأَطِلِ حَبْسَ لِسَانِكَ قَبْلَ أَنْ يُطِيلَ حَبْسَكَ،[4] وَٱحْذَرْهُ قَبْلَ أَنْ يُتلِفَ نَفسَكَ وَلا تَقُولَنَّ مَا يَصِيرُ حُجَّةً عَلَيْكَ وَعِلَّةً لِلإِسَاءَةِ إِلَيْكَ. (الصغاني، فرائد، ٢٤).

382– Fear of your lengthy talk what you feel safe of, and expect from the goodness of your speech what you deem good, for 'sometimes a word leads to death,' and 'sometimes a statement brings bounty,' hence lengthen the imprisonment of your tongue before it lengthens your imprisonment, be wary of it before it wastes you, and utter nothing that becomes an evidence against you and a cause for harm on you.

١- فَرُبَّ حَرفٍ أَدَّى إِلَى حَتْفٍ. (التوحيدي، إمتاع، ٢: ٦١؛ كلمات مختارة، ٢١؛ جا-٢٠٧؛ دهخدا، ١: ٢٢١).

٢- لا تَقُولَنَّ مَا يسوءُكَ جَوَابُهُ، وَيَضُرُّكَ مَعَابُهُ. (إبن عربي، محاضرة الأبرار، ٢: ٤٨١).

٣٨٣- تَأَدَّبْ صَغِيراً تَنْتَفِعْ بِالأَدَبِ كَبِيراً،[5] وَمَنْ أَرَادَ الأَدَبَ ٱهْتَمَّ بِهِ، وَمَن ٱهْتَمَّ بِهِ تَكَلَّفَ عِلْمَهُ، وَمَنْ تَكَلَّفَ عِلْمَهُ، اشْتَدَّ طَلَبَهُ وَمَن اشْتَدَّ طَلَبَهُ أَدْرَكَ مَنْفَعَتَهُ[6] فَٱتَّخِذِ الخَيْرَ عَادَةً وَتَأَدَّبْ بِهِ ٱحْرَصْ عَلَيْهِ فَإِنَّكَ تُخْلِفُ ومَنِ بِهِ إِفْرَاطَكَ وَتَنْتَفِعُ بِهِ خَلْفَكَ [٦٠] مِنْ بَعْدِكَ وَيَرْجُوكَ فِيهِ رَاغِبٌ وَيَخْشَى صَوْلَتَكَ رَاهِبٌ. (الماوردي، أتا لدنيا، ٢١١).

383– Educate yourself in childhood and you shall benefit by it in adulthood. He who wants education (*adab*) shall preoccupy himself with it, and he who preoccupies himself with it shall burden himself with its learning, and he who burdens himself with its learning shall intensify his search for it, and he who intensifies his search for it shall reach its benefits. So accustom yourself to the good, educate yourself with it, and strive for it, for you leave your surplus of it behind and benefit your offspring with it; those interested in it hope to receive it from you, and those uninterested fear your in awe.

١- من تأدب صغيرا ٱنتفع كبيرا. (آبي، ش، ٤: ٢٢٤؛ أقوال الحكماء، ٢٥).
٢- تعلموا العلمَ صغارا تسودوا به كباراً. (ش/ن- ٢٠: ٢٦٧).

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[4] الماوردي، أدب الدنيا، ٢٥١.
[5] =ﺯ ٣١٥، ١٦١٦.
[6] مب- ٣٦٣.

٣- تَعَلَّمِ العِلْمَ فَإِنَّهُ يُقَوِّمُكَ وَيُسَدِّدُكَ صَغِيرًا وَيُقَدِّمُكَ وَيُسَوِّدُكَ كَبِيرًا. (الماوردي، أدب الدنيا، ٢٤).
٤- مَنْ أُدِّبَ صَغِيرًا قَرَّتْ عَيْنُهُ كَبِيراً، وَمَنْ أَدَّبَ ٱبْنَهُ أَرْغَمَ أَنْفَ عَدُوِّهِ. (أسامة، لباب، ٢٢٨).

He who is educated as a youth is proud when grown up. Whoso educates his son, subdues his enemy.

٥- مَنْ أَدَّبَ وَلَدَهُ أَرْغَمَ أَنَفَ عَدُوِّهِ. (بهجة، ١: ١٠٩).
٦- مَن أَدَّبَ أَوْلادَهُ أَرْغَمَ حُسَّادَهُ. (الثعالبي، تمثيل، ١٦٣؛ الميداني، ٣: ٣٦٠؛ إختيار الدين، أساس الاقتباس، ١٣٠).
٧- من أدب ولده صغيرًا سر به كبيرا. (الإبشيهي، ٥١).
٨- يقال: أَدِّبُوا أَوْلادَكُمْ صِغَارًا تَقَرُّ عَيْنَكُم كِبَاراً. (وطواط، غرر، ٧٠).

Teach your children as they are young, you will be proud of them when they grow up.

٩- قَدْ يَنْفَعُ الأَدَبُ الأَحْدَاثَ فِي مَهَلٍ * وَلَيْسَ يَنْفَعُ بَعْدَ الكِبْرَةِ الأَدَبُ
إِنَّ الغُصُونَ إِذَا قَوَّمْتَهَا ٱعْتَدَلَتْ * وَلَنْ تَلِينَ إِذَا قَوَّمْتَهَا الخُشُبُ. (الجاحظ، بيان، ٢: ٢٣٣؛ ٣: ٨٣ "صالح بن عبد القدوس"؛ البحتري، الحماسة، ٣٧٣؛ أبو هلال العسكري، أمثال، ٢: ٢٢٤؛ الثعالبي، تمثيل، ١٦٤؛ اللخمي، شرح المقصورة، ٣٣٨؛ بهجة، ١: ١١٣-١١٤؛ وطواط، غرر، ٧٠).

Education of the youth is useful when done at the right time, not after they have grown up; for straightening fresh branches they bend, but the dried woods do not.

١٠- فَإِنَّ مَنْ أَدَّبْتَهُ فِي الصِّبَا * كَالعُودِ يُسْقَى المَاءَ فِي غَرْسِهِ
حَتَّى تَرَاهُ مُورِقاً نَاضِراً * بَعدَ الَّذِي أَبْصَرْتَ مِنْ يُبسِهِ
وَالشَّيْخُ لا يَترُكُ أَخْلاقَهُ * حَتَّى يُوَارَى فِي ثَرَى رَمْسِهِ. (البيهقي، المحاسن، ١٤؛ أبو هلال العسكري، أمثال، ٢: ٢٢٤؛ الجرجاني، أسرار البلاغة، ٨٧ "صالح بن عبد القدوس"؛ شرح گلستان، محمد خزائلی، ٦٠٩؛ دامادی، ٦٤، ٢٧٢).

It is not easy to change a vicious nature. (E)

١١- به هنگام برنایی و کودکی * به دانش توان یافتن زیرکی
درختی که خردك بود باغبان* بگرداند او را چو خواهد چنان
چو گردد کلان باز نتواندش * که از کژ ی و خم بگرداندش. (لازار، ١١٩ "ابو شکور").
١٢- هرکه در خردیش ادب نکند * در بزرگی فلاح از او برخاست
چوب تر را چنان که خواهی پیچ * نشود خشك جز به آتش راست. (سعدی، گلستان، ١٥٥، ٤٧٨، ٤٧٩).

١٣- مَنْ أَدَّبَ وَلَدَهُ غَمَّ حَاسِدَهُ. (عقد، ٢: ٤٣٥؛ المبرد، الكامل، ١: ٧٤؛ الراغب، محاضرات، ١: ٤٧؛ ش/ن- ١٨: ١٨٧).
١٤- فَإِنَّ الخَيْرَ عَادَةٌ. (القضاعي، دستور، ٥٩ "علي"؛ العبدري، تمثال الأمثال، ٢٧٥).
١٥- فِعْلُ الحَسَنَاتِ عَادَةٌ. (رسالة آداب، ٧٢).

Benevolent works become a habit.

٦- تَعَوَّدُوا الخَيْرَ، فَإِنَّ الخَيْرَ عَادَةٌ، وَالشَّرُّ لَجَاجَةٌ. (أبو عبيد، أمثال، ١٦٩؛ عيون، ٣: ١٥٧؛ عقد، ٢: ١١ "أكثم"؛ أبو الشيخ .الإصبهاني، الأمثال، ٣٦؛ آبي، ، ١: ١٦٢ "حديث"؛ الثعالبي، تمثيل، ٢٨، ٣٢٦؛ الماوردي، نصيحة، ٩٥، وأدب الدنيا، ٢٨؛ القضاعي، الشهاب، ٣؛ بهجة، ٢: ١١٣؛ الميداني، ١: ٤٣٧).

"Accustom yourselves to good, for good becomes a habit, and evil is persevered in." (Lane 2189).

١٧- تَعَوَّد الخَيْرَ فَالخَيْرُ عَادَه * تَدْعُو إِلَى الغِبْطَةِ وَالسَّعَادَه. (بهجة، ٢: ١١٣).
١٨- خير عادت است و شر لجاج. (الطوسي، الأدب الوجيز، ٤٦).
١٩- مَنْ أَجَدَّ المَسِيرَ أَدْرَكَ المَقِيلَ. (البلاذري، أنساب، ٧(١): ٣٧٢ "أكثم").
٢٠- خَيرُ الأَدَبِ مَا حَصَلَ لَكَ ثَمَرُهُ، وظَهَرَ عَلَيْكَ أَثَرُهُ. (إبن عربي، محاضرة الأبرار، ٢: ٤٢٥ "إبن المقفع").

٣٨٤- تِسْعُ خِصَالٍ تُبَلِّغُ العَبدَ أَعْلَى الدَّرَجَاتِ: قَوْلٌ مَعرُوفٌ، وَعَمَلٌ صَالِحٌ، وَنِيَّةٌ صَادِقَةٌ، وَحِرْزُ اللِّسَانِ، وَغَضُّ الطَّرْفِ، وَالرَّحْمَةُ لأَهْلِ البَلاءِ، وَالمُوَالاةُ عَلَى الدِّينِ، وَسَمَاحَةُ الأُمُورِ، وَالرِّضَى بِالكَفَافِ.

384– Nine traits make the subjects attain the highest ranks: good speech, good deed, good intention, holding one's tongue, lowering the eyes, having mercy on the mischievous, brotherliness in religion, magnanimity in affairs, and consent with what is sufficient.

١- أَربَعَةٌ مِنْ عَلامَاتِ الإِيمَانِ: حُسْنُ العَفَافِ، وَالرِّضَى بِالكَفَافِ، وَحِفْظُ اللِّسَانِ، وَٱعْتِقَادُ الإِحْسَانِ. (الصغاني، فرائد، ٧٠).
٢- أَنْعَمُ النَّاسِ عَيْشَةً مَنْ تَحَلَّى بِالعَفَافِ، وَرَضِيَ بِالكَفَافِ، وَتَجَاوَزَ مَا يَخَافُ إِلَى مَا لا يَخَافُ. (ش/ن- ٢٠: ٣٠١؛ عقد، ٢: ٢٥٦؛ آبي، نثر، ٤: ١٨٩).
٣- مِنْ عَلامَاتِ اللَّئِيمِ المُخَادِعِ أَنْ يَكُونَ حَسَنَ القَوْلِ، سَيِّسَ الفِعلِ، بَعِيدَ الغَضَبِ، قَرِيبَ الحَسَدِ، حَمُولاً لِلفُحشِ، مُجَازِياً بِالحِقدِ، مُتَكَلِّفاً لِلجُودِ، صَغِيرَ الخَطَرِ، مُتَوَسَّعاً فِيمَا لَيْسَ لَهُ، ضَيِّقاً فِيمَا يَمْلِكُ. (صغ- ٤١).

٣٨٥- تَجِدُ العَاقِلَ لا يُحِيفُ أَحَداً وَلا يُقِيمُ عَلَى الخَوْفِ وَهُوَ يَجِدُ مَذهَباً.

385– You will find that the intelligent person does not treat anybody unjustly, and that he does not stay in danger when he finds a way out.

٣٨٦- تَمْيِيزُ الرِّجَالِ يَقَعُ مِنْ أَفْعَالِهِم لَا مِنْ مَنَاظِرِهِمْ وَعِظَمِ أَجْسَادِهِم فَإِنَّ النَّسْرَ عَلَى عِظَمِهِ لَا يَأْكُلُ إِلَّا مَيِّتاً، وَالبَغَاثَ مِنْ طَيْرِ المَاءِ عَلَى صِغَرِهِ يَتَحَامَى مَيِّتَ السَّمَكِ وَيَخْتَلِسُ الحَيَّ مِنهَا فَيَغتَدِي بِهِ.

386– Distinction among men depends on their deeds and not on their appearances and the magnitude of their bodies. Verily the vulture, despite its magnitude, does not eat anything but the dead, whereas a small water bird, despite its littleness, shuns the dead fish and swipes the living ones and is fed by it.

١- النَّسرُ عَلَى عَظَمَةِ وَجَوْدَةِ سِلاحِهِ لَا يَأْكُلُ إِلَّا المَيتَةَ. (جا- ١٩٧).

٣٨٧- تَوَقَّ طُرُقَاتِ الهَوَى فَهِيَ مَصَائِدُ البَلْوى فَإِنَّ تَوَقِّيَ المَخَاوِفِ فِعْلُ أَهْلِ المَعَارِفِ.

387– Fear the inroads of passion, for these are the snares of distress. Verily the fear of perils is the measure of the people of knowledge.

٣٨٨- ثِقْ بِالنَّجَاحِ وَالفَلَاحِ إِذَا أَصْلَحْتَ مَا بَيْنَكَ وَبَيْنَ اللَّهِ وَأَصْلَحْتَ مَا بَيْنَكَ وَبَيْنَ النَّاسِ وَعِشْ فِي الدُّنيَا هَنِيًّا وَٱنْصَرِفْ عَنهَا مَرضِيًّا. [٦١]

388– Have trust in deliverance and salvation if you improve your relationship with God and with the people, and live a happy life in this world and leave it satisfied.

٣٨٩- ثَلَاثٌ مَنْ كُنَّ فِيهِ فَقَدْ تَمَّتْ مُرُوءَتُهُ: مَنْ تَفَقَّدَ فِي دِينِهِ، وَٱقْتَصَدَ فِي مَعِيشَتِهِ، وَصَبَرَ عَلَى النَّائِبَةِ إِذَا نَزَلَتْ بِهِ. (التُّجيبي، المختار من شعر بشار، ٢٧٣)

389– He is perfect in manliness who does three things: he studies his religion, economizes in his living, and endures a calamity if it happens.

١- قال محمد بن علي بن الحسين (رض): الكَمَالُ فِي ثَلَاثَةٍ: الفِقْهُ فِي الدِّينِ، وَالصَّبرُ عَلَى النَّوَائِبِ، وَحُسْنُ التَّقْدِيرِ فِي المَعِيشَةِ. (مج- ٦٦؛ سهل بن هارون، النمر والثعلب، ٧٣؛ الوشاء، الموشى، ٣٩ "كمال المروءة في"؛ جا- ١٤ "أوشهنج"؛ الماوردي، أدب الدنيا، ٣٠١ "العفة في الدين")

Perfection (of manliness) consists of learning and applying the rules of religion, patiently enduring calamities, and properly managing the affairs of every day living.

٢- سُئِلَ الأَحْنَفُ عَنِ المُرُوءَةِ؟ فَقَال: التَّفَقُّهُ فِي الدِّينِ، وَبِرُّ الوَالِدَينِ، وَالصَّبْرُ عَلَى النَّوَائِبِ. (بهجة، ١: ٦٤٢).

٣- يُقَالُ فِي ثَلاثَةِ أَشْيَاءَ يَجِبُ عَلَى صَاحِبِ الدُّنْيَا إِصْلاحُهَا وَبَذْلُ جُهْدِهِ فِيهَا: مِنْهَا أَمْرُ مَعِيشَتِهِ، وَمِنْهَا مَا بَيْنَهُ وَبَيْنَ النَّاسِ، وَمِنْهَا مَا يُكسِبُهُ الذِّكرَ الجَمِيلَ بَعدُ. (كل- ٦٦).

٤- فِي الصَّبْرِ عَلَى النَّوَائِبِ إِدْرَاكُ الرَّغَائِبِ. (الراغب، محاضرات، ٢: ١٣٧).

٥- قال محمد بن عَلِيَّان النسوي: البِرُّ والمروءةُ حِفظُ الدينِ، وصِيانةُ النَّفسِ، وَحِفظُ حُرمَاتِ المؤمنينَ، والجودُ بِالمَوجُودِ، وَقُصورُ الرُّؤيةِ عَنْهُ وعنْ جميعِ أفعالِكَ. (السلمي، طبقات، ٤١٨).

٦- مَنْ صَحَّتْ دِيَانَتُهُ تَمَّتْ مُرُوءَتُهُ لِأَنَّ الدِّيَانَةَ تصدُّهُ عَنِ المَحَارِمِ وَتحثهُ عَلَى المَكَارِمِ. (الصغاني، فرائد، ٣٦؛ إبن عربي، محاضرة الأبرار، ٢: ٣٦٠، ٤٩١).

٧- كان يقال: ثلاثٌ مِنَ المُروءةِ: تَعَاهُدُ الرَّجُلِ إِخْوَانَهُ، وَإِصْلاحُ مَعِيشَتِهِ، وَإِقَالَتُهُ فِي مَنزِلِهِ. (الوشاء، الموشى، ٤٠).

People are used to say: Three things belong to manliness: that man keeps his promises with his friends, ameliorates his living standards, and knows his place in society.

٨- سُئِلَ عمرو بن العاص عن المروءة، فقال: المروءةُ أن يُكرِمَ الرجلُ إخوانَهُ، وَأن يَقِيلَ في دارِهِ، ويصطنعَ لِمَالِهِ. (إبن أبي الدنيا، إصلاح المال، ٢٠١-٢٠٢).
٩- قال أنوشروان لآبنه هرمز: من الكامل المروءة؟ فقال: مَنْ حَصَّنَ دينَهُ، وَوَصَلَ رَحِمَهُ، وَأكرَمَ إخوانَهُ. (الماوردي، أدب الدنيا، ٢٩٤، وتسهيل، ١٢١).
١٠- المروءةُ ثلاثةٌ: إكرامُ الرَّجُلِ إخوَانَ أَبِيهِ، وَإصْلاحُهُ مَالَهُ، وَقعُودُهُ عَلَى بَابِ دَارِهِ. (إبن حبان البستي، روضة، ٢٣١).
١١- قال النبي: يا أخا ثقيف، ما المروءة فيك؟ قال: إصلاحُ الدين، وَإصْلاحُ المَعِيشةِ، وَسَخَاءُ النَّفسِ، وَصِلةُ الرَّحمِ. (إبن أبي الدنيا، إصلاح المال، ٢٠٠).
١٢- قال معاوية للأحنف: ما تعدون المروءة فيك؟ قال: التفقهُ فِي الدِّينِ، وَبِرُّ الوَالدين، وَإصلاحُ المالِ. (إبن أبي الدنيا، إصلاح المال، ٢٠١).
١٣- سأل معاوية رجل من ثقيف: ما المروءة؟ قال: تقوى الله، وإصلاح المعيشة. (إبن أبي الدنيا، إصلاح المال، ٢٠٢).
١٤- قال النبي لِرَجُلٍ مِنْ ثَقِيف مَا المُرُوءَةُ فيكم؟ فقَالَ: الصَّلاحُ فِي الدِّينِ، وَإصْلاحُ المَعِيشَةِ، وَسَخَاءُ النَّفسِ، وَحسنُ الخلقِ. (اليعقوبي، تأريخ، ٢: ١١٠؛ الوشاء، الموشى، ٣٩؛ بهجة، ١: ٦٤٠؛ التُّجيبي، المختار من شعر بشار، ٢٧٢).
١٥- أَمَّا المُرُوءةُ فَالصَّلاحُ في الدينِ، والإصْلاحُ فِي المَالِ، وَالمُحامَاةُ عَن الجَارِ. (بهجة، ١: ٦٤١).
١٦- المُرُوءَةُ هِيَ تَقْوَى اللَّهِ وَإصْلاحُ المَعِيشَةِ. (الراغب، محاضرات، ١: ٣٠١).
١٧- قيل لأبي هريرة: ما المروءةُ؟ قال: تَقوى اللَّه وَتَفَقُّدُ الضَّيْعةِ. (عقد، ٢: ٢٩٢).
١٨- حكي أَنَّ المعاويةَ سَأَلَ عُمَرًاعَنِ المُرُوءَةِ؟ فَقَالَ: تَقوَى اللَّهِ وَصِلَةُ الرَّحِمِ. (الماوردي، أدب الدنيا، ٢٩٤).
١٩- قيل لأبي هريرة: ما المروءة؟ قال: تقوَى اللَّهِ، وَإصلاحُ الصَّنِيعةِ، وَالغَداءُ وَالعَشَاءُ بِالأَفنِيةِ. (الجاحظ، بيان، ٢: ١٧٧؛ إبن حبان البستي، روضة، ٢٣١ "الضَّيْعَةِ"؛ آبي، نثر، ٢: ١٠١ "الضيقة").
٢٠- قيل لآبن هُبيرة: ما المُرُوءةَ؟ فقالَ: إصلاحُ المَالِ، وَالرَّزَانَةُ فِي المَجْلِسِ، وَالغَدَاءُ وَالعَشَاءُ بِالفَنَاءِ. (عيون، ١: ٢٩٥؛ ش/ن- ١٨: ١٢٩).
٢١- قيل لآبي زُهرة: ما المُرُوءةَ؟ قالَ: إصْلاحُ الحَالِ، وَالرَّزَانَةُ فِي المَجْلِسِ، وَالغَدَاءُ وَالعَشَاءُ بِالأَفْنِيةِ. (الوشاء، الموشى، ٣٩).
٢٢- كان يقول إبن عمر: إنا معشرَ قريش، كُنَّا نَعُدُّ الجُودَ وَالحِلمَ السُّؤْدُدَ، وَنَعُدُّ العَفَافَ وَإصْلاحَ المَالِ المُرُوءةَ. (المبرد، الكامل، ١: ٤٧؛ التوحيدي، البصائر، ٢: ٢٢١).

٣٩٠- ثَمَرَةُ الإحْسَانِ حَاصِلٌ إمَّا شُكْرٌ عَاجِلٌ أَوْ ثوَابٌ آجِلٌ وَإمَّا هُمَا جَمِيعاً.

390– The fruit of beneficence sets in, whether in the form of an immediate gratitude, or a reward in the hereafter, or both of them together.

٣٩١- ثَلاثَةٌ لا يُسْتَخَفُّ بِهِمْ: العُلَمَاءُ وَالسُّلطَانُ وَالإخْوَانُ. وَمَنِ ٱسْتَخَفَّ بِالعُلَمَاءِ أَفْسَدَ دِينَهُ، وَمَنِ ٱسْتَخَفَّ بِالسُّلطَانِ أَفْسَدَ دُنْيَاهُ، وَمَنِ ٱسْتَخَفَّ بِالإخْوَانِ أَفْسَدَ مُرُوءَتَهُ. (صغ- ٤٦؛ الثعالبي، تمثيل، ٤٧٠؛ =ﻙ ١٤٤٩).

391– Three groups should not be disparaged: scholars, the sultan, and friends. For he who disparages scholars depraves his religion, he who disparages the sultan depraves his life, and he who disparages friends depraves his manliness.

١- العَاقِلُ لا يَسْتَحِقِرُ أَحَداً لِأَنَّ مَنِ ٱسْتَحْقَرَ السُّلْطَانَ أَفْسَدَ دُنْيَاهُ، وَمَنِ ٱسْتَحْقَرَ الأتْقِياءَ أَهْلَكَ دِينَهُ، وَمَنِ ٱسْتَحْقَرَ الإخْوَانَ أَفْنَى مُرُوءَتَهُ، وَمَنِ ٱسْتَحْقَرَ العَامَّ أَذْهَبَ صِيَانَتَهُ. (إبن حبان البستي، روضة، ٢٢).

"A prudent man does not take three things lightly: the sultan, the (religious) scholar, and the friend. For he who takes the sultan lightly, his world is perished, and he who takes the scholar lightly his religion is perished, and he who takes the friend lightly his manliness is perished." (Kassis 75.)

Notice that the learned are placed before the king here, though by the learned are meant religious scholars. In *AṢ* 46, these are the pious (*atqiyā*), *wulāt* and *ikhwān*. In al-ʿĀmirī's *al-Nask al-ʿaqlī*, *ʿulamāʾ* is replaced by *ḥikma*.

٢- مَنِ ٱسْتَخَفَّ بِالعُلَمَاءِ ذَهَبَتْ آخِرَتُهُ، وَمَنِ ٱسْتَخَفَّ بِالأُمَرَاءِ ذَهَبَتْ دُنْيَاهُ، وَمَنِ ٱسْتَخَفَّ بِالإخْوَانِ ذَهَبَتْ مُرُوءَتُهُ. (العزي، آداب العشرة، ٢٨-٢٩).
٣- مَنِ ٱسْتَخَفَّ بِالوُلاةِ أَهْلَكَ دُنْيَاهُ، وَمَنِ ٱسْتَخَفَّ بِالحِكْمَةِ أَهْلَكَ دِينَهُ، وَمَنِ ٱسْتَخَفَّ بِالإخْوَانِ أَهْلَكَ مُرُوءَتَهُ. (العامري، نسك، ٤٩٥؛ أقوال الحكماء، ٢١؛ مب- ٣٥٩-٣٦٠؛ الشهرستاني، ٧٦٠ "هرمس"، "السلطان، العلماء، الإخوان").
٤- مبين در هيچ شخصى از حقارت كه * نپذيرد درين جا دل عمارت. (ناصر خسرو، روشنايى نامه، ٥١٦).

٣٩٢- ثَقِّفْ نَفسَكَ بِالأَدَبِ قَبْلَ صُحْبَةِ المُلُوكِ وَلا تَنْظُرَنَّ إِلَى مَنْ نَالَ الحَظَّ بِالسُّخْفِ عِندَهُم.

392– Strengthen yourself with education before entering the company of the kings, and do not look at those who have reached a high position next to them by imbecility. (cf. # 2514).

٣٩٣- ثَلاثَةٌ لا يُعْرَفُونَ إلّا فِي ثَلاثَةِ مَوَاطِن: الحِلْمُ عِندَ الغَضَبِ، وَالشُّجَاعُ عِندَ الحَرْبِ، وَالصَّدِيقُ عِندَ الحَاجَةِ إِلَيْهِ.[1]

393– Three things cannot be recognized except in three situations: forbearance in time of anger, courage in time of war, and a friend in time of need.

١- ثلاثة لا يُعرَفُونَ إلّا فِي ثلاثة مَوَاطِن: الحَلِيمُ عِنْدَ الغَضَبِ، وَالشُّجَاعُ عِنْدَ الحَرْبِ، وَأَخُوكَ عِندَ حَاجَتِكَ إِلَيْهِ. (ح- ١٢٩ "لقمان"؛ الجاحظ، بيان، ٢: ٧٦؛ رسائل، ١: ١٧٩؛ المبرد، الكامل، ١: ٢١٣؛ القالي، الأمالي، ٢: ١٧٩؛ آبي، نثر، ١: ٢٩٥؛ ٧: ١٠؛ الثعالبي، برد الأكباد، ١١٨-١١٩؛ أبو نعيم، حلية، ٧: ٣٨٩؛ مب- ٢٧٦؛ بهجة، ١: ٧٢٠؛ ٢: ١٢٧؛ الزمخشري، ربيع، ١: ٤٣٨ ؛ تذكرة، ١: ٢٤٤؛ إبن شمس الخلافة، الآداب، ٤٥؛ فرايتاج، ٣: ٦٠).
٢- ثَلاثَة لا يُعرَفُونَ إلّا فِي ثَلاثةِ مَوَاطِن: لا يُعْرَفُ الجَوَادُ إلَّا فِي العُسْرَةِ، وَالشُّجَاعُ إلَّا في الحَرْبِ، وَالحَلِيمُ إلَّا في الغَضَبِ. (الماوردي، أدب الدنيا، ٢٣٢؛ الجاحظ، بيان، ٢: ٧٦؛ عيون، ٣: ٨٣؛ المبرد، الكامل، ١: ٢١٣؛ آبي، نثر، ٧: ٣٧ "لقمان"؛ مب- ٢٧٦؛ بهجة، ١: ٣٣٨؛ ٢: ١٢٧).
٣- الحَلِيمُ يُعْرَفُ عِنْدَ الغَضَبِ. (ح- ١٦٠؛ جا- ٩٧-٩٨).
٤- الحليمُ لا يعرف إلَّا عِندَ الغَضَبِ. (إبن حبان البستي، روضة، ١٤١).
٥- الحليم هو الذي لا يقلقه غضبُ غيره. (السجستاني، صوان، ١٤٣ "أفلاطون").
٦- الحكمةُ تُعرَفُ عِند النطقِ، والشَّجَاعةُ عندَ الغضبِ، والعفةُ عند الشهوةِ. (إبن هندو، ٣٥٥ ؛ ٢٦٦ "أرسطو"؛ فرايتاج، ٣: ١٠٨).
٧- إنَّمَا يعرفُ الحِلم عِنْدَ الغَضَبِ، فإِذَا لم تغضب لم تكن حليماً. (عقد، ٢: ٢٨٢ "الحسن").

٣٩٤- ثَلَاثَةٌ لا يَنتَصِفُونَ مِنْ ثَلَاثَةٍ: الحَلِيمُ مِنَ الأَحْمَقِ، وَالبَرُّ مِنَ الفَاجِرِ، وَالرَّفِيعُ مِنَ الدَّنِيئ.[2]

394– Three people will not demand justice from three: the forbearing from the stupid, the reverent from the decadent, and the exalted from the lowly.

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[1] الجاحظ، بيان، ٢: ٧٦؛ عيون، ٣: ٨٣؛ المبرد، الكامل، ١: ٢١٣؛ آبي، نثر، ٧: ٣٧ "لقمان"؛ الماوردي، أدب الدنيا، ٢٣٢؛ مب- ٢٧٦؛ بهجة، ٢: ١٢٧؛ الإبشيهي، ٢٠٣؛ العاملي، كشكول، ٧٢٤.
[2] ثعلب، مجالس، ١: ٢٥٩؛ التوحيدي، البصائر، ٤: ١٨٩؛ ش/ن- ٢٠: ٢٧٦؛ تذكرة، ٣: ٢٦٤؛ وطواط، غرر، ٨٥.

١- لا يَنْتَصِفُ حَليمٌ مِن جَاهلٍ. (أبو عبيد، أمثال، ١٥٠؛ الميداني، ٣: ١٩٦ "من جَهول"؛ الزمخشري، أمثال، ٢: ٢٧٧).

٣٩٥- ثَلَاثَةُ أَشْيَاءَ لَيْسَ مَعَهُمْ غُرْبَةٌ: مُجَانَبَةُ الرِّيَبِ، وَحُسْنُ الأَدَبِ، وَكَفُّ الأَذَى.[3]

395– Three things keep estrangement away: warding off evil opinion, good behavior, and avoiding infliction of pain on others.

١- ثلاثة لا تجربة معهن: أَدَبٌ يزين، وَمُجانبةُ الرِّيبَةِ، وَكَفُّ الأَذَى. (ش/ن- ١٨: ٩٤).
٢- سئل ابن شهاب الزهري عن المروءة، فَقَالَ: إجْتِنَابُ الرِّيَبِ، وَإصْلاحُ المَالِ، وَالقِيَامُ بِحَوَائِجِ الأَهْلِ. (بهجة، ١: ٦٤٢).
٣- قِيلَ لأنوشروان: مَا المُرُوءَةُ؟ قَالَ: تَرْكُ الرِّيبَةِ. (الدر المنظم في الوعظ والحكم، ١٩؛ الطرطوشي، سراج، ١٦١).
٤- المُرُوءةُ تَركُ الرِّيبَةِ. (الطرطوشي، سراج، ١٧٥).
٥- المروءةُ مُجانبةُ الرِّيبَةِ. (إبن حبان البستي، روضة، ٢٣٢).
٦- العِفَّةُ تُحْصِنُ مِنَ الرِّيبَةِ.

"Continence, or chastity, preserves from suspicion, or evil opinion." (Lane 586).

٣٩٦- ثَلاثَةٌ مَنْ عَازَهُمْ رَجَعَتْ عِزَّتُهُ عَلَيْهِ إِلَى ذُلٍّ: السُّلطَانُ وَالوَالِدُ وَالغَرِيمُ.[4]

396– To be in need of three persons turns prestige to degradation: the king, the father, and the debtor.

١- ثلاثةٌ لا تُعَانَد أَبَدًا: السُّلطَانُ وَالوَلدُ وَالغَرِيمُ. (فرايتاج، ٣: ٦٠).

٣٩٧- ثَلَاثَةُ خِصَالٍ [٦٢] يُرْغَبُ فِيهَا: الدَّعَةُ فِي غَيْرِ تَضْيِيعٍ لِفَرِيضَةٍ، وَالتَّوَاضُعُ فِي غَيْرِ ذُلٍّ، وَاللَّذَّةُ مِنْ غَيْرِ مُحَرَّمٍ.

397– Three characteristics are desirable: comfort without neglecting duty, modesty without humiliation, and pleasure in what is not forbidden.

١- ثلاثُ خِصَالٍ يَنْبَغِي لِلمَرءِ أَنْ يَرْغَبَ فِيهِنَّ: الدَّعَةُ فِي غَيْرِ تَضْيِيعٍ، وَالنِّعْمَةُ فِي غَيْرِ شَيْنٍ، وَاللَّذَّةُ فِي غَيْرِ مَآثِمٍ. (جا- ٣٨ "بزرجمهر"؛ ٥٨ "أنوشروان").

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[3] كل- ٢٦١؛ ش/ن- عزام، ٢٤٣؛ + "وكرم الخلق، والنبل في العمل"؛ عيون، ٣: ٢٤ "خمساً، في كتاب الهند"؛ المبرد، الكامل، ١:٧٤٠؛ اليمني، مضاهاة، ٤١، ١٣٩؛ آبي، نثر، ٤: ١٨٤؛ جا- ١١؛ القشيري، الرسالة، ١٢٩؛ تذكرة، ٨: ١١٧؛ أسامة، لباب، ٢٢٨؛ ١٨: ١٨٧؛ أبو المجد تبريزى، سفينه تبريز، ٢٢٨.
[4] عيون، ١: ٢٥٧ "عَازَّهُم"؛ الثعالبي، تمثيل، ٤٧١؛ بهجة، ٢: ١٢٩.

٢- حَدَّثَنَا أبوبكر بن أبي الثلج الكاتب، حدثنا علي بن عبدة، حدثنا الأصمعي ...: ثَلاثٌ هُنَّ أَحْسَنُ شَيْءٍ فِيْمَنْ كُنَّ فِيهِ: نَصْبٌ لِغَيْرِ دُنْيَا، وَجُودٌ لِغَيْرِ ثَوَابٍ، وَالتَّوَاضُعُ فِي غَيْرِ ذُلٍّ. (الخطيب البغدادي، البخلاء، ٥٧؛ مع إسناد إلى الريحاني).
٣- قيل: أيُّ الدَّعَةِ أَهْنَأ؟ قَالَ: مَا كَانَ مِنْهَا بَعْدَ إحْكَامِ المُهِمَّاتِ. (جا- ٥٥ "أنوشروان").
٤- اللَّذَّة فِي غَيْرِ مُحَرَّمٍ عِبَادَةٌ. (البكري، سمط اللآلئ، ٤٧٨ "الحديث المأثور").
٥- حَقٌّ عَلَى العَاقِلِ أَلَّا يظعن إلا فِي إحْدَى ثلاث: زَادٌ لِمَعَادِهِ، وَمرَمَّةٌ لِمعاشِهِ، وَلَذَّةٌ فِي غَيْرِ محرم. (أبو عبيد، الخطب والمواعظ، ١٤١-١٤٢؛ إبن أبي الدنيا، العقل وفضله، ٢١).
٦- عَلَى العَاقِلِ أَنْ لا يَكُونَ رَاغِباً إلَّا فِي إحْدَى ثَلاثٍ: تَزَوُّدٍ لِمَعَادٍ، أَوْ مَرَمَّةٍ لِمَعَاشٍ، أَوْ لَذَّةٍ فِي غَيْرِ مَحْرَمٍ. (صغ- ٢٢؛ أبو أحمد العسكري، المصون، ١٣٩؛ ن- ٤٣٢؛ الراغب، محاضرات، ١: ٤٩١؛ جا- ٧٢؛ أسلم بن سهل، تأريخ واسط، ٢٢٣ "وهب بن منبه"؛ الطوسي، أمالي، ١: ١٦٤؛ ش/ن- ١٩: ٣٣٨).
٧- ينبغي للعاقل أن لا يكون شاخصاً إلا في ثلاث: طلب لمعاش، أو خطوة لمعاد، أو لذة في غير محرم. (الخطيب البغدادي، تأريخ بغداد، ١: ٣٣٨ "حديث").
٨- بالعَقْلِ تُنَالُ لَذَّةُ الدُّنْيَا، لأَنَّ العاقل لا يَسْعَى إلَّا فِي ثَلاثٍ: مَزِيَّةٍ لِمَعَاشٍ، أَوْ مَنْفَعَةٍ لِمَعَادٍ، أَوْ لَذَّةٍ فِي غَيْرِ محرّم. (عقد، ٢: ٢٥٢؛ عيون، ١: ٢٨٠؛ إبن أبي الدنيا، إصلاح المال، ٢٥٥؛ مج- ٦٣؛ الماوردي، نصيحة، ٣٣٠، ٤٤٥؛ بهجة، ١: ٥٣٢؛ الطبرسي، مكارم، ٤٢٥؛ إبن هذيل، عين الأدب، ٩١؛ النويري، ٣: ١٥٧؛ كل- ٩٢).
٩- ويرى في حكمة آل داود: لا ينبغي للعاقلِ أن يُخْلِيَ نفسه من أربع: عُدَّة لمعاده، وصلاحٌ لِمَعاشه، وفكرٌ يقفُ به على ما يُصلِحُه من فساده، ولذة في غير محرَّم يستعينُ بها على الحالات الثلاث. (الحصري، زهر، ١٥٦).

٣٩٨- ثَلاثَةُ رِجَالٍ لا رَابِعَ لَهُمْ: رَجُلٌ وَهُوَ ذُو الرَّأْيِ وَالمَشُورَةِ، وَنِصْفُ رَجُلٍ وَهُوَ ذُو الرَّأْيِ وَلا يُشَاوِرُ، وَلا رَجُلَ وَهُوَ الَّذِي لا رَأْيَ لَهُ وَلا يُشَاوِرُ.

398– Men are of three kinds, to whom one cannot add a fourth: a full-man, who has good judgment and advice, a half-man, who has good judgment but no advice, and a none-man, who has no good judgment and no advice.

٣٩٩- ثَلاثُ خِصَالٍ مَا اجْتَمَعْنَ فِي حُرٍّ قَطُّ: مُبَاهَتَةُ الرِّجَالِ، وَغِيْبَةُ النَّاسِ، وَالمَلالَةُ[5] لأَهْلِ المَوَدَّةِ.

399– Three characteristics never combine in a noble: boasting, defamation, and apathy towards amiable people.

[5] الراغب، محاضرات، ٢: ٧٠٠؛ آبي، نثر، ٣: ٢٣؛ تذكرة، ٢: ١٨٠؛ ياقوت المستعصمي، أسرار الحكماء، ٣٤.

٤٠٠- ثَلَاثٌ مَنْ كُنَّ فِيهِ فَقَدْ كَمَلَ: مَنْ إذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنَ الحَقِّ، وَإذَا رَضِيَ لَمْ يُدخِلْهُ رِضاهُ فِي البَاطِلِ، وَإذَا قَدَرَ عَفَى.[6]

400– He is perfect who has three qualities: when angry, his anger does not make him do wrong, when consent, his consent does not lead him to falsehood, and when he possesses power, he pardons.

١- قال لقمان الحكيم: ثلاث مَنْ كُنَّ فيه فقد ٱستكملَ الإيمان: من إذَا رَضِيَ لَم يُخرِجْهُ رِضاهُ إلى الباطِلِ، وإذَا غَضِبَ لَم يُخرِجهُ غَضَبُهُ مِنَ الحَقِّ، وَإذَا قَدَرَ لَمْ يَتَنَاوَل مَا لَيْسَ لَهُ. (عيون، ١: ٢٩٠؛ عقد، ٢: ٢٨٢).

٤٠١- ثَلَاثَةُ أَشْيَاءَ تُذهِبُ بِقَلبِ العَبْدِ وَعَقْلِهِ: الجَهْلُ، وَالمَعْصِيَةُ، وَالنِّسْيَانُ؛ وَثَلَاثَةُ أَشْيَاءَ تَرُدُّ عَلَيْهِ قَلْبَهُ وَعَقْلَهُ: العِلْمُ وَالطَّاعَةُ وَالذِّكْرُ.

401– Three things consume the heart and intelligence of a subject: Ignorance, disobedience, and forgetfulness; and three things return his heart and intelligence to him: Knowledge, obedience, and remembrance.

٤٠٢- ثَلَاثَةُ رِجَالٍ لا رَابِعَ لَهُمْ: حَازِمَانِ وَعَاجِزٌ: فَالحَازِمُ الأَوَّلُ العَارِفُ بِالأَمْرِ قَبْلَ وُقُوعِهِ المُتَقَدِّمُ فِيهِ بِالٱسْتِعْدَادِ لِنُزُولِهِ؛ وَالثَّانِي الَّذِي إذَا أُنْزِلَ بِهِ البَلَاءُ لَمْ يُدْهِشْهُ عَنْ وَجْهِ التَّدبِيرِ وَلَمْ يَشْغَلْهُ عَنْ [٦٣] طَلَبِ الحِيلَةِ لِلْخَلاصِ مِنهُ؛ وَالعَاجِزُ فَهُوَ الدَّهِشُ عِندَ نُزُولِ البَلاءِ المُتَوَانِي فِي الرَّجَاءِ الَّذِي تُحَيِّرُهُ البَدِيهَةُ وَلا يُعِدُّ لِمَا لَمْ يَأتِ عُدَّةً.[7]

402– Men are of three kinds and no more: two classes of prudent and one class of feeble. The first class of the prudent are well informed of an adversity before it arrives and are prepared when it occurs. The second class of the prudent are the ones who, when an adversity occurs, are neither too bewildered to take measures, nor too preoccupied to look for a way out. The class of the feeble ones are bewildered when an adversity arrives, resort to hope when surprised by it, and never prepare for what has not happened yet.

[6] المبرد، الفاضل، ٨٩؛ الراغب، محاضرات، ٢: ٧٠٣؛ آبي، نثر، ١: ٣٥٧؛ ٤: ٢١٩؛ الماوردي، أدب الدنيا، ٢٣٦ "حديث"؛ وطواط، غرر، ٣٢٤؛ ياقوت المستعصمي، أسرار الحكماء، ٧٠.

[7] عيون، ١: ٣٦، ٢٨٠ "في كتاب الهند"؛ كل- ١٢١-١٢٢؛ كل- عزام، ٦٩؛ أبو المعالي، كليله، ٩٠-٩١؛ سهل بن هارون، النمر والثعلب، ٢٩-٣٠؛ اليمني، مضاهاة، ١٨، ١٣٠؛ أسامة، لباب، ٤٥.

٤٠٣- ثَلَاثُ مَنَازِلٍ فِي الشُّكْرِ لا رَابِعَ لَهَا: ضَمِيرٌ فِي القَلبِ، وَثَنَاءٌ بِاللِّسَانِ، وَمُكَافأةٌ بِالفِعْلِ، وَالمُكَافَأَةُ بِالفِعْلِ غَايَةُ الشُّكْرِ.[8] (=﴿ ٩٥٧؛ ١٠٦٥).

403– Thankfulness has only three stages: conscience in the heart, praise with the tongue, and recompensation with action, and this last is the perfect thankfulness.

١- اِعْلَمْ أَنَّ الشُّكرَ ثَلاثُ مَنَازِلَ: ضَمِيرُ القَلبِ، وَنشْرُ اللِّسَانِ، وَمُجَازَاةُ اليَدِ. (الكرخي، المنتهى، ٢٠٩؛ الزمخشري، ربيع، ٤: ٣١٨).
٢- الشُّكرُ بِثَلاثِ خِلالٍ: المُكَافَأةُ بِالفِعلِ، وَثنَاءُ اللِّسَانِ، وَخُلُوصُ المَودَّةِ. (البلاذري، أنساب، ٧(١): ٣٦٨ "أكثم").
٣- أَفادتكم النُّعَمَاء مِنِّي ثَلاثةٌ * يَدي وَلِسَاني وَالضَّمِير المحجبا. (الزمخشري، ربيع، ٤: ٣١٨).

٤٠٤- ثَلَاثُ خِصَالٍ مُبَلِّغَةٌ إِلَى طَرِيقِ الخَيْرِ وَالسَّلامَةِ: إِنْ تَأْكُلَ دُونَ شَبْعِكَ، وَتَنَامَ أَقَلَّ لَيْلِكَ، وَلا تَأْخُذَ مِنْ أَحَدٍ شِسْعاً إِلَّا بِالثَّمَنِ.

404– Three traits lead one to the path of goodness and safety: eating less than satiation, sleeping less than the whole night, and never taking even the strap of a sandal from anyone without paying its price.

١- سلامت دان که در کم گفتن تواست * چو صحت کان هم از کم خفتن توست. (ناصر خسرو، روشنایی نامه، ٥١٤).

٤٠٥- ثَلَاثَةٌ يَظُنُّونَ أَنَّهُمْ رَابِحُونَ وَهُمْ خَاسِرُونَ: الأَكَّالُ وَالنَّكَّاحُ وَالجَمَّاعُ. أَمَّا الأَكَّالُ فَإِنَّهُ يُدْخِلُ صُنُوفاً مِنَ الأَطْعِمَةِ فَلا يَلْبَثُ أَنْ تُحَوِّلَهَا الأَحْشَاءُ ثِقْلاً مُنتِناً وَيَسْتَحِيلُ مِنهَا مَا حَصَلَ فِي جِسْمِهِ بَعْدَ غِذَائِهِ كَالأَدْوَاءِ المُمْرِضَةِ أَوْ القَاتِلَةِ؛ وَأَمَّا النَّكَّاحُ فَيُذْهِبُ قُوَّتَهُ وَيُوهِنُ أَعْضَاهُ وَيُفضِي إِلَى القَبَائِحِ بِأَوْسَخِ الأَعْضَاءِ وَيُولِدُ رَهَائِنَ المَوْتِ وَمَوَاطِنَ الأَحْزَانِ وَالضُّمَنَاءِ لِلْعُقُوقِ؛ وَأَمَّا الجَمَّاعُ فَيُكثِرُ الكُنُوزَ وَيَشْقَى بِجَمْعِ مَا لا يَحْتَاجُ إِلَيْهِ وَيُخَلِّفُهُ [٦٤] لِمَنْ لا يُحْسِنُ الخِلَافَةَ فِيهِ وَيَخلَعُ مِنْهُ وَيَخْرُجُ مِنْهُ فَرِيداً وَحِيداً صِفْرَ اليَدَيْنِ قَدِ ٱوْتَهَقَ بِتَحْصِيلِهِ وَتَثمِيرِهِ وَخَلاهُ لِمَنْ لا يَحمَدُهُ فَهَذِهِ عَوَاقِبُ مَا يَسعَى لَهُ الجَاهِلُونَ.

405– Three people believe they are winners but in fact they are losers: the glutton, the libidinous, and the aggregator. As for the glutton:

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[8] جا- ١٢٢ "الأَحْنَف"؛ الراغب، محاضرات، ١: ٣٧٣؛ النويري، ٣: ٢٤٨.

he takes various kinds of food without lingering to see whether the intestines can transform them into a heavy, stinky mass, and after his need for food is satisfied, part of what he has taken transforms into sickening or killing diseases. As for the libidinous: his strength dissipates, his organs weaken, he achieves infamy through the dirtiest organs, makes women bear hostages of death, abodes of sadness, and surefire to recalcitrance. As for the aggregator: he gathers treasures and is made miserable by collecting things he does not need. Then he requites them to people who do not do well with what he leaves behind. He is removed from his possessions and emerges alone isolated with empty hands, though he exerted himself greatly for their acquisition and increase, only to leave them behind to those who will not appreciate him. Indeed such an end is what the ignorant strive for.

١- بپرخوردن مکن عادت بیکبار * کزان دل تیره گردد جانت افگار. (ناصر خسرو، روشنایی نامه، ٥١٦).

٤٠٦- ثَلاثَةٌ فِي المَجْلِسِ وَلَيْسُوا فِيهِ: الحَاقِنُ بَوْلَهُ، وَالمَرِيضُ جِسْمُهُ، وَالمَشْغُولُ قَلبُهُ. فَٱجْتَهِد فِي إِزَاحَةِ العِلَّةِ فِيهَا قَبْلَ حُضُورِكَ مَجْلِسَ العِلْمِ لِتَنْصَرِفَ مُنْتَفِعاً بِالفَائِدَةِ.

406– Three are in a meeting but not present in it: The one who has to go to the bathroom, the one who is sick, and the one who has worries in his mind. So try to remove such grounds before you attend a scientific meeting, so that you will return from it with profit.

١- ثَلاثَةٌ فِي المَجْلِسِ وَلَيْسُوا فِيهِ: الحَاقِنُ، والضِّيقُ الخفّ، وَالسَّيِّئُ الظَّنَ بِأَهْلِهِ. (ش/ن- ٢٠: ٣٠٣؛ أقوال الحكماء، ٤٠).
٢- حدثنا جرير عن ٱبن المقفع عن وزير كسرى قال: ثَلاثَةٌ لَيْسَ لَهُمْ رَأي فَلا تَستَشِيرُوهم: صَاحِبُ الخَفِّ الضَّيِّقِ، وَحَاقِنُ البَولِ، وَصَاحِبُ المَرْأَةِ السُّوءِ السَّلِيطَةِ. (إبن حبان البستي، روضة، ١٩٤؛ بهجة، ١: ٤٥٠).
٣- لا تُشَاوِر صَاحِبَ حَاجةٍ يُرِيدُ قَضَاءَهَا، وَلا جَائِعاً، وَلا حَاقِنَ بَولٍ. (عيون، ١: ٣١).
Consult not one who has a want he wishes to fulfill; nor one who is hungry, nor one who keeps in urine.

٤- لا رَأيَ لِحَاقِنٍ، وَلا لِحَازِقٍ، وَلا لِحَاقِبٍ. (عيون، ١: ٣٢؛ الفارابي، ديوان الأدب، ١: ٣٤٤).

There is no judgment in one who keeps in urine, nor one pinched by narrow shoes, nor in one suffering constipation.

٥- لا رَأْيَ لِحَاقِنٍ، ولا حَاقِبٍ، وَلا حَازِقٍ. (الزمخشري، أمثال، ١: ٢٤٢؛ إبن الأثير، النهاية، ١: ٣٧٨).

"No counsel, or advice, is possible to one who has much urine retained and collected, nor to one suffering suppression of the feces, nor to one who is pinched by a tight boot." (Lane 613; the last part also, idem, 561).

٦- لا رَأْيَ لِحَاقِنٍ. (عقد، ١: ٧٥؛ الفارابي، ديوان الأدب، ٣: ٣٦٢؛ القالي، الأمالي، ٢: ١٠١ "علي"؛ الزنجاني، تهذيب الصحاح، ٢: ٨٢٧؛ إبن الجوزي، الأذكياء، ١٢، ٦٦؛ إبن الأثير، النهاية، ١: ٤١٦).

Never trust the advice of a man in difficulties. (E) A hungry man is an angry man. (E) An empty belly hears nobody. (E)

٧- لَيْسَ لِحَاقِنٍ رَأْيٌ. (المبرد، الفاضل، ١١٦؛ المرزباني، نور القبس، ١٧٩).
٨- الحَاقِنُ لا رَأْيَ لَهُ. (حمزة الإصبهاني، الدرة، ١: ٣١٣).
٩- أَعْزَبُ رَأياً مِنَ الحَاقِنِ. (أبو هلال العسكري، أمثال، ٢: ٣٢، ٦٥؛ الزمخشري، أمثال، ١: ٢٤٢).
١٠- لا رَأي لِجَائِعٍ وَلا حَاقِنٍ. (الطبري، ٨: ٣٣٠).

"One cannot get sound judgment from a man who is hungry, or who is suffering through having to hold his urine back!" (Bosworth 2878).

١١- لا يُصَلِّي وهو حاقِن أو حاقبٌ أو حازِق. (إبن الأثير، النهاية، ١: ٣٧٨، ٤١١).
١٢- لا رأيَ لِمَبْغُوثٍ.

"There is no judgment to one who is confounded." (Lane 229).

٤٠٧- ثَوَى المَر ءِ فِي قَبْرِهِ أَصْلَحُ لَهُ مِنْ مُكابَدَةِ الفَقرِ.

407– A man's settling in his grave is better than his dealing with the challenges of poverty.

١- القَبرُ وَلا الفَقرُ. (عيون، ١: ٢٤٥).

The grave rather than a destitute life.

٢- يا بُنَيَّ إعْلَمْ أَنَّ القَبْرَ خَيْرٌ مِنَ الفَقْرِ. (إبن أبي الدنيا، إصلاح المال، ٣٦١؛ الجاحظ، البخلاء، ١٧١؛ أبو هلال العسكري، أمثال، ٢: ١٩٣؛ التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٤؛ الماوردي، أدب الدنيا، ١٩٨؛ أقوال الحكماء، ٣٣؛ ياقوت المستعصمي، أسرار الحكماء، ١٥٨).

My son, know that to be in the grave is better than to be poor.
The grave is better than [living in] poverty. (On this proverb see A. Grohmann, "Ein judische Sprichwort in der 1001," *Islamica* 2 (1926), 474–75).

٣- لَعَمْرُكَ إِنَّ القَبْرَ خَيْرٌ مِنَ الفَقرِ * لِمَنْ كَانَ ذَا يُسْرٍ فَأَصْبَحَ ذَا عُسْر
وَمَنْ لَمْ يَزلْ يَغذُو بِأَفْضَلِ نِعْمَةٍ * مُقِيماً وَلَمْ يَلْحظ بَانَ لَهُ الدَّهْر
وَلَلمَوْتُ خَيْرٌ مِنْ حَيَاةٍ مُكَرَّمٍ * وَمَنْ يَسْأَلُ مُكْدِيًا أَخَافَهُ الفَقْر. (إبن أبي الدنيا، إصلاح المال، ٣٥٨؛ بهجة، ١: ٢٠٨).

By your life, verily the grave is better than living in poverty (especially) for him who was rich but became poor.

٤- وَلَلفَقْرُ خَيْرٌ مِنْ غِنًى فِي دَنَاءَةٍ * وَلَلمَوْتُ خَيْرٌ مِنْ حَيَاةٍ عَلَى صُغْرِ. (عقد، ٢: ٢٨١ "الأشنندانى").
٥- "الفَقْرُ خَيْرٌ مِنْ غِنًى يطغِيكَا." (جا- ٢٠١).

Poverty is better than a wealth that makes you rebellious.

٦- الفَاقَةُ خَيْرٌ مِنْ غِنَى البَخِيلِ. (جا- ٣٧٣؛ كوبرلى ١١٩ أ؛ مب- ٣٢٧ "الفقر"؛ إسامة، لباب، ٤٤٥).
٧- الفَقْرُ خَيْرٌ مِنَ الغِنَى مِنْ أَمْوَالِ المَسَاكِينَ. (أقوال الحكماء، ٣٤).

٤٠٨- ثِقْ بِأَنَّ مَنْ غَضِبَ مِنْ يَسِيرٍ أَرْضَاهُ مِثْلُهُ.

408– Know that whoso is made angry by an insignificant thing, is made happy by the same.

١- مَنْ غَضِبَ بِلا شَيءٍ رَضِيَ بِلا شَيْ ء. (آبي، نثر، ٦(٢): ٤٩٨ "أمثال العامة"؛ الميداني، ٣: ٣٦١).

٤٠٩- ثَنَاءُ النَّاسِ الكَاذِبُ لا دَوَامَ لَهُ فَلا تَسكُنْ إِلَيْهِ.

409– People's false praise does not last, do not rely on it.

٤١٠- ثَبِّتْ قَلبَكَ وَلا تَشرَعْ فِي طَاعَةِ غَضَبِكَ إِلَى مَا يَدعُوكَ إِلَيْهِ وَتَمَيَّز بَيْنَ مَا تُرِيدُ أَنْ تُمضِيَهُ وَبَيْنَ عَوَاقِبِكَ فِيهِ.

410– Strengthen your heart and do not submit to that which makes you angry. Make a distinction between what you want to accomplish and where you would end with anger.

٤١١- ثِبْ بِعَقلِكَ عِندَ الغَضَبِ وَالحَرَدِ، فَرُبَّ خَارِجٍ بِالتَّبَرُّمِ إِلَى أَجْهَدَ مِنْ حَالِهِ الأُولَى وَأَضْيَقَ عَلَيْهِ فِي العُذرِ وَأَبْعَدَ مِنَ السَّلامَةِ لَهُ. (=٤ ٢٣٧٥).

411– Have recourse to your reason when angry and furious, for often he who is overtaken by disgust is in a state more strained than before, harder for him to excuse, and more removed from security to him.

٤١٢- ثَوَابُ المَعرُوفِ أَحْسَنُ مِنهُ، وَمَا كُلُّ مَنْ قَدَرَ عَلَى المَعْرُوفِ [٦٥] كَانَتْ لَهُ فِيهِ نِيَّةٌ، وَمَا كُلُّ مَنْ كَانَتْ لَهُ فِيهِ نِيَّةٌ وَافَقَ فِيهِ فَإِذَا ٱجْتَمَعَتْ فِيهِ القُدرَةُ وَالنِّيَّةُ وَالتَّوْفِيقُ فَقَدْ تَمَّتْ لِصَاحِبِهِ السَّعَادَةُ.

412– The reward for beneficence is better than the beneficence. Not all those who have the ability to render beneficence do it intentionally, and not all those who intend to render it succeed. If the ability, the intention, and the success in rendering beneficence combine in a person, then his happiness becomes perfect.

١- حدثنا أبو حاتم [السجستاني] قال حدثنا العتبي: قال أبو مسلم [الخراساني]: لا شيء أحسن من المعروف إلا ثوابه ولا كل من قدر على المعروف كانت له فيه نيَّة، فإن ٱجتمعت المقدرة والإذن والنية فهنالك تمت السعادة. (عبد الحسين المبارك، "من أخبار أبي بكر بن دريد"، المورد، ٧(١)،، ١٩٧٨، ١٦٨).

"All a man's ways seem innocent to him, but motives are weighed by the Lord." (The Bible, Prov. xvi. 2).

٤١٣- ثِيَابُكَ لِتَكُنْ غَيْرَ مُشْهِرَةٍ لَكَ عِندَ العُلَمَاءِ وَلا مُزْرِيَةٍ بِكَ عِندَ السُّفَهَاءِ.

413– As for your clothing, let it be indistinctive when you are with the learned, and not belittling when with the fool.

١- لا تلبس من الثياب ما يشتهرك الفقهاءُ ويزدريك به السفهاءُ. (إبن أبي الدنيا، إصلاح المال، ٣٣٤؛ التواضع ٤ ٦٤).
٢- اِلبَسْ مِنَ الثِّيابِ مَا لا يَزْدَرِيكَ فِيهِ العُظَمَاءُ، وَلا يَعِيبُهُ عَلَيْكَ الحُكَمَاءُ. (الماوردي، أدب الدنيا، ٣٢٤).

٤١٤- ثِقَتُكَ بِكُلِّ أَحَدٍ عَجْزٌ فَلا تَثِقْ إِلَّا بِمَنْ كَانَ خَوْفُهُ مِنَ اللَّهِ الغَالِبُ عَلَيْهِ فِي كُلِّ حَالٍ.

414– To put trust in everyone is weakness. Do not trust anyone except the one whose fear of God is in charge of him at all times.

٤١٥- ثِقَةُ المَرْءِ بِالكَاذِبِ، وَمُعَاتَبَةُ النَّوَائِبِ، وَالغَضَبُ عَلَى غَيْرِ المَقدُورِ عَلَيْهِ، وَالأَنَفُةُ مِمَّا أَنْتَ مِنهُ أَوْ بِهِ، وَتَرَفُّعُ الوَضِيعِ، وَتَغَافُلُ الجَاهِلِ، وَتَفَاهُمُ الغَبِيِّ مِمَّا يُعَنِّي وَلا يُغْنِي وَهِيَ مِنْ نَتَائِجِ النَّوْكَىٰ.

415– Trusting a liar, rebuking calamities, becoming angry with what cannot be changed, disdain of roots or snobbery, haughtiness of the lowly, inadvertence of the ignorant, approval of the unwise of what torments but is of no use, all these are products of the foolish.

١- إِيَّاكَ وَالمُنى، فَإِنَّهَا مِنْ بَضَائِعِ النَّوْكَىٰ. (الماوردي، أدب الدنيا، ١١٣، ٢٩٢؛ عقد، ٣: ١٥٧؛ الراغب، محاضرات، ١: ٤٥٥ "بضاعة"؛ الشريشي، شرح مقامات، ٢: ٢٥٣؛ ش/ن- ١٩: ٣٢).

Place no reliance on wishes, for wishes are merchandise of the fool.

٢- إِيَّاكَ وَاتِّكَالَكَ عَلَى المُنى فَإِنَّهَا بَضَائِعُ النَّوْكَىٰ. (ن- ٣٠٥).
٣- لا تَتَّكِلْ عَلَى المُنى، فَإِنَّهَا مِنْ بَضَائِعِ النَّوْكَىٰ. (وطواط، صد كلمة ﴾ ٥٥؛ الزمخشري، ربيع، ٢: ٧٧٧).

Rely not on fantasies, for these are the capital of the fool.

٤- إِنَّ الرَّجُلَ الشَّقِيَ يَعِيشُ بِالمُنى. (السجستاني، صوان، ١٩٥ "أوميروس"؛ إبن هندو، ٤٧٢ ﴾ ٧٠٣).

The unfortunate man lives with his wishes. (cf. Ullmann 21).

٥- التَّشَاغُلُ بِالمُنى مِنْ أَفْعَالِ الصِّبَى. (السجستاني، صوان، ٢٩٤ "الكندي").
٦- مَسَأَلَةُ المُلُوكِ عَنْ حَالِهَا مِنْ تَحِيَّةِ النَّوْكَى. (عقد، ٢: ١٢٤ "من سَجِيَّةِ"، ٤٦٠، "يحيى بن خالد"؛ الجاحظ، بيان، ٢: ٢٥٦؛ ٣: ٢٧٥، ٢٨٦؛ العامري، السعادة، ٣٧٩؛ ياقوت، ٢٨١٠).
٧- مسئلةُ المُلُوكِ عَنْ أَحْوَالِهِم مِنْ تَحِيَّاتِ النَّوْكَى. (عيون، ١: ٢٢؛ الثعالبي، تمثيل، ١٤٢ "الفضل بن الربيع").

To ask kings how they are is a formula of salutation used by the foolish.

٨- عِيَادَةُ النَّوْكَى أَشَدُّ عَلَى المَرِيضِ مِنْ وَجَعِهِ. (عيون، ٣: ٤٤؛ آبي، نثر، ٤: ١٧٦؛ ش/ن- ٢٠: ٢٩٧).

A fool’s rendering visit is more painful to the sick than his own pain.

٩- عِيَادَةُ النَّوكَى المَجِس فِي غَيْرِ وَقْتٍ وَالجلُوسُ فوقَ القَدرِ. (الطرطوشي، سراج، ١٧٧؛ آبي، نثر، ٤: ١٨١).

The fool's rendering a visit to a patient consists of coming at an inopportune time and sitting at a place higher than his rank.

٤١٦- ثَمَرَةُ الشُّكرِ المَزِيدُ، وَثَمَرَةُ الجُودِ كَثْرَةُ المُحِبِّينَ، وَثَمَرَةُ الإِخْوَانِ العَوْنُ عَلَى النَّوَائِبِ، وَثَمَرَةُ الشُّحِّ الفَاقَةُ (=﴿ ٤٢١، ١٢٧١) وَثَمَرَةُ البُخْلِ المَقْتُ، وَثَمَرَةُ الحِرْصِ الحِرْمَانُ (=﴿ ١١٣٣؛ ١٤٨٠) وَثَمَرَةُ غَلَبَةِ الشَّهْوَةِ كَثْرَةُ الأَدْوَاءِ، وَأَقَلُّ الأَشْيَاءِ غَنَاءً مُعَاتَبَةُ الجَاهِلِ، وَأَنْفَعُ الأَشْيَاءِ لِصَاحِبِهَا القَنَاعَةُ، وَمَنْ لَمْ يَقْنَعِ ٱخْتِيَاراً قَنِعَ ٱضْطِرَاراً. (=﴿ ١٨٠٧).

416– Gratitude bears superabundance; generosity bears many friends; friends are aids against calamities; greed bears poverty; avarice bears aversion; ardent desire bears deprivation; overhand of appetite bears many diseases; reprimanding the ignorant is useless; contentment is more useful to the content; and he who is not satisfied by choice shall be satisfied perforce.

١- سببُ المَزِيدِ الشُّكرُ. (جا- ٦٧). Gratitude is the cause of increase.
٢- الشُّحُّ مَتْوَاةٌ.

"Niggardliness, or avarice, is a cause of perishing to property." (Lane 324).

٣- قُرِنَ الحِرصُ بِالحِرمَانِ.

"Greediness is coupled with prohibition of the object thereof." (Lane 517).

٤- قُرِنَ الحَيَاءُ بِالحِرْمَانِ. (عقد، ٢: ٤١٤؛ ياقوت المستعصمي، أسرار الحكماء، ١٤٦).
٥- قُرِنَ الحِرمَانُ بِالحَيَاءِ. (الزمخشري، أمثال، ٢: ١٩٧).
٦- قُرِنَتِ الهَيبةُ بالخيبة، والحياءُ بالحرمان. (القضاعي، دستور، ٢١).
٧- آفَةُ الحِرْصِ الحِرمَانُ، وَلا يُنَالُ الحَرِيصُ إِلَّا حَظَّهُ. (بهجة، ١: ١٥٢).
٨- ثَمَرَةُ الشَّهوَةِ الهَلاكُ، وَثَمَرَةُ الهَوَى النَّدَامَةُ، وَثَمَرَةُ الفَخْرِ المَقْتُ، وَثَمَرَةُ الحِرْصِ الفَاقَةُ. (جا- ٢١٦ "هرمس"؛ السجستاني، صوان، ١٨٧).
٩- اِتِّبَاعُ الشَّهْوَةِ يُورِثُ النَّدَامَة. (الجاحظ، بيان، ٤: ٩٥ "عبدالملك بن صالح").
١٠- ثَمَرَةُ الفُجُورِ النَّدَامَةُ. (فرايتاج، ٣: ٦٤).

The fruit of debauchery is regret.

١١- الحُمْقُ يَسْلُبُ السَّلامَةَ وَيُورِثُ النَّدَامَة. (الراغب، محاضرات، ١: ١٣).

Foolishness robs safety and bequeaths regret.

١٢- العَجَلَةُ ندمٌ، وَالحَسَدُ غَمٌّ، وَالمَلالةُ لُؤمٌ، والكَذبُ ذُلٌّ، وَالعُجْبُ مقتٌ، وَالحرصُ حِرمَان. (حمزة الإصبهاني، الدرة، ١: ٢٠١).

٤١٧- ثِقَتُكَ وَوَدِيدُكَ [٦٦] إذَا رَأَيْتَهُ مَعَ عَدُوِّكَ فَلا تَرِيبْ بِهِ وَلا تَغضَبْ عَلَيْهِ فَإنَّ أَنْفَعَ مَوَاطِنِهِ لَكَ أَقْرَبُهَا مِنْ عَدُوِّكَ لِشَرٍّ يَكُفُّهُ عَنْكَ أَوْ عَورَةٍ يَسْتُرُهَا لَكَ. (كب- ١٠٠-١٠١).

417– If you see your confident and devotee with your enemy have no misgivings about him and be not angry with him, for his most useful place for you is his nearest to your enemy, because of an evil that he will prevent from you, or a fault from you that he will cover.

٤١٨- ثَمَرَةُ الوَفاءِ سَلامَةُ الصُّدُورِ، وَالمَوْعُودُ مَضْمُونٌ، وَالأَطْمَاعُ غُرُورٌ.

418– Fidelity occasions trust. Promise is a guarantee. Ambitions are delusions.

١- الوَعْدُ وَالخُلفُ ذَنْبٌ، وَالأَطْمَاعُ غُرُورٌ. (مب- ٣٥٤).

٤١٩- ثَمَرَةُ العِلْمِ حُلْوَةٌ، وَالنَّفَقَةُ فِيهِ مُسْتَخْلَفَةٌ أَحْسَنُ ٱسْتِخْلافٍ، وَثَمَرَةُ المَالِ حُسْنُ العَيْشِ وَالطَّلَبُ الجَمِيلُ لَهُ مِنْ شَرَفِ النَّفسِ.

419– The fruit of science is sweet, and expenditure on it is a veritable investment. The fruit of wealth is a life of ease, and a commendable manner of earning it is sign of dignity.

١- لِكُلِّ شَيْءٍ ثَمَرَةٌ، وَثَمَرَةُ قِلَّةِ القَنْيَةِ تَعْجِيلُ الرَّاحَةِ وَطِيبُ النَّفسِ الزَّكِيَّةِ. (مب- ٩٥ "سقراط").

"Everything has its fruit. The fruit of [owning] little property is precipitating [the attainment of] comfort." (Alon 57 n. 223).

٢- لِكُلِّ شَيْءٍ ثَمَرَةٌ، وَثَمَرَةُ المَوَدَّةِ الزِّيَارَةُ وَالسَّلامُ. (التوحيدي، صداقة، ٣٤٦).

"He who makes wealth from regular industry, is to be considered as happy; and he who has made it from irregularity, as unhappy." (*Mainyo* 176; 50:4).

٤٢٠- ثَمَرَةُ العِلْمِ العَمَلُ الصَّالِحُ، وَلِلعَمَلِ الصَّالِحِ ثَمَرَتَانِ: فِي الآخِرَةِ الفَوْزُ بِالسَّعَادَةِ وَفِي الدُّنيَا الثَّنَاءُ الجَمِيلُ وَالعَيْشُ الطَّيِّبُ.

420– The fruit of knowledge is virtuous deed, and the virtuous deed bears two fruits: Simmering in happiness in the next world, comely praise and good life in this world.

١- ثَمَرَةُ العِلمِ العَمَلُ. (فرايتاج، ٣: ٦٣). Action is the fruit of science.
٢- ثمرةُ العلمِ حِفظُهُ. (أبو أحمد العسكري، المصون، ١٣٦).
٣- ثَمَرَةُ العِلمِ أَنْ تَعمَلَ بِهِ، وَثَمَرَةُ العَمَلِ أَنْ تُؤجَرَ عَلَيْهِ. (إبن عربي، محاضرة الأبرار، ٢: ٤١٥).
٤- ثَمَرَةُ الأَدَبِ العَقْلُ الرَّاجِحُ، وثَمَرَةُ العِلمِ العَمَلُ الصَّالِحُ. (الميداني، ٤: ٦٨).
٥- ثمرةُ الشجَاعَةِ الأَمْنُ مِنَ العَدُوّ، ثَمَرةُ العِلمِ الأَمْنُ مِنَ الذُّنُوبِ. (جا- ٤٢ "قباد").

٦- ثَمَرَةُ العَمَلِ الأَجْرُ. (فرايتاج، ٣: ٦٣). Reward is the fruit of work.
٧- اگر كارى كنى مزدى ستانى * چو بى كارى يقين بى مزد مانى. (ناصر خسرو، روشنايى نامه، ٥١٢).
٨- مزد آن گرفت جان برادر كه كار كرد. (دهخدا، ٣: ١٥٣٦ "سعدى").
٩- سَبَبُ طِيبِ العَيْشِ مُدَارَاةُ النَّاسِ. (جا- ٦٧).

٤٢١- ثَمَرَةُ القَنَاعَةِ الرَّاحَةُ وَالسَّلامَةُ، وَثَمَرةُ التَّوَاضُعِ المَحَبَّةُ وَالأَمْنُ،[9] وَثَمَرَةُ التَّوَانِي الإضَاعَةُ، وَثَمَرَةُ العَجَلَةِ النَّدَامَةُ، وَثَمَرَةُ الشَّرَهِ الفَاقَةُ، وَثَمَرَةُ العُجْبِ البِغْضَةُ،[10] وَثَمَرَةُ وَثَمَرَةُ الشَّرَفِ الخُلَّةُ، اللَّجَاجَةِ الحَيْرَةُ.[11] (=﴿ ٧٧، ٨٧).

421– Contentment bears comfort and peace, Modesty bears love and security, Laziness bears waste, Haste bears remorse, Avidity bears poverty, Arrogance bears hatred, Honor bears friendship, and Stubbornness bears embarrassment.

١- ثَمَرَةُ القَنَاعَةِ الرَّاحَةُ. (عيون، ١: ٢٦٦ "بزرجمهر"؛ مج- ٤٤ "بزرجمهر"؛ عقد، ٣: ٢٠٥؛ + "وثمرةُ الحرص التعب"؛ إبن حبان البستي، روضة، ٦١؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩١؛ الراغب، محاضرات، ١: ٥١٩؛ جا- ٥٠ "أنوشروان"؛ مب- ٣٣٥؛ بهجة، ١: ٤٤٤؛ تذكرة، ٣: ٩٩، ١١٩، ٣٣٥؛ ش/ن- ٢٠: ٢٩٦؛ النويري، ٣: ٢٤٥، ٢٤٧)

Contentment bears comfort.

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[9] عيون، ١: ٢٦٦ "بزرجمهر"؛ ثعلب، مجالس، ١: ٢٥٧؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩١؛ الراغب، محا ضرات، ١: ٥١٩؛ آبي، نثر، ٤: ١٧٣، ١٩١؛ جا- ٥٠ "أنوشروان"؛ مب-٣٣٥؛ بهجة، ١: ٤٤٤؛ ش/ن- ٢٠: ٢٩٦؛ النويري، ٣: ٢٤٥؛ فرايتاج، ٣: ٦٣.

[10] جا- ٥٤، ٢٠٠.

[11] مج- ٤٤-٤٥ "بزرجمهر"؛ إبن حبان البستي، روضة، ٦١، ٢١٧ "خالد بن برمك"؛ جا- ٥٤ "أنوشروان"، ٢٠٠؛ مب- ٦٨؛ أسامة، لباب، ٤٤٣ "فيثاغورث".

٢- ثَمَرَةُ القَنَاعَةِ الرَّاحَةُ وَثَمَرَةُ التَّوَاضُعِ المَحَبَّةُ، وَثَمَرَةُ الصَّبْرِ الظَّفَرُ. (آبي، نثر، ٤: ١٧٣، ١٩١).
٣- آن يك آسانى كه از هر آسانى آسانتر خورسندى. (اندرز اوشنر ﴿ ١٢؛ عفيفى، ٣٥٢؛ ياسمى، ١٧١).

The most comfortable of all comforts is contentment.

٤- القَنَاعَةُ رَاحَةُ الأَبْدَانِ. (الجاحظ، بيان، ٤: ٩٤ "عبدالملك بن صالح"؛ مب- ٣٤٠ "الأبدان وَالقلوب").

Contentment is the composure of the body. Or: Content is happiness.

٥- التَّوَاضُعُ يُورِثُ المَحَبَّةَ. (إبن المقفع، حكم ﴿ ١٦). Modesty bears love.
٦- التَّوَاضُعُ يُوجِبُ المِقَةَ. (الجاحظ، رسائل، ١: ١١٠؛ إبن النديم، ٢٠٩؛ الطرطوشي، سراج، ٥٠).

Modesty wins love. Or: “Humility involves love.” (Dodge 401).

٧- بِالتَّوَاضُعِ تَتِمُّ النِّعَمُ. (مب- ١١٨ "سقراط").

“Humility brings kindness to perfection.” (Alon 74 n. 506).

٨- بالتَّوَاضُعِ تَكثُرُ المَحَبَّةُ. (ح- ٥٣؛ كوبرلي، ١٥ أ؛ مب- ١٩٩؛ اص- ٩٧؛ ش- ١: ٢٠٢؛ لونتال، ٦٥؛ العاملي، المخلاة، ١٥٩).

With modesty, love increases.

٩- التَّوَدُّدُ يُوجِبُ المَحَبَّةَ. (إبن رضوان، الشهب اللامعة، ٢٦٨).

Affection necessitates love.

١٠- المَنْفَعَةُ تُوجِبُ المَحَبَّةَ. (الجاحظ، رسائل، ١: ١١٠؛ إبن النديم، ٢٠٩؛ الطرطوشي، سراج، ٥٠؛ الإبشيهي، ٥٣).

“Benefit involves love.” (Dodge 400).

١١- التَّوَاضُعُ يَكسُوكَ السَّلامَةَ. (القضاعي، دستور، ٢٣).

Modesty attires you with safety.

١٢- التَّوَاضُعُ يَكسُوكَ المَحَبَّةَ. (رسالة آداب، ٦٩؛ كلمات مختاره، ٢٥).

Modesty dresses you with love.

١٣- اِعْلَمْ أَنَّ السِّيَاسَةَ تَكْسُو أَهلَهَا المَحَبَّةَ. (الطرطوشي، سراج، ٥١؛ الإبشيهي، ٥٣).
١٤- البَشَاشَةُ تَكْسُو أَهلَهَا المَحَبَّةَ، وَالفَظَاظَةُ تَخلعُ عَنْ صَاحِبِهَا ثوبَ القَبُولِ. (مب- ١١٩ "سقراط"؛ ش- ١: ١٦١).

“Friendliness cloaks its owner with love, whereas crudeness removes from its owner the cloak of acceptance.” (Alon 63 n. 320).

١٥- وَتَحلوا بِالجُودِ يَكسِبْكُم المَحَبَّةَ. (عقد، ١: ٢٦٤ "أكثم").
١٦- والْزَمِ التَّوَاضُعَ، تَكُنْ كَثِيرَ الإِخْوَانِ. (جا- ٢٦ "آذرباد").

Be modest, and you will have many friends.

١٧- اِلزَمِ التَّوَاضُعَ تَكُنْ عِنْدَ النَّاسِ مَحْبُوباً. (أقوال الحكماء، ٢٣).
١٨- التواضعُ يُرشِدُ إلى السَّلامَةِ. (القضاعي، دستور، ٢٣).
١٩- كاهلى شاگرد بدبختى است. (قابوس نامه، ١٠٤).

“Slothfulness is the disciple of misfortune.” (Qābūs 91).

٢٠- كاهلى فساد تن است. (قابوس نامه، ٣٥).

“Sloth is the body’s ruin.” (Qābūs 29).

٢١- اشجهانى (= كاهلى) بخت را به كنشن مشماريد. (اندرز بهزاد فرخ ‌{ ١٠).
٢٢- ثَمَرَةُ اللَّجَاجَةِ الحَيْرَةُ، وَثَمَرةُ العَجَلَةِ النَّدَامَةُ، وَثَمَرَةُ التَّوَانِي الذِّلَّةُ. (الميداني، ١: ٤٨٢).
٢٣- ثَمَرةُ العَجلَةِ النَّدَامَةُ، ثَمَرَةُ اللَّجَاجِ الحَيْرَةُ، وَثَمَرةُ العُجبِ البِغضَةُ، وَثَمَرَةُ التَّوَانِي الذِلَّةُ. (كوبرلي، ١١٧ ب- ١١٨ أ "فوثاغورس").
٢٤- لا يَزالُ المَرءُ يجني مِنْ ثَمَرَةِ العَجَلةِ النَّدَامَةَ. (الراغب، محاضرات، ١: ٢٦).

Man does not cease to harvest regret from the produce of haste.
“Haste makes waste.” (*CDP*, 130).
“Stumbling is the fruit of haste.” (*Maxims of ʿAli* 65).

٢٥- لَيْسَ لِشَرِهٍ غِنًى. (الميداني، ٣: ١١٩؛ وطواط، لطائف، ١٨١).

The avid is never satisfied.
“A greedy man never becomes rich.” (Kassis 170–71).
“Whoever loves money never has money enough; whoever loves wealth is never satisfied with his income.” (The Bible, Ecc. v. 10).

٢٦- سَبَبُ البِغْضَةِ الحِدَّةُ. (جا- ٦٧). Impetuosity is the cause of hatred.
٢٧- سَبَبُ البِغْضَةِ الصَّلَفُ. (جا- ٦٨). Haughtiness is the cause of hatred.
٢٨- المِراءُ نِتَاجُ اللَّجَاجَةِ. (الجاحظ، رسائل، ١: ١١٨).

29– “Pride only breeds quarrels, but wisdom is found in those who take advice.” (The Bible, Prov. xiii. 10).

٤٢٢- ثَابِرْ عَلَى أَنْ لا يَرَاكَ صَدِيقُكَ إِلَّا عَلَى أَحسَنِ مَا يَكُونُ وَأَنْ لا يَرَاكَ عَدُوُّكَ إِلَّا عَلَى أَحْصَنِ مَا يَكُونُ. [٦٧] فَإِنَّ الصَّدِيقَ إِنَّمَا أَعْجَبَهُ خَلْقُكَ وَخُلقُكَ وَلَهُمَا يُحِبُّكَ

فَكُلَّمَا حَسُنَا كَانَ أَحَبَّ لَكَ إِلَيْهِ وَأَرْغَبَ لَهُ إِلَيْكَ وَأَمَّا العَدوُّ فَلَيْسَ شَيْ ءٌ أَعْجَبُ إِلَيْهِ مِنَ التَّمَكُّنِ مِنْكَ فَلا يَكُنْ شَيْءٌ أَعْجَبُ إِلَيْكَ مِنَ التَّحَصُّنِ مِنهُ.

422– Persist in that your friend sees you only in the best possible form, and that your enemy sees you only in the most secure condition. The friend is delighted by your comely appearance and your good nature and he loves you for that, and any aspect of these that improves makes him love you even more. But the enemy, nothing is more delighting to him than his gaining power over you, so let nothing be more delighting to you than guarding yourself from him.

٤٢٣- ثَلَاثَةٌ لا يُقبَلُ قَوْلُهُمْ وَلا يَنْفَعُ خَيْرُهُمْ وَلا يُسْتَلَذُّ حَدِيثُهُمْ وَهُمْ الكَذُوبُ وَالأَحْمَقُ وَالَّذِي يَتَكَلَّمُ بِالهَوَى.

423– Three persons whose words are not accepted, whose favors are useless, and whose conversations are found not delighting are: the liar, the fool, and the one who talks idle.

٤٢٤- ثَلَاثُ خِلالٍ لَيْسَ لأَحَدٍ أَنْ يُجَرِّبَ (في الأصل: يُجَرِّبه) عَلَيْهَا سَلامَتَهُ مِنْ ضَررِهَا: الْاسْتِبْدَادُ، وَالتَّوَانِي، وَالقَطِيعَةُ. فَإِنَّهُ لَيْسَ مِنهَا شَيْ ءٌ إِلَّا وَهُوَ حَقِيقٌ بِجَلْبِ عَظِيمِ الضَّرَرِ وَإِنْ تَأَخَّرَ ذَلِكَ بَعض التَّأَخُّرِ.

424– Three traits that one should not test his well-being upon them because of their harm are: high-headedness, laziness, and breakdown of relations. For anything that comes out of these can attract great damage, even if the damage were partly delayed.

٤٢٥- ثِمَارُ العَقلِ الحَمِيدَةُ كَثِيرَةٌ: مِنهَا أَنَّ الإِنْسَانَ لا يُضِيعُ التَّحَفُّظَ وَالتَّحَرُّزَ وَلا يَسْكُنُ مِنَ الدُّنيَا إلى حَالٍ، وَمِنهَا أَنْ لا يَسْتَخِفَّ بِشَيْءٍ مِنْ عَمَلِ البِرّ وَلا يَستَصْغِرَ صَغِيراً مِنَ الإِثْمِ، وَمِنهَا أَنْ يَخُصَّ العُقَلاءَ بِطَاعَتِهِ، وَلا يَعمَلَ عَمَلاً فِي غَيْرِ مَوْضِعِهِ، وَلا تَبلُغَ بِهِ السَّرَّاءُ إِلَى الأَشَرِ وَلا الضَّرَّاءُ إِلَى [٦٨] الْاسْتِكَانَةِ، وَأَنْ يُصَحِّحَ فِي مُعَامَلَةِ السُّلطَانِ وَيَرفُقَ رِفقاً يُشَارِكُهُمْ بِهِ فِي حَسَنَاتِهِم وَيَسلَمُ بِهِ مِنْ سَيِّئَاتِهِمْ، وَلا يَجعَلَ بَيْنَهُ وَبَيْنَ صَدِيقِهِ مَا يَحتَاجُ مَعَهُ إِلَى الإِحْكَامِ وَلا فِيمَا بَيْنَهُ وَبَيْنَ عَدُوِّهِ مَا يَخَافُ مَعَهُ الحُكَّامَ، (جا- ٢١٨-٢١٩) وَلا يَبتَدِئَ أَحَداً بِأَذًى وَإِنْ أُوذِيَ لا يَتَجَاوَزُ حَدَّ العَدْلِ فِي الْانْتِصَارِ، وَلا يَتَوَطَّنَ العَجزَ، وَلا يَأْنَفَ مِنْ مَعرُوفِ السَّعْيِ، وَلا يُضِيعَ مَحْمُودَ الهَدْيِ، وَلا يَثِقَ بِأَنَّ المَسَاوِئَ تَخْفَى إِذَا أُخْفِيَتْ، وَلا تُجَرِّيْهِ وَرطَةٌ سَلِمَ مِنهَا عَلَى مُعَاوَدَةِ مِثلِهَا، وَلا يَفرَحَ بِمَدْحِ مَنْ مَدَحَهُ بِمَا لَيْسَ فِيهِ، وَلا يَغضَبَ مِنْ عَيْبِ مَنْ عَابَهُ بِمَا هُوَ

فِيهِ، وَلا يَحزَنَ لِعَيْبِ مَنْ عَابَهُ بِمَا هُوَ مِنهُ بَرِيٌّ إذَا لَمْ يَخْفَ لِذَلِكَ عَاقِبَةً، وَلا يَقتَرِفَ سَيِّئاً يَخَافُ مِنهُ مَأْثَماً وَإِنْ يَحْتَرَسَ مِنْ كُلِّ مَا يُعْقِبُ مَأْثَماً. (جا- ٥٥-٥٦ "أنوشروان"؛ مب- ١٤١-١٤٢ "أفلاطون").

425– The praiseworthy intelligence bears many fruits: the intelligent neither forfeits caution or prudence nor reposes from the world under any circumstances; he deems not insignificant any benevolent act, or any insignificant sin; he devotes his submission to the wise, acts not at the wrong time and place; prosperity does not lead him to insolence, and adversity does not lead him to resignation; he is fit for handling with the sovereign, and is gentle such that he can participate with them in their good deeds and stay secure from their misdeeds; he treats his friend such that it would not lead to seeking arbiters, and his enemy such that he would not fear to bring his case to the judge; he does not take the first step to trouble others, and if he were troubled, he would not overstep the limits in seeking revenge; he does not put up with weakness, and refrains not from undertaking kind services to others; he forfeits not a praiseworthy guidance, and believes not that offenses remain hidden if they were little; his safety from a predicament would not lead him to engage in its like again; he would not be happy with someone praising him for what he does not have, and would not be angry with someone who criticizes him for a fault he does not have; he would not be grieved for a defect he is criticized for, though he is devoid of it, when he is not afraid to be punished for it; he would not perpetrate a misdeed he fears to be a sin, and would be wary of anything that can be followed by sin.

١- عَلَى العَاقِلِ أَنْ لا يَسْتَصْغِرَ شَيْئاً مِنَ الخَطَأِ فِي الرَّأْيِ، وَالزَّلَلِ فِي العِلْمِ، وَالإغْفَالِ فِي الأُمُورِ. فَإِنَّهُ مَنِ ٱسْتَصْغَرَ الصَّغِيرَ أَوْشَكَ أَنْ يَجْمَعَ إِلَيْهِ صَغِيراً وَصَغِيراً، فَإِذَا الصَّغِيرُ كَبِيرٌ. وَإِنَّمَا هِيَ ثُلَمٌ يَثْلِمُهَا العَجْزُ وَالتَّضْيِيعُ، فَإِذَا لَمْ تُسَدَّ أَوْشَكَتْ أَنْ تَتَفَجَّرَ بِمَا لا يُطَاقُ. (صغ- ٢٣؛ عقد، ١: ٤٣، ٥١؛ جا- ٧٢؛ الماوردي، نصيحة، ٢٧٣؛ إبن رضوان، الشهب اللامعة، ٢٧١).

٢- وَأَقَلُّ الأُمُورِ ٱحتِمَالاً لِلضَّيَاعِ المُلْكُ لأنَّهُ لَيْسَ شَيْءٌ يَضِيعُ وَإِنْ كَانَ صَغِيرًا، إلَّا ٱتَّصَلَ بِآخَرَ يَكُونُ عَظِيماً. (صغ- ٢٣).

٣- عَلَى العَاقِلِ إِذَا ٱستَشَارَ عَقْلَهُ أَلا يُخَالِفهُ وَلا يَسْتَصْغِرَ شَيْئاً مِنَ الخَطَأِ الَّذِي يُخَالِفُهُ فِيهِ إِنْ كَانَ فِي رَأْيٍ وَزَلَلٍ فِي عِلْمٍ، أَوْ إِغْفَالٍ فِي أَمْرٍ. فَإِنَّ مَنِ ٱسْتَصْغَرَ الصَّغِيرَ يُوْشِكُ أَنْ يَجْمَعَ بَيْنَهُ وَبَيْنَ آخَرَ صَغِيراً ثُمَّ صَغِيراً، فَإِذَا الصَّغِيرُ قَدْ صَارَ كَبِيراً. وَإِنَّمَا هِيَ ثُلَمٌ يَثْلِمُهَا الجَهْلُ وَالعَجْزُ وَالإِهْمَالُ، فَإِذَا لَمْ تُسَدَّ أَوْشَكَتْ أَنْ تَنْفَجِرَ بِمَا لا يُطَاقُ. (جا- ٧٢؛ إبن حبان

البستي، روضة، ٨٩؛ الطوسي، الأدب الوجيز، ١٧).
٤- صغيرُ الشَّرِّ يُوشِكُ أَنْ يَكْبُر. (ح- ١٥٨؛ عقد، ٣: ٧٨).

Verily a small evil can grow large.

٥- مَنِ ٱسْتَعْظَمَ مِنَ الدُّنيا شَيْئاً فَبَطِرَ، وَٱسْتَصْغَرَ مِنَ الدُّنْيَا شَيْئَاً فَتَهَاوَنَ، ... وَمَنِ ٱغْتَرَّ بِعَدوٍّ وَإِنْ قَلَّ فَلَمْ يَحْذَرْهُ فَذَلِكَ مِنْ ضَيَاعِ العَقْلِ. (صغ- ٤٦).
٦- وَالوَالِي حَقِيقٌ أَلَّا يَحْتَقِرَ مُرُوءَةً وَجَدَهَا عِنْدَ أَحَدٍ وَإِنْ كَانَ صَغِيرَ المَنْزِلَةِ. فَإِنَّ الصَّغِيرَ رُبَّمَا عَظُمَ كَالعَصَبِ الَّذِي يُؤخَذُ مِنَ المَيْتَةِ فَإِذَا عُمِلَتْ مِنْهُ القَوْس أُكرِمَ فَيَقْبِضُ عَلَيْهِ المَلكُ وَيَحتَاجُ إِلَيْهِ فِي لَهْوِهِ وَبَأسِهِ. (كل- ١٠٣).
٧- لا تَحقِرَنَّ رَجُلاً صَغِيرَ المَنْزِلَةِ فَإِنَّ الصَّغِيرَ رُبَّمَا عَظُمَ وَبلغَ. (اليمني، مضاهاة، ١٦).
٨- لا تَحقِرَنَّ مِنَ الأَقوَامِ مُحتَقَراً * كُلُّ ٱمْرِئٍ سوفُ يَجرِي بِالَّذِي ٱكتسبَا. (عبدالله بن معاوية، ديوان، ٣٢).
٩- دَعْهُنَّ للمُسْهَبِ الضِّلِّيلِ مورده * يَا قَلبُ كُلُّ ٱمْرِئٍ رَهنٌ بِمَا ٱكتَسَبَا. (بشار، ديوان، ١: ٣٥٦).
١٠- مَنْ عَصَى الأَمْرَ الصَّغيرَ صَارَ إِلَى الأَمْرِ الكَبِيرِ. (لسان العرب، ٢: ٢٨٦ "زجج").
١١- في كتاب آئين نامه: لا تُعَظِّمْ صَغِيراً، وَلا تَصغرَنَّ عَظِيماً، وَلا تَنْسَ القَصْدَ وَالقَدرَ فِي أُمُورِكَ كُلِّهَا، فَإِنَّ مَنْ جَاوَزَ القَدرَ مَذمُومٌ، وَإِنْ كَانَ أَوَّلُهُ مَحمُوداً. (الماوردي، نصيحة، ٢٧٣).
١٢- إِنَّ القَلِيلَ بِالقَلِيلِ يكثرُ * إِنَّ الصَّفَاءَ بَالقَذَى لَيُكَدَّرُ. (عاكوب، ٣٥ "أبو العتاهية").
١٣- وَلا تَحْتَقِرْ شَيْئاً تَصَاغَرتَ قَدرَهُ * فَإِنَّ حَقِيرَاً قَد يَضُرُّ وَيَنْفَعُ. (أبو العتاهية، ديوان، ٢٥٠).
١٤- قطره قطره جمع گردد وانگهى دريا شود.(ناصر خسرو، ديوان، ١٣٣).

A little with a little makes much.
Many drops make a shower. Or: Large streams from little fountains flow.

١٥- الذَّوْدُ إلى الذَّوْدِ إِبِلٌ. (أبو عبيد، أمثال، ١٩٠؛ أبو هلال العسكري، أمثال، ١: ٣٧٥؛ ٢: ٢٣٠، ٣٠٠؛ إبن سيدة، المخصص، ٧: ١٢٩؛ ١٤: ٦٧؛ ١٧: ٩).

“A few she-camels added to a few she-camels are a herd of camels.” (Lane 85).

١٦- التَّمرَةُ إلى التَّمْرَةِ تَمْرٌ. (أبو عبيد، أمثال، ١٩٠؛ أبو هلال العسكري، أمثال، ٢: ٣٠٠؛ الثعالبي، تمثيل، ٢٦٨؛ البكري، فصل المقال، ٢٢٩؛ الميداني، ١: ٢٤٠).

A few dates added to a few dates are a basket of dates.

١٧- مِنَ القَلِيلِ يُجمَعُ الكَثِيرُ * رُبَّ صَغِيرٍ قَدْرُهُ كِبيرُ. (التوحيدي، إمتاع، ٢: ١٥٣؛ كلمات مختارة، ٢٦).

١٨- حذر کن ز پیکار کمتر کسی * که از قطره سیلاب دیدم بسی. (سعدی، بوستان، ٧٣).
١٩- لا تَفْعَلَنَّ شَيْئاً فِي غَيْرِ وَقتِهِ. (جا- ٢١٨ "أفلاطون"؛ مب- ١٤٢).

"Do nothing in other than its proper time." (Arberry 482).

٢٠- لا يَنْبَغِي لَكَ أَنْ تَقبَلَ المَدح بِمَا لَيسَ فِيكَ. (مب- ١٤٢ "أفلاطون").

It is not proper for you to accept praise for what is not in you.

٢١- عَاشِر الأَصْدِقَاءَ بِمَا لا تحتاجُ مَعَهُ إلى حَاكِمٍ. (جا- ٢٦ "آذرباد").
٢٢- مُرْ [الملكَ] أن يأخذ بسيرةٍ لا يلجأ فيها إلَى الحكام. (جا- ٤٥ "قباد").
٢٣- [من ثمار العقل]: أن يسير الإنسان بينه وبين عدوه السيرةَ التي لا يخاف معها حكم الحاكم. (جا- ٥٦ "أنوشروان").
٢٤- لتكن سيرتك مع الصديق سيرة لا تحتاجُ معها إلى حكمٍ، ومع الأعداءِ سيرة تفلج بها في الحكم. (جا- ٢١٨-٢١٩ "أفلاطون").

"Let your conduct with your friend be such that you have no need therewith of any arbiter, and with your foes such that you will triumph thereby in the arbitration." (Arberry 482–83).

٢٥- ولتكن سيرتك مع الناس كلهم بالتواضع، ولا تستحقر بأحدٍ لتواضعه. (جا- ٢١٩ "أفلاطون"؛ مب- ١٤٢ "أفلاطون").
٢٦- قال: عَجبتُ لِمَنْ قِيلَ فِيهِ خَيْرٌ- وَلَيْسَ فيه خيرٌ- كَيْفَ يَفْرَح! وَعَجبتُ لِمَن قِيل فِيه شَرٌّ وَلَيْسَ فِيهِ شَرٌّ كَيْفَ يغضبُ! وَأَعْجَبُ مِن ذَلِكَ مَنْ أَحبَّ نَفسَهُ عَلى اليَقينِ وأبغض غيرَهُ عَلى الشَّكِّ. (مب- ٢٠٩ "أرسطو"؛ عيون، ١: ٢٧٦؛ آبي، نثر، ٤: ١٦٤؛ ش/ن- ٢٠: ٢٩٣؛ =﴾ ١٢٣٢).

٤٢٦- ثَبِّتْ جَأشَكَ إِذَا تَرَاكَمَتْ عَلَيْكَ الأَعْمَالُ وَلا تَلتَمِسِ الرَّوْحَ مِنهَا بِمُدَافَعَتِهَا يَوْماً بِيَوْمٍ فَإِنَّهُ لا رَاحَةَ [٦٩] لَكَ إِلَّا فِي إِصْدَارِهَا وَأَنَّ الصَّبرَ عَلَيْهَا هُوَ تَخفِيفُهَا عَنْكَ وَالضَّجَرَ مِنهَا هُوَ تَرَكُّمُهَا عَلَيْكَ. فَإِذَا وَرَدَ عَلَيْكَ وَأَنْتَ فِي شُغْلٍ شَاغِلٍ تَكرَهُ تَأْخِيرَهُ فَلَا تَضجَرْ وَلا تُكَدِّرْ نَفسَكَ تَكدِيرا يُفسِدُ عَلَيْكَ مَا كُنْتَ فِيهِ وَمَا وَرَدَ عَلَيْكَ حَتَّى لا تُحْكِمَ وَاحِداً مِنهُمَا وَلَكِنْ لِيَكُنْ مَعَكَ عَقلُكَ وَرَأيُكَ وَٱحْضِرْ ذِهْنَكَ وَٱخْتَرْ أَوْلَى الأَمْرَيْنِ بِشُغْلِكَ فَٱشْتَغِلْ بِهِ حَتَّى تَفرُغَ مِنهُ وَلا يَعظُمَنَّ عَلَيْكَ فَوْتُ مَا فَاتَ وَتَأْخِيرُ مَا تَأَخَّرَ إِذَا أَعْمَلْتَ الرَّأيَ مُعْمَلَهُ وَجَعَلْتَ الشُّغْلَ فِي حَقِّهِ. (كب- ١٢٠-١٢١).

426– Remain calm when too many things pile up on you; do not seek relief by evading them day after day, for there will be no repose for you except by executing them. Enduring problems makes them lighter, getting impatient with them intensifies their burden on you.

If something shows up when you are busy with something else that you do not like to postpone, be not irritated, do not become upset in such a way that it spoils for you what you were doing and what just showed up, to the extent that you fail to complete any of them. Instead let your reason and good judgment come to the fore, call in your mind and choose the most important of the two cases and devote yourself to it until you are finished with it. if you invest good thought and do the right thing, the missing of what was missed, and the delay of what was delayed would be of no grave consequences for you.

٤٢٧- (ثَمَرَةُ الجَهْلِ) سُوءُ الٱخْتِيَارِ وَدَلِيلُهُ صُحْبَةُ الأَشْرَارِ (=﴿ ٩٧٩) وَأَصْلُ العِلْمِ الرَّغبَةُ وَثَمَرَتُهُ حُسْنُ العِبَادَةِ، وَأَصْلُ المُرُوءَةِ الحَيَاءُ وَثَمَرَتُهَا العِفَّةُ، وَالعَقْلُ أَقْوَى أَسَاسٍ وَالتَّقوَى أَفْضَلُ لِبَاسٍ. (الصغاني، فرائد، ٥-٦؛ =﴿ ٥).

427– Ignorance occasions wrong choices, and its evidence is association with the wicked. Penchant is the root of science, and its fruit is good worship. Modesty is the root of manliness, and its fruit is chastity. Reason is the strongest foundation, and piety is the best robe.

١- مِنْ خَيْرِ الٱخْتِيَارِ صُحْبَةُ الأَخْيَارِ، وَمِنْ شَرِّ الٱخْتِيَارِ صُحْبَةُ الأشرَارِ. (الصغاني، فرائد، ٥٣؛ الماوردي، أدب الدنيا، ٩٦، ١٥٣، وقوانين، ١٨٥).
٢- مِنْ أَسْوَإِ الٱخْتِيَارِ إِسَاءَةُ الٱعْتِبَارِ. (الصغاني، فرائد، ٣٩).
٣- مَنْ جَانَبَ الأَخْيَارَ أَسَاءَ الٱخْتِيَارَ. (الصغاني، فرائد، ٤٠؛ إبن عربي، محاضرة الأبرار، ٢: ٣٦٦).
٤- أيُّ المَسَاعِي خَيْرُ صُحْبَةٍ؟ قُلْتُ: صُحْبَةُ العُلَمَاءِ الأَخْيَارِ. (جا- ٣٦ "بزرجمهر").
٥- الطَّاعَةُ أَقْوَى أَسَاسٍ وَالتَّقْوَى أَحْسَنُ لِبَاسٍ. (الصغاني، فرائد، ١٣).

٤٢٨- ثَمَرَةُ العُلُومِ العَمَلُ بِهَا، وَعِلْمٌ لا يُصْلِحُكَ ضَلالٌ، وَمَا لا يَنفَعُكَ وَبَالٌ. (=﴿ ١١٣١).

428– The fruit of science is when it is put to practice; a science that does not ameliorate you is an error, and that which does not benefit you is a burden.

١- كُلُّ عِلْمٍ لا يُصْلِحُكَ فَهُوَ ضَلالٌ وَكُلُّ مَالٍ لا يَنْفَعُكَ فَهُوَ وَبَالٌ. (الصغاني، فرائد، ١٠).
٢- الرَّأيُ بِغَيْرِ عِلْمٍ ضَلالٌ وَالعِلْمُ بِغَيْرِ عَمَلٍ وَبَالٌ. (الصغاني، فرائد، ٦).
٣- قال الحكيم (= أرسطو): لَيْسَ فِي مَعْرِفَةِ الفَضَائِلِ كِفَايَةٌ بَلْ الكِفَايَةُ فِي العَمَلِ بِهَا وَٱستِعمَالِهَا. (مسكويه، تهذيب، ١٧٢).

The philosopher [Aristotle] said: To know the virtues is not enough; one must also practice and apply them.

٤٢٩- ثَلاثُ خِلالٍ وَاجِبَةٌ لِلصَّدِيقِ: أَنْ تَرْمِيَهُ بِطَرْفِكَ [٧٠] إذَا أَقْبَلَ، وَتُوسِعَ لَه إذَا جَلَسَ، وَتُصْغِي إِلَيْهِ إذَا حَدَّثَ.[12]

429– Three points are necessary with regard to a friend: that you cast an eye on him when he approaches, treat him with reverence when he sits, and listen to him when he talks.

١- كان الأحنف إذا أتاه إنسانٌ أوسع له، فإن لم يجد تَحرَّك ليُرِيَه أنه يُوسِعُ له. (عيون، ١: ٣٠٦).

٢- مِمَّا يُصفِي لَكَ وُدَّ أَخِيكَ أنْ تبدأهُ بالسلام، وتوسِّعَ لَه فِي المجلِسِ، وتدعوه بِأحبِّ الكُنِي إليه. (التوحيدي، صداقة، ٣٦٣؛ سهل بن هارون، النمر والثعلب، ٧٩؛ السمعاني، إملاء، ١٣٠).

٤٣٠- ثَلَاثٌ قَلِيلُهَا كَثِيرٌ: النَّارُ وَالمَرَضُ وَالعَدَاوَةُ.[13]

430– There are three things the little of which is too much: fire, ailment, and enmity.

١- سه چيز است كه اگر حقير باشد آنرا استحقار نشايد كرد: بيمارى، ووامم، ودشمن.

"Three things should not be underestimated, however trifling they may seem: illness, debt, and enemy." (Haim 270).

"There is no little enemy." (*CDP*, 162),

Though thy enemy seem a mouse, yet watch him like a lion.

٢- أربعةُ أَشْيَاءَ القَلِيلُ مِنْهَا كَثِيرٌ: الوَجَعُ، وَالفَقرُ، وَالعَارُ، وَالعَدَاوَةُ. (جا- ١٥ "أوشهنج"؛ الراغب، محاضرات، ٢: ٧٠٣).

٣- الحسين بن عبد الرحمن، عن بعض أشياخه قال: قال الحسن: لَوْلَا ثلاثٌ مَا وَضَعَ ٱبْنُ آدَمَ رَأْسَهُ لِشَيْءٍ: الفَقرُ وَالمرضُ وَالمَوْتُ، وَإِنَّهُ مَعَهُنَّ لَوَثَّابٌ. (إبن أبي الدنيا، إصلاح المال، ٣٦٩؛ جا- ١٨٠؛ بهجة، ٢: ١٢٤).

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[12] عيون، ١: ٣٠٦؛ المبرد، الكامل، ١: ٦٤ "عمر بن الخطاب"؛ ١: ١٧٧ "إبن عباس"؛ آبي، نثر، ١: ٤١٥؛ ٢: ٣٨؛ الراغب، في آداب، ٩٥، ومحاضرات، ١: ٦٩٢؛ التوحيدي، البصائر، ١: ١٣٠؛ السلفي، المنتقى، ١٥٤؛ تذكرة، ٢: ١٧٨؛ الزمخشري، ربيع، ١: ٤٢٨؛ ياقوت المستعصمي، أسرار الحكماء، ٣١؛ ش/ن- ١٢: ١٠.

[13] صغ- ٥٤؛ + "والدَّيْن"؛ كل- ٢٢٨؛ التوحيدي، البصائر، ٢: ١٥٩؛ آبي، نثر، ٢: ٣٥١؛ الثعالبي، تمثيل، ٤٧٢؛ الماوردي، قوانين، ١٥٢؛ بهجة، ٢: ١٣٤؛ الزمخشري، ربيع، ٤: ١٠٦؛ أسامة، لباب، ٤٦؛ ش/ن- ٢٠: ٢٧٦ + "والفقر".

This is a good example to show the continual modification of sentences from source to source and from author to author. To the three elements listed here R adds another, namely, debt (in *AS*). Another author introduces 'poverty'. An original, a fourfold saying, seems to be from *KD*. The words used are occasionally replaced by their synonyms: *maraḍ* with *wajaʿ*, and perhaps a little unfittingly also 'death'. The text of the *Jāwīdān*, attributed to the legendary Persian king Awshanj, includes 'disgrace'.

٤٣١- ثِقَاتُ الإِخْوَانِ إِذَا فُقِدُوا كَقَطْعِ الأَعْضَاءِ عَنِ الجَسَدِ.

431– The loss of true friends is like the cutting of body members.

١- فَقْدُ الثِّقَةِ مِنْ إِخْوَانِكَ قَطْعُ عُضْوٍ مِنْ أَعْضَائِكَ. (رسالة آداب، ٦٩).
٢- قَالَ أَيُّوبُ السَّخْتِيَانِي: إِذَا بَلَّغَنِي مَوْتُ أَخٍ لِي فَكَأَنَّمَا سَقَطَ عُضْوٌ مِنِّي. (عيون، ٣: ٢؛ ش/ن- ١٨: ١١٢).
٣- إِذا مَاتَ لِي صَدِيقٌ سَقَطَ مِنِّي عُضْوٌ. (التوحيدي، صداقة، ١٤ "أبو حاتم السجستاني").

When a friend of mine dies, one of my body members dies.

"The sons of Adam are fellow members of the same body, as they are created from the same clay." (Haim 80).

Apparently the oldest reference to such a comparison is in the Bible:

"The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ." (The Bible, 1 Cor., xii. 12).

"Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body." (The Bible, Eph., iv. 25).

٤- اِعتلَّ بعض إخوان الحسن بن سهل، فكتب إِلَيْهِ الحسن: أجِدُني وَإِيَّاك كَالجِسمِ الوَاحِدِ، إِذَا خَصَّ منه عُضوًا منه أَلَم عمَّ سائره، فعافاني الله بعافيتك، وَأدام لِيَ الإمتاع بك. (التوحيدي، صداقة، ٢٦؛ الزمخشري، ربيع، ٤: ١٠٥).
٥- اِعْلَمُوا أَنَّا وَإِيَّاكُمْ كَالبَدَنِ الوَاحِدِ الَّذِي مَا وَصَلَ إِلَى بَعْضِ أَعْضَائِهِ مِنْ رَاحَةٍ وَأَذًى فَهُوَ لِسَائِرِ الأَعْضَاءِ مَاسٌّ، وَإِلَى كُلِّهَا وَاصِلٌ، ... (الثعالبي المرغني، غرر، ٤٨٣ "أردشير"؛ = عهد أردشير، ١٠٠-١٠١).
٦- بنی آدم اعضای یکدیگرند * که درآفرینش زيك گوهرند
چو عضوی بدرد آورد روزگار * دگر عضوها را نماند قرار
تو كز محنت دیگران بی غمی * نشاید که نامت نهند آدمی. (سعدی، گلستان، ٦٦؛ ٢٦٤-٢٦٥).
٧- مثل المُؤمِنِينَ في تَوَادِّهِم وتَرَاحُمِهِم وتَعَاطُفِهِم، مَثَلُ الجسد. إذا ٱشْتَكَى مِنْهُ عُضْوٌ، تَداعَى لَهُ سَائِرُ الجَسَدِ بِالسَّهَرِ وَالحُمَّى. (مسلم بن الحجاج، صحيح مسلم، ٤: ١٩٩٩ { ٢٥٨٦).

The similitude of believers in regard to mutual love, affection, and fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.

٤٣٢- ثَقَّفَ التَّوْفِيقُ وَسَدَّدَ رَجُلاً قَدَّمَ حُسْنَ النِّيَّةِ أَمَامَهُ وَدَامَتْ صَدَاقَةُ مَنْ أَغْضَى عَمَّا يَعْلَمُ.

432– Good fortune straightens and shows the right way to a person who proceeds with good intention. The friendship of him endures who condones what he is aware of.

١- مَنْ يُقَدِّمُ حُسْنَ النِّيَّةِ نَصَرَهُ التَّوْفِيقُ. (رسالة آداب، ٧٠؛ الطرطوشي، سراج، ١٧٥).
٢- مَنْ تَقَدَّمَ بِحُسْنِ النِّيَّةِ بَصَّرَهُ التَّوْفِيقُ. (آبي، نثر، ٤: ٢٢٤).

٤٣٣- ثَبِّتْ نَفْسَكَ وَٱلْزِمْهَا الصَّبرَ فِي المُلِمَّاتِ كَمَا تَنْتَصِرُ مِنْ نَفسِكَ بِالقِصَاصِ وَعَوِّدْهَا الحِلْمَ عَنِ السُّفَهَاءِ تَسْلَمْ مِنْ غَوَائِلِهِمْ بَيْنَ النَّاسِ.

433– Strengthen your soul and compel it to patience in misfortunes, just as you seek help from it for retaliation, and inure on it forbearance against the fool; so you shall be secure from their havoc among the people.

١- مُقَارَبَةُ النَّاسِ فِي أَخْلاقِهِمْ أَمْنٌ مِنْ غَوَائِلِهِمْ. (ن- ٤٣٣ ﴾ ٤٠١؛ ش/ن- ٢٠: ٣).

Propinquity with people safeguards against their dangers.

٤٣٤- جِمَاعُ الخَيْرِ فِي ثَلاثٍ: إِنْ لَمْ يَمْضِ نَهَارُكَ بِمَا هُوَ لَكَ فَلا تُمْضِهِ بِمَا عَلَيْكَ، وَإِنْ لَمْ تَصْحَبِ الأَخْيَارَ فَٱجْتَنِبِ الأَشْرَارَ، وَإِنْ لَمْ تُنْفِقْ مَالَكَ فِيمَا يُحِبُّ اللَّهُ فَلَا تُنْفِقْهُ فِيمَا يَكرَهُ اللَّهُ.

434– The plurality of goodness is in three things: that when your day does not progress with what is for you, you do not let it progress with what is against you; that when you do not associate with the best, you avoid the worst, and that when you do not spend your wealth on what God likes, you do not spend it on what God dislikes.

١- نَادِمْ الأَخْيَارَ لا الأَشْرَارَ. (السجستاني، صوان، ٢٠١ "أوميروس").

٤٣٥- جُلوسُكَ مَعَ الصَّالِحِينَ دَلِيلٌ عَلَى الرَّشَادِ.

435– Your intercourse with the men of good repute is a guide to maturity.

١- از صحبت نيكان مرد نيكنام شود. (قابوس نامه، ٣٦).

"Through intercourse with men of good repute, men themselves attain to good repute." (Qābūs 30).

٤٣٦- جَرِيحُ آفَاتِ الدُّنيَا لا يُؤْسَى وَقَتِيلُهَا لا يُوْدَى وَهِيَ لَيْسَ تَضمَنُ دَوَامَ الٱسْتِمْتَاعِ؛ [٧١] [إِنَّهَا] مِيرَاثُ الدُّوَلِ وَفُضُولُ الدُّهُورِ وَمُفَرِّقَةُ الأُلَّافِ وَأَوْعِيَةُ الفَجَائِعِ. (=ۓ ٢٣٧٢).

436– Those wounded by the banes of this world are not treated, and those killed by it are not paid blood money. This world does not guarantee the lasting of any joy, for indeed it is the heritage of changes, the excesses of bygone centuries, the severer of friendships and the depository of calamities.

١- الدُّنيا مِيرَاثُ الدُّوَلِ، وَبَقِيَّةٌ لِلقرونِ، وَأوعيةٌ للفجائعِ. (مب- ١١٣ "سقراط"؛ ش- ١: ١٥٥).

"This world is the legacy of [past] epochs, the remains of past ages, and the receptacle of past fortunes." (Alon 45 n. 99).

٢- مَا ضمنتِ الدُّنْيَا لأَحَدٍ المَتَاعَ بِهَا بَلْ نَادَتْ فَصَرَخَتْ، أَنَّهَا مِيرَاثُ الدُّوَلِ وَصَبَابَةُ الأَزمِنَةِ، وَأَوْعِيَةُ الفَجَائِعِ وَمُفَرِّقَةُ الآلاتِ. (الراغب، محاضرات، ٢: ٣٩١).

٤٣٧- جَزَعُكَ فِي المُلِمَّةِ أَتْعَبُ مِنَ الصَّبْرِ عَلَيْهَا.

437– Your impatience with a misfortune is even more tedious than having to endure it.

١- الجَزَعُ أَتْعَبُ مِنَ الصَّبْرِ. (مع- ٧٥؛ ح- ١٣٩؛ مب- ٣٩ "سلون"؛ ٢٧٩ "لقمان"؛ جا- فرايتاج، ١٢١؛ الطرطوشي، سراج، ٨٦؛ أسامة، لباب، ٢٣٧؛ وطواط، صد كلمة ﴿ ٤٢؛ ٣: ٧٢).

Impatience is more tiring than patience.

٢- اليَأْسُ مِنْ أَعْوَانِ الصَّبْرِ. (آبي، نثر، ٤: ١٥٥؛ التوحيدي، البصائر، ١: ١٨٦).

Despair is an aid to patience.

٣- بِئْسَ العِوَضُ مِنَ المَاضِي الجَزَ عُ لأَنَّهُ لا يَنْفَعُ. (مع- ١٠٤).
٤- الجَزَعُ عِنْدَ النَّازِلَةِ آفَةُ التَّجَمُّلِ. (أبو حاتم السجستاني، المعمرون، ١٤ "أكثم").
٥- العجزُ عِندَ البلاءِ آفَةُ التَّحَمُّلِ. (الوشاء، فاضل، ١: ١٩٢ "أكثم").
٦- الجَزَعُ عِنْدَ البَلاءِ تَمَامُ المِحْنَةِ. (فرايتاج، ٣: ٧٢).
٧- مَنْ لَمْ يُنْجِهِ الصَّبْرُ أَهْلَكَهُ الجَزَعُ. (ن- ٣٩٣ ﴿ ١٨٩؛ ش.ن- ١٨: ٤١٥).

He whom patience does not save, impatience kills.

٨- إِيَّاكُمْ وَالجَزَعَ عِندَ المَصَائِبِ فإِنَّهُ مَجلبَةٌ لِلهَمِّ وَسوء الظن بِالرَّبِ وَشمَاتَةٌ للعدوِ. (عقد، ٣: ١٥٣).

٤٣٨- جَانِبِ الغَدْرَ فَإِنَّهُ يَجنِي عَلَيْكَ العَتْبَ. (=﴿ ١٢٥).

438– Avoid a breach of faith, for it assures pain on you.

١- وَاجْتَنَبِ الكَذَّابَ فَإِنَّهُ يَجنِي عَلَيْكَ آمنَ مَا كُنْتَ فِيهِ مِنْ حَيْثُ لا تَشْعَر. (إبن حزم، طوق الحمامة، ١٧٣).

“Eschew the liar, for he will double-cross you while you are trusting in him, from where you least expect it.” (Nykl 80).

٤٣٩- جُرْحُ اللِّسَانِ أَنْكَأُ مِنْ جُرْحِ اليَدِ. (=﴿ ١٥٠٧، ٢٠٠٧؛ كب- ١٣١).

439– A wound inflicted by the tongue is more harmful than a wound inflicted by the hand.

١- كَلْمُ اللِّسَانِ أَنْكَأُ مِنْ كَلْمِ الحُسَامِ. (أبو هلال العسكري، أمثال، ٢: ٢٠٨ "أكثم"؛ التوحيدي، البصائر، ١: ١٨٢).

Many words hurt more than swords. (E)

٢- "وَجُرْحُ اللِّسَانِ كَجُرْحِ اليَدِ". (الجاحظ، بيان، ١: ١٥٧، ورسائل، ١: ٣٠٥؛ عيون، ٢: ٢٣؛ البيهقي، المحاسن، ٤٠٩؛ عقد، ٢: ٤٤٥؛ ٣: ٨١؛ إبن وهب، البرهان، ٦٤؛ أبو هلال العسكري، صناعتين، ٣٩٣؛ الثعالبي، ثمار، ٣٣٣، وتمثيل، ٤٦؛ ٣١٢، والإعجاز، ٣٧؛ إمرؤ القيس، ديوان، ١٨٥؛ العقد الثمين، ٧٤؛ بهجة، ١: ٥٩؛ أسامة، لباب، ٤٢٦؛ إبن العربي، محاضرة الأبرار، ١: ٤٢؛ الرازي، أمثال، ١٥٤؛ الزمخشري، أمثال، ٢: ٥٠؛ النويري، ٢: ٦٩؛ فرايتاج، ٣: ٧٠).

A wound caused by the tongue is like a wound caused by the hand.

٣- زخم زبان از زخم شمشير بدتر است. (دهخدا، ٢: ٨٩٩).

A wound caused by the tongue is worse than a wound caused by the sword.
The wound of words is worse than the wound of swords.

٤- الكَلامُ سَهْمٌ مُرْسَلٌ لا يمكن رَدُّهُ. (وطواط، غرر، ١٤٦).
٥- أَوْجَعُ مِنْ وَخْزَةِ السِّنَانِ * لِذِي الحِجَا وَخْزَةُ اللِّسَانِ. (عيون، ٣: ١٨٤ "إبن أبي حازم"؛ بهجة، ١: ٥٩ "مِنْ وَقْعَةِ").
٦- طَعْنُ اللِّسَانِ كَوَخْزِ السِّنَانِ. (وطواط، لطائف، ١٤٧ "وجز"؛ دهخدا، ٢: ٨٩٩ "وجر").
٧- إن السَّيْفَ يَجْرَحُ الجِسْمَ وَالكَلِمَةُ تَجْرَحُ العَقْلَ.

Swords wound the body, words wound the mind. (cf. Ullmann 71).

٨- السَّيْفُ يَجْرَحُ الجَسَدَ وَالكَلامُ يَجْرَحُ النَّفْسَ.

A sword wounds the body, a word wounds the soul. (cf. Ullmann 44).

٩- زخم سنان بر تن است زخم زبان بر جان. (دهخدا، ٢: ٩٠٠).

The spear strikes the body, the tongue afflicts the soul. (Haim 244).
A blow with a word strikes deeper than a blow with the sword. (E)

١٠- آنچه زخم زبان كند با مرد * زخم شمشير جان ستان نكند.
١١- شنيدم كه باشد زبان سخن * چو الماس بُرَّان و تيغ كهن. (لازار، ١١٧ "ابو شكور").
١٢- وَجُرْحُ السَّيْفِ تَدْمُلُهُ فَيَبْرَا * ويَبْقَى الدَّهْرَ مَا جَرَحَ اللِّسَانُ. (الجاحظ، بيان، ١: ١٦٧؛ لسان العرب، ١١: ٢٥١ "دمل").

One treats the injury caused by the sword and it recovers, but the injury caused by the tongue remains for ever.

You cicatrize a wound caused by a sword and it will be healed, but what the tongue wounds is not healed for ever.

١٣- وَجُرحُ السَّيفِ تُدْمِلُهُ فَيَبْرَا * وجُرْحُ الدَّهْرِ مَا جَرَحَ اللِّسَانُ
جِرَاحَاتُ السُّيُوفِ لَهَا التِئَامٌ * وَلا يَلْتَامُ مَا جَرَحَ اللِّسَانُ. (البيهقي، المحاسن، ٤٠٩ "جِرَاحَاتُ الطِّعَان"؛ المحاسن والأضداد، ٢٥ "السيف تَأْسُوهُ"؛ الثعالبي، ثمار، ٣٣٤؛ البكري، فصل المقال، ٢١؛ إبن عربي، محاضرة الأبرار، ٢: ٣٠٨؛ بهاء الدين محمد بن مؤيد بغدادى، التوسل إلى التَّرَسُّلِ، تهران، ١٣١٥، ٢٠٥؛ النويري، ٢: ٧٠؛ لسان العرب، "دمل"؛ تاج العروس، ٣٣: ٣٧٣ "كلم"؛ اليوسي، أمثال، ٣: ٤٤؛ فرايتاج، ٣: ٧٠؛ دهخدا، ٢: ٨٩٩).
١٤- وَقَدْ يُرْجَى لِجُرْحِ السَّيْفِ بُرْءٌ * وَلا بُرْءٌ لِمَا جَرَحَ اللِّسَانُ. (عقد، ٢: ٤٤٥؛ ٣: ٨١).

A wound caused by the sword is hoped to recover, but not one caused by the tongue.

١٥- اللِّسَانُ أَجْرَحُ جَوَارِحِ الإنْسَانِ. (الثعالبي، تمثيل، ٣١٣).
١٦- أَحَدُّ السُّيُوفِ اللِّسَانُ. (الصغاني، فرائد، ٨٣).
١٧- لِسَانُ الإنْسَانِ سَيْفٌ يَخطرُ عَلَى جَوَارِحِهِ. (آبي، نثر، ١: ٢٨٢ "علي").
١٨- سئل (سولون): مَا الشَّيْءُ الَّذِي هُوَ أَحَدُّ مِنَ السَّيفِ؟ فقال: لِسَانُ الرَّجُلِ الرَّدِيِّ إذَا كَانَ فَصِيحاً. (السجستاني، صوان، ١٩٢؛ مب- ٣٧).
١٩- قال الذي هُوَ أَحَدُّ مِنَ السَّيْفِ لِسَانُ الجَاهِلِ الفَصِيحِ.

(Rosenthal, "Nachrichten über Zenon," 61).

٢٠- وَاللَّه عَزَّ وَجَلَّ رَفَعَ جَارِحَةَ اللِّسَانِ عَلَى سَائِرِ الجَوَارِحِ، فَلَيْسَ مِنْهَا شَيْءٌ أَعْظَمُ أَجْرًا مِنْهُ إذَا أَطَاعَ، وَلا أَعْظَمَ ذَنْباً مِنْهُ إذَا جَنَى. (إبن حبان البستي، روضة، ٤٢).
٢١- السِّعَايَةُ أَحَدُّ مِنَ السَّيْفِ. (الثعالبي، تمثيل، ٤٥٤).
٢٢- إيَّاكَ وَالنَّمِيمَةَ، فَإنَّهَا أَحَدُّ مِنَ السَّيْفِ. (إبن حبان البستي، روضة، ١٧٦).
٢٣- وقالت العربُ: أَنْفَذُ مِنَ الرَّمِيَّةِ كَلِمَةٌ فَصِيحَةٌ. (عقد، ٢: ١٢٣).
٢٤- لِسَانِي وَسَيْفِي صَارِمَانِ كِلَاهُمَا * وَيَبْلُغُ مَا لا يَبْلُغُ السَّيْفُ مِذْوَدِي. (حسَّان بن ثابت)

"My tongue and my sword are sharp, both of them; and my tongue reaches what my sword will not reach." (Lane 988).

٢٥- جُرْحُ الكَلَامِ أَشَدُّ مِنْ جُرْحِ الحُسَامِ. (الصغاني، فرائد، ٢٤؛ أسامة، لباب، ٥٥؛ الإبشيهي، ٥٢؛ فرايتاج، ٣: ٧٠).
٢٦- جُرحُ الكَلامِ أَصْعَبُ مِنْ وَقْعِ السِّهَامِ. (وطواط، غرر، ٨٨).

"A wound caused by words is more painful than a wound caused by an arrow." (Frayha, I, 241).

٢٧- قَدْ يَبْلُغُ الكَلامُ حَيْثُ تَقصُرُ عَنْهُ السِّهَامُ. (الميداني، ٤: ٦٨).
٢٨- اِعْلَمْ أَنَّ لِسَانَكَ أَدَاةٌ مُصْلَتَةٌ. (كب- ١٠٦).
٢٩- وَقَوْلُ المَرْءِ يَنْفُذُ بَعْدَ حِين * أَمَاكِنَ لا تُجَاوِزُهَا الإبَارُ. (القطامي، ديوان، ٨٨؛ لسان العرب، ٤: ٤ "أبر").

Words penetrate places where needles forgo.

٣٠- كُلُّ جُرْحٍ وَلا كَجُرحِ الفُؤادِ، كُلُّ شَرٍّ ولا كَشَرِّ المَرأةِ. (السجستاني، صوان، ٣٠٥ "أبو عثمان الدمشقي").
٣١- ضَرْبَةُ العَصَا تَجرحُ البدنَ، وَضَربةُ اللِّسَانِ تُحطِّمُ العِظَامَ. (السجستاني، صوان، ٣٠٥ "أبو عثمان الدمشقي").
٣٢- قَتْلَى السِّلاحِ كَثيرٌ، ولا كقَتلَى اللِّسَانِ. (السجستاني، صوان، ٣٠٥ "أبو عثمان الدمشقي").
٣٣- اللِّسَانُ سَيْفٌ قَاطِعٌ لا يؤمنُ مِنْ حِدّهِ وَالكَلامُ سَهْمٌ نَافذٌ لا يمكنُ رَده. (الإبشيهي، ٥٣؛ الصغاني، فرائد، ٧٨).
٣٤- وَوَقْعَ لِسَانٍ كَحَدِّ السِّنَانِ * وَرُمْحاً طَوِيلَ القَنَاةِ عَسُولَا. (مفضليات، ١: ٧٥٥؛ الجاحظ، بيان، ١: ١٥٩).

“And the stroke of a keen tongue as sharp as a spear-point, and a lance long of shaft, that vibrates to my hand.” (Lyall, II, 324).

٣٥- "وَالقَوْلُ يَنْفُذُ مَا لا تَنْفُذُ الإبَرُ." (الجاحظ، بيان، ١: ١٥٨؛ عيون، ٢: ٢٣ "طَرَفَة"؛ المبرد، أعجاز أبيات، ١٦٩؛ عقد، ٢: ٤٤٥؛ ٣: ٨١؛ أبو هلال العسكري، صناعتين، ٣٩٣، وأمثال، ١: ٣٨٨؛ الثعالبي، تمثيل، ٣٠٤؛ بهجة، ١: ٥٩، ٨٥؛ الزمخشري، أمثال، ١: ٣٩٥؛ ش/ن- ١٩: ٣٥٩؛ اليوسي، أمثال، ٣: ٤٤).

Words penetrate where needles cannot.

٣٦- إيَّاكَ وَأَنْ يَضْرِبَ لِسَانُكَ عُنُقَكَ. (أبو عبيد، أمثال، ٤١ "إياك أن"؛ البكري، فصل المقال، ٢٠؛ الميداني، ١: ٨٨؛ الزمخشري، أمثال، ١: ٤٥٠؛ تذكرة، ٧: ٦١؛ الإبشيهي، ٥٥؛ العاملي، كشكول، ٢٩٣).

Beware lest your tongue severs your neck! (cf. Kassis 128).

٣٧- نگهبان سرت گشتست اسرار * اگر سر بایدت سر را نگهدار
زبان در بسته بهتر سرّ نهفته * نماند سر چو شد اسرار گفته
سرت را از زبان بیم هلاك است * وزو در سر خرد اندیشناك است. (ناصر خسرو، روشنایی نامه، ٥٣٤).
٣٨- هر که بتیر سخننت خسته شد * خستگیش ناخوش وبی حیلت است. (ناصر خسرو، دیوان، ٦٧).
٣٩- رَأَيْتُ اللِّسَانَ عَلَى أَهْلِهِ * إذَا سَاسَهُ الجَهْلُ لَيْثاً مُغَيّرا. (عيون، ١: ٣٣٠؛ ٢: ١٧٨؛ ٣: ١٧٨؛ البيهقي، المحاسن، ٤٠٨؛ الماوردي، أدب الدنيا، ٢٥٢؛ بهجة، ١: ٨٣؛ البكري، فصل المقال، ٢٠؛ الزمخشري، ربيع، ١: ٧٨٧؛ إبن عربي، محاضرة الأبرار، ٢: ١٧٠؛ تذكرة، ٧: ٦١؛ دهخدا، ١: ٢٢٠).
٤٠ - رُبَّ كَلامٍ أَقْطَعُ مِنْ حُسَامٍ. (عقد، ٣: ٧٨ "أكثم وبزرجمهر"؛ ٣: ٨١).

Many a word is sharper than the sword.

٤١- "وَأَكتُمُ السِرَّ فِيهِ ضَربَةُ العُنقِ." (الجاحظ، رسائل، ١: ١٥٣، والحيوان، ٥: ١٨٢).

And I keep the secret in which there is the severance of the neck.

٤٢- - اللِّسَانُ سَبُعٌ إِنْ خُلِّيَ عَنْهُ عقَرَ. (ن- ٣٧٠ ؛ ٦٠؛ ش/ن- ١٨: ١٩٦؛ الزمخشري، ربيع، ٤: ٢٥٤).

The tongue is a savage beast: leave it free, and it will wound you.

٤٣- اللِّسَانُ سَبُعٌ عَقُورٌ، إن ضبطَهُ صَاحِبُهُ سَلِمَ، وَإنْ خَلَّى عَنْه عَقَرَهُ. (إبن حبان البستي، روضة، ٥٣؛ بهجة، ١: ٨٣).

٤٤- اللِّسَانُ سَبُعٌ صَغِيرُ الجِرْمِ عَظِيمُ الجُرْمِ. (الزمخشري، ربيع، ٤: ٢٦٤؛ أبونواس، ديوان، ٥: ٣٢٤).

٤٥- لِسَانِي سَبُعٌ، إنْ تَرَكْتُهُ أَكَلَنِي. (الوشاء، الموشى، ٨ "بكر بن عبدالله المُزَنِيّ"؛ بهجة، ١: ٧٩).

My tongue is a wild beast. If I leave it, it devours me.

٤٦- اِحْفَظْ لِسَانَكَ أَيُّهاَ الإنسَانُ * لا يَلدَغَنَّكَ إِنَّهُ ثُعبَانُ
كَمْ فِي المَقَابِرِ مِنْ قَتِيلِ لِسَانِهِ * كَانَتْ تَهَابُ لِقَاءَهُ الأَقْرَانُ. (الشافعي، ديوان، ٨٢).

٤٧- كَمْ مِنْ دَمٍ سَفَكَهُ فَمٌ، كَمْ إِنْسَانٍ أَهْلَكَهُ لِسَانٌ. (جا- ٢٠٧؛ التوحيدي، إمتاع، ٢: ٦١؛ كلمات مختارة، ٢١؛ الصغاني، فرائد، ٢٢؛ دهخدا، ١: ٢٢١).

O how much blood has been shed by the tongue (mouth)! and how many a man has been killed by his tongue!

٤٨- اللِّسَانُ عَدُوُّ القَفَا. Let not your tongue cut your throat. (E)

"The tongue is the neck's enemy." (Burckhardt 38). (Bad language is retorted upon the neck of him who uses it, with a blow).

٤٩- هُلْكُ الإنسَانِ فِي طُولِ اللِّسَانِ. (وطواط، غرر، ١٤٥ "أكثم"؛ الصغاني، فرائد، ٧٧).

Man's destruction comes from the length of his tongue.

٥٠- طُولُ اللِّسَانِ يُقَصِّرُ الأَجَلَ. (الميداني، ٢: ٣٠٦).

Lengthy talk shortens the deadline (i.e. death).

٥١- مَنْ طَالَ لِسَانُهُ بَطَلَ إحسَانُهُ. (وطواط، غرر، ١٤٥).
٥٢- من مَلَكَهُ طُولُ لِسَانِهِ أَهلَكَهُ فَضلُ بَيَانِهِ. (وطواط، غرر، ١٤٥ "بزرجمهر").
٥٣- جوابُ النحسِ عَلَى طَرَفِ لِسَانِهِ.

“The fool has his answer on the edge of his tongue.” (Burckhardt 57). The fool answers without reflection, whatever comes first into his mind.

٥٤- أَكْرَهُ أَنْ يَكُونَ عَقْلُ الرَّجُلِ عَلَى طَرَفِ لِسَانِهِ. (عيون، ٢: ١٦٨ "يزيد بن المهلب" يريدُ انه لا يكون عقله إلَّا في الكَلام).

٥٥- نيش قلم تيز به از تيغ دو دم.

“The sharp point of a pen is better than a double-edged sword.” (Haim 405).

56– “I am in the midst of lions: I lie among ravenous beasts, men whose teeth are spears and arrows, whose tongues are sharp swords.” (The Bible, Psalm, lvii. 4). “Hide me from the conspiracy of the wicked, from that noisy crowd of evildoers. They sharpen their tongues like swords and aim their words like deadly arrows.” (The Bible, Psalms, lxii. 2–3). “He made my mouth like a sharpened sword…” (The Bible, Isaiah, ixl. 2). “So come let’s attack him with our tongues and pay no attention to anything he says.” (The Bible, Jeremiah, xviii. 18).

٤٤٠- جُودُوا بِالمَالِ تَتِمُّ لَكُمْ الأَفْعَالُ.

440– Be generous with wealth, and the ‘good works’ are done for you.

٤٤١- جَاهِلٌ مَنْ عَدَّ نَفسَهُ فِي السُّعَدَاءِ وَهُوَ مُحْتَاجٌ إِلَى مَا لا يَجِدُ.

441– He is ignorant who counts himself lucky though he is in need of things he cannot find.

٤٤٢- جَاهِلٌ مَنْ تَكَلَّفَ مِنَ العَمَلِ مَا لا يُحسِنُهُ أَوْ مَا لا يُشَاكِلُهُ. (=ﻉ ١٠٦٧).

442– He is ignorant who undertakes a task he cannot do well, or it is not of his type.

١- إِنَّهُ مَنْ تَكَلَّفَ مِنَ القَوْلِ وَالعَمَلِ مَا لَيْسَ مِنْ شَكْلِهِ أَصَابَهُ مَا أَصَابَ القِردَ ... (كل- عزام، ٤٦).

٢- قال صاحب كتاب كليلة: ويقالُ من تكلف من الأعمال ما ليس من عمله أوشك أن يضيع عمله. (اليمني، مضاهاة، ٤٧).

٣- مَنْ تَكَلَّفَ أَمْرًا بِغَيْرِ عِلْمٍ أَعْيَاهُ الطَّلَب. (ح- ١٦١).

٤٤٣- جُودُوا بِالنَّوَالِ تَنمِي أَمْوَالُكُم. (أبو حاتم السجستاني، الوصايا، ١٢٢ "تَنَمُ لكم الأموال").

443– Be generous with donations, so your property shall grow.

٤٤٤- جَهْلُكَ أَشَدُّ مِنْ فَقْرِكَ. (=ﻹ ١٩٧٢؛ الماوردي، الأمثال والحكم، ١٧٣؛ الميداني، ١: ٣٤٠ "المولدون").

444– Your ignorance is even worse than your poverty.

١- جَهْلُكَ أَشَدُّ مِنْ كُفْرِكَ.

"Thou are more ignorant even than thou art impious." (Burckhardt 62; cf. Kassis 172).

٢- لا فَقْرَ أَفْقَرُ مِنَ الجَهْلِ، وَلا وَحْشَةَ أَوْحَشُ مِنَ العُجْبِ، ولا صَاحِبَ أَكْيَسُ مِنَ الشُّورَى. (إبن هندو، ٣٤٣ ﻹ ١٧٩ "أرسطو").

No poverty is poorer than ignorance, no loneliness is lonelier than arrogance, and no companion is shrewder than consultation.

٣- أَكْيَسُ الكَيسِ التُّقَى، وَأَحْمَقُ الحُمقِ الفُجُورُ.

"The most acute of acuteness is piety, and the most foolish of foolishness, or the most stupid of stupidness, is vice" (Lane 2640).

٤- الجَهْلُ مَوْتُ الأَحْيَاءِ. (الثعالبي، تمثيل، ٤٣٨؛ الميداني، ١: ٣٤٠).

Ignorance is death.

٥- بود مرده هر كس كه نادان بود * كه بيدانشى مردن جان بود. (دهخدا، ١: ٤٧٢ "اسدى").

"By knowledge you are saved; by ignorance, lost." (*Maxims of ʿAli* 14).

٦- مرگ جهلست و زندگى دانش * مرده نادان و زنده دانايان. (ناصر خسرو، ديوان، ٣٣٧).

Ignorance is death, knowledge is life.

٧- فَفُزْ (فَقُمْ) بِعِلمٍ وَلا (تطلب) تَبْغى لَه بَدلاً * فالنَّاسُ مَوْتى وَأَهْلُ العِلمِ أَحْيَاءُ. (ديوان الإمام علي، ١٦).

٨- الجَهْلُ مَرَضٌ مُزمِنٌ لِلنَّفسِ. (مسكويه، تهذيب، ٢١١).

"Ignorance is a chronic disease of the soul." (Zurayk 186).

٩- أَشَدُّ الزَّمَانَةِ الجَهْلُ. (إبن حبان البستي، روضة، ١٩).

Ignorance is the most severe chronic illness.

١٠- أَفْحَشُ الزَّمَانةِ عَدَمُ الأَمَانَةِ. (الراغب، محاضرات، ١: ٢٨٦؛ الثعالبي، تمثيل، ٤٥٥).

١١- الزَّمَانَةُ عَدَمُ الأَمَانَةِ. (الميداني، ٢: ٩٦).

١٢- العَمَى خَيْرٌ منَ الجَهْلِ، لِأَنَّ أَشَدَّ مَا تَخافُ مِنَ العَمَى التَّردِّي فِي هُوَّةٍ، وَأَهْوَنُ مَا تَخَافُ مِنَ الجَهْلِ الوُقُوعُ في المَوْتِ. (ح- ١٤٧؛ السجستاني، صوان، ٢٣٦ "بلوطيس"؛ مب- ٣٣ "أوميروس"؛ الشهرستاني، ٩٣١).

Blindness is better than ignorance.
Blindness of the eyes is better than blindness of the heart.

١٣- الأَدَبُ حَيَاةُ القَلْبِ، وَلا مُصِيبَةَ أَعْظَمُ من الجهلِ. (البيهقي، المحاسن، ٤٢٦؛ الثعالبي، تمثيل، ٤٣٨؛ أسامة، لباب، ٢٣٤).

Adab is the life of the heart, and no calamity is greater than ignorance.

١٤- العلمُ حيوةُ القَلبِ مِنَ الجَهْلِ وَنورُ العَيْنِ مِنَ الظُّلمَةِ. (الهجويري، كشف المحجوب، ١٩؛ إختيار الدين، أساس الاقتباس، ٢١).

Knowledge is the life of the heart, which delivers it from the death of ignorance, and the light of the eyes, which guides through darkness.

١٥- لا ظلمةَ أظلمُ من الجهل. (السجستاني، صوان، ٢١٩ "داريوس").

This Daryus is supposed to be a Greek philosopher but his name as it stands is Persian and his sentence can be found also in:

١٦- وآن يك چيز كه از هر تاريكى تاريكتر دُژآگاهى است. (اندرز اوشنر ﴿ ١٠؛ عفيفى، ٣٥٢؛ ياسمى، ١٧٠).

The darkest darkness is ignorance.

١٧- رَأَى بزرجمهر فَقِيرًا جَاهِلاً فَقَالَ: بِئْسَ مَا ٱجْتَمَعَ عَلَى هَذا! فقرٌ يُنَقِّضُ دُنيَاهُ، وَجَهْلٌ يُفْسِدُ آخِرَتَهُ. (الزمخشري، ربيع، ٤: ١٣٩؛ آبي، نثر، ٧: ٦٩ "بزرجمهر"؛ تذكرة، ٨: ٩١ "أنوشروان").

١٨- المَالُ أَنْفَعُ للفَتَى مِنْ عِلمِهِ * وَالفَقرُ أَقْتَلُ لِلفَتَى مِنْ جَهْلِهِ
مَا ضَرَّ مَنْ رَفعَ الدَّراهِمُ قَدرَهُ * جَهْلٌ يُنَاطُ إِلَى دَنَاءَةِ أَصْلِهِ. (ش/ن- ١٩: ٢٢٨).

Property is more useful to the man than his knowledge,
Poverty is more deadly to the man than his ignorance,
He whom wealth elevates, the lowness in his origin will not harm.

١٩- لا غِنَى أَعَزُّ مِنَ العَقلِ، وَلا فَقرَ أَشَدُّ مِنَ الجَهلِ. (الغزالي، التبر المسبوك، ١٥١).

No wealth is more highly esteemed than the reasoning capacity, no poverty is as severe as ignorance.

Ignorance is the greatest poverty.

A Talmudic proverb: “Only the ignorant man is really poor.” (*The Jewish Enc.*, x. 227).

٢٠- لا غِنَى كالعَقْلِ، وَلا فَقرَ كَالجَهْلِ، وَلا مِيرَاثَ كَالْأَدَبِ، وَلا ظَهِيرَ كَالمُشَاوَرَةِ. (ن- ٣٧٠ ﴿ ٥٤؛ ش/ن- ١٨: ١٨٥، ١٨٧).
٢١- العَقْلُ صَفَاءُ النَّفسِ، وَالجَهْلُ تَكَدُّرُهَا. (ح- ٧٤ "أفلاطن"؛ التوحيدي، أخلاق الوزيرين، ٣٨٩ "كَدَرُها"؛ السجستاني، صوان، ٣٠٤ "أبو عثمان الدمشقي").

Intelligence is the clarity of the soul, ignorance is its murkiness.

٢٢- توانگرى خرد از توانگرى مال بهتر است. (قابوس نامه، ٢٦).

Wisdom is better than riches.

٢٣- زيور أدب بهتر كه جلب ذهب.

The ornament of virtue is better than gold.
"The ornament of politeness is better than riches (lit. than the attempt to obtain gold)." (Haim 251).

٢٤- لا مَالَ أَوْفَرُ مِنْ عَقْلٍ، وَلا فَقْرَ أَشَدُّ مِنْ جَهْلٍ، وَلا قَرِينَ خَيْرٌ مِنْ حُسْنِ الخُلُقِ، وَلا ظَهَرَ (ظَهِيرَ) أَوثقُ من مُشَاوَرَةٍ، وَلا فائِدَةَ (قائِدَ) خَيْرٌ مِنْ تَوفِيقٍ، لا مِيرَاثَ خَيْرٌ مِنْ أَدَبٍ. (ح- ١١٣-١١٤ "ذيوجانوس"؛ مب- ٨٠؛ بهجة، ١: ٥٣٣ "علي"؛ ١: ٥٦ "حديث" + "وَلا وَحشةَ أشدُّ من العجب").

No poverty is harder (worse) than ignorance.

٢٥- لا مَالَ أَعْوَدُ مِنْ عَقلٍ، وَلا فقرَ أضرُّ من جَهلٍ. (عقد، ٢: ٢٥٢ "علي").
٢٦- لا مالَ أَوفرُ مِنَ العقلِ، وَلا فقرَ أَعْظَمُ من الجهلِ، وَلا ظَهْرَ أَقْوَى مِنَ المَشُورَةِ. (الزمخشري، ربيع، ٣: ١٤٨ "أعرابي").

No richness is more abundant than wisdom; no poverty is greater than ignorance, and no support is stronger than consultation.

٢٧- لا مَالَ أَعْوَذُ مِنَ العَقْلِ، وَلا فَقْرَ أَشَدُّ مِنَ الجَهْلِ، وَلا وَحْدَةَ أَوْحَشُ مِنَ العُجْبِ، (الماوردي، قوانين، ٢١٩؛ ن- ٣٨٠؛ ش/ن- ١٩: ٣٥٢)، وَلا مُظَاهَرَةَ كالمُشَاوَرَةِ، وَلا حَسَبَ كَحُسْنِ الخُلْقِ. (بهجة، ١: ٥٣٣ "قال علي (ع) فِي وصيته لابنه"؛ التُّجيبي، المختار من شعر بشار، ١٩٦، حديث مع سبعة "لا").
٢٨- لا مَالَ أَعْوَدُ مِنَ العَقْلِ. لا ظَهِيرَ أَوْثَقُ مِنْ مَشُورةٍ. لا وَحْدَةَ أَوْحَشُ مِنْ عُجْبٍ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٦).
٢٩- حُسْنُ الخُلُقِ خَيْرُ قَرِينٍ، وَالأَدَبُ خَيْرُ مُعِينٍ، وَلا مَالَ أَعْوَدُ مِنْ عَقْلٍ، وَلا فَقْرَ أَشَدُّ مِنْ جَهْلٍ، وَلا ظَهِيرَ أَوْثَقُ مِنْ مَشُورَةٍ. (رسالة آداب، ٧١).

Good manners is the greatest friend.

٣٠- بزرگى جز بدانايى مپندار * كه نادان همچو خاك راه شد خوار. (ناصر خسرو، روشنايى نامه، ٥١٤).
٣١- آدميرا عقل مى بايد نه زر.

"Man needs wisdom rather than gold." (Haim 9).

٤٤٥- جَهْلُ الجَاهِلِ يَعُودُ عَلَيْهِ.

445– The ignorant's ignorance reverts to himself.

٤٤٦- جَالِسِ العُلَمَاءَ [وَكُنْ عَلَى] أَنْ تَسْمَعَ أَحْرَصَ مِنكَ[1] وَتَعَلَّمْ حُسْنَ الاسْتِمَاعِ عَلَى أَنْ تَقُولَ،كَمَا تَتَعَلَّمُ حُسْنَ القَوْلِ،[2] فَإِنْ غُلِبْتَ عَلَى حُسْنِ القَوْلِ فَلا تُغلَبْ عَلَى حُسْنِ الصَّمْتِ [3]

446– Sit with the learned, be more eager in listening than speaking, learn proper listening as you learn proper speaking, and if you were subdued in proper speech, you would not be subdued in proper silence.

١- قَالَ الحَسَنُ لاِبْنِهِ: يَا بُنَيَّ، إِذَا جَالَسْتَ العُلَمَاءَ فَكُنْ عَلَى أَنْ تَسْمَعَ أَحْرَص مِنْكَ عَلَى أَنْ تَقُولَ، وَتَعَلَّمْ حُسْنَ الاسْتِمَاعِ كَمَا تَتَعَلَّمُ حُسْنَ الصَّمْتِ، وَلا تَقْطَعْ عَلَى أَحَدٍ حَدِيثاً وَإِنْ طَالَ حَتَّى يُمْسِكَ. (القالي، الأمالي، ٢: ١٨٨؛ عيون، ٢: ١٢٢).
٢- قال بعضُ الحكماء لابنه: يا بُنَيَّ، تَعَلَّمْ حُسْنَ الاسْتِمَاعِ كَمَا تَتَعَلَّمُ حُسْنَ الحَدِيثِ، وَلِيَعْلَم النَاسُ أَنَّكَ أَحْرَصُ عَلَى أَنْ تَسْمَع منك على أن تقولَ، فَاحذَرْ أَنْ تُسْرِعَ في القَوْلِ فِيمَا تُحِبُّ عَنْهُ الرُّجُوعِ بالفِعْلِ، حَتَّى يَعلَمَ النَّاسُ أَنَّكَ عَلَى فِعْلِ مَا لَم تَقُل أَقْرَبُ مِنْكَ إِلَى قَوْلِ مَا لَمْ تَفْعَلْ. (عقد، ٢: ٤٢٧).
٣- الاسْتِمَاعُ أَسْلَمُ مِنَ القَوْلِ. (إبن المقفع، حكم ﴾ ١٣).
٤- كُنْ إِلَى الاسْتِمَاعِ أَسْرَعُ مِنْكَ إِلَى القَوْلِ ومن خَطَإِ القَوْلِ أَشَدَّ حَذَرًا مِنْ خَطَإِ السُّكُوتِ. (الجاحظ، بيان، ٢: ٢٩٠؛ آبي، نثر، ٤: ٢١٠؛ السلفي، المنتقى، ١٦٥).

"If you aren't a brilliant and learned talker, be an attentive listener." (*Maxims of ʿAli* 26).

٤٤٧- جَرَّبَ المُجَرِّبُونَ فلَمْ يَجِدُوا شَيْئاً أَنْفَعَ مِنْ صَبْرٍ بِهِ تُدَاوَى الأُمُورُ وَلا يُدَاوَى هُوَ بِغَيْرِهِ.

447– The experts have tested but not found anything more useful than patience; everything is remedied with it, but it has no remedy other than itself.

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[1] كب- ٩٩؛ عيون، ٢: ٣٥٥؛ مب- ٢٧٦؛ السلفي، المنتقى، ٩٣.
[2] كب- ١٢٩؛ الجاحظ، بيان، ٢: ٢٩٠-٢٩١؛ عقد، ٢: ٤٢٧؛ أقوال الحكماء، ٢٦؛ الراغب، محاضرات، ١: ٧١؛ السلفي، المنتقى، ١٥٥؛ ياقوت المستعصمي، أسرار الحكماء، ١٠٩.
[3] أقوال الحكماء، ٢٦؛ عيون، ٢: ٣٥٥.

٤٤٨- جَلِيسُ السُّوءِ كَالنَّارِ إنْ لَمْ تُحْرِقْكَ بِشَرَرِهَا آذَتْكَ بِدُخَانِهَا. (={ ٢١، ٤٨٩).

448– Evil company is like fire: if it burn you not with its sparks, harms you with its smoke.

"Shun the society of the wicked: they are like the fire that burns all who approach it." (*Maxims of ʿAli* 67).

١- مَثَلُ الجَلِيسِ الصَّالِحِ كَمَثلِ الدَّارِيّ إنْ لا يُجدَلُ مِنْ عِطرِهِ يَعلقْكَ مِنْ رِيحِهِ، وَمَثَلُ الجَلِيسِ السُّوءِ كَمَثَلِ القَيْنِ إنْ لا يُحرِقُكَ بِشَرَرِهِ يُؤذِيكَ بِدُخَانِهِ. (التوحيدي، صداقة، ٣١٣؛ أبو الشيخ الإصبهاني، الأمثال، ٢٤٢؛ أبو هلال العسكري، أمثال، (رسالة آداب، ٧١). ص آبي، نثر، ١: ٢٢٦ "حديث"؛ الراغب، محاضرات، ٢: ٦ "الدادي"؛ ياقوت، ١٤١٣).
٢- فَإنَّ العَاقِلَ لا يَخْفَى فَضْلُهُ، وَإنْ هُوَ أَخْفَاهُ، كَالمِسْكِ الَّذِي يُكْتَمُ ثُمَّ لا يَمْنَعُهُ ذَلِكَ مِنَ النَّشْرِ الطَّيِّبِ وَالأَرَجِ الفَائِحِ. (كل- ١٨١؛ إبن أبي عون، التشبيهات، ٣١٤؛ أبو هلال العسكري، صناعتين، ٢٤٤).
٣- مَثَلُ الجَلِيسِ الصَّالِحِ مَثَلُ الدَّارِيِّ إنْ لَمْ يُحْذِكَ مِنْ عِطرِهِ عَلِقَكَ مِنْ رِيحِهِ.

"The similitude of the righteous companion who sits and converses with one is that of the seller of perfumes: if he give not to you of his perfume, somewhat of his sweet odor clings to you." (Lane 931).

٤- مَثَلُ جَلِيْسِ السُّوءِ كَالقَيْنِ، إنْ لَمْ يُحْرِقْ ثَوبَكَ بِشَرَرِهِ يُؤْذِيكَ بِدُخَانِهِ. (أبو عبيد، أَمثال، ١٣٠؛ أبو هلال العسكري، أَمثال، ٢: ٢٦٢؛ الثعالبي، تمثيل، ٢٤؛ الميداني، ١: ٣٠٦؛ ٣: ٢٤٧).

Bad companion is like a blacksmith: if he burns your clothes not, he blackens them with smoke.

٥- مَثَلُ الجَلِيسِ الصَّالِحِ وَالجليسِ السُّوءِ كَمَثَلِ صَاحِبِ المِسْكِ وَ كِيرِ الحَدَّادِ، لا يَعْدَمُكَ مِنْ صاحبِ المِسك، إمَّا أَنْ تَشْتَرِيه أوْ تَجِدَ رِيحَهُ وَ كِيرُ الحَدَّادِ يُحْرِقُ بَيْتَكَ أَوْ ثَوبَكَ أَوْ تَجِدُ مِنهُ رِيحاً خَبِيثَةً. (اسماعيلى، أمثال قرآن، ٣٨١؛ مسلم بن الحجاج، صحيح مسلم، ٤: ٢٠٢٦ { ٢٦٢٨)؛ عيون، ١: ٣٠٥ "حديث"؛ أبو داود السجستاني، سنن، ٤: ٢٥٩؛ إبن حبان البستي، روضة، ٩٩، ١١٨؛ الخطابي، العزلة، ١١٤؛ النسفي، القند، ٤١١؛ القضاعي، الشهاب، ٣٩؛ أبو نعيم، أخبار إصبهان، ١: ١١٩؛ الترمذي، الأمثال، ٤٥).

The parable of virtuous companion and the evil companion is that of the owner of musk and of the smith's bellows. Association with the owner of the musk does not take anything away from you whether you spray it, or find its perfume pleasing, whereas the smith's bellows burns your house or your clothes or you have to smell stink from it.

٦- مَثلُ الجَلِيسِ الصَّالحِ مَثَلُ العَطَّارِ إنْ لَمْ يُعْطِكَ مِنْ عِطْرِهِ أَصَابَكَ مِنْ رِيحِهِ. (اسماعيلى، أمثال قرآن، ٣٨١؛ الحميدي، المسند، ٢: ٣٤٠؛ أحمد بن حنبل، المسند { ١٩٦٨٠؛ أبو

الشيخ الإصبهاني، الأمثال، ٢٤٢؛ الثعالبي، تمثيل، ٢٤ "حديث"؛ الحاكم النيشابوري، المستدرك، ٤: ٢٨٠؛ الترمذي، الأمثال، ٤٦؛ الزمخشري، أساس، ١: ٢٨٧، وفائق، ١: ٤٤٣).

The similitude of the good companion is like that of the perfume seller; if he does not give you from his perfume, its fragrant reaches you.

٧- به عنبر فروشان اگر بگذری * شود جامه ات سر به سر عنبری
وگر بگذری نزد انگشت گر * از او جز سياهى نبينى اثر. (دهخدا، ١: ٤٤٧ "فردوسى").
٨- وَحْدَةُ العَاقِلِ خَيْرٌ * مِنْ جَلِيْسِ السُّوءِ عِنْدَهْ
وَجَلِيسُ الصِّدقِ خَيْرٌ * مِنْ جُلُوسِ المَرْءِ وَحْدَهْ. (أبو هلال العسكري، أمثال، ٢: ٢٦٢؛ أبو العتاهية، ديوان، ١٥٤؛ التوحيدي، صداقة، ٣٩٧؛ الراغب، محاضرات، ٢: ٢٧، وفي آداب، ٤٧؛ الثعالبي والمقدسي، ٤٩).
٩- العُزْلَةُ رَاحَةٌ مِنْ جَلِيسِ السُّوءِ وَقَرِينُ الصِّدقِ خَيْرٌ مِنَ الوَحْدَةِ. (بهجة، ١: ٦٦٧).
١٠- عَوِّدْ نَفسَكَ الصَّبرَ عَلَى جَلِيسِ السُّوءِ فَإِنَّهُ لا يَكادُ يُخطِئكَ. (آبي، نثر، ٤: ١٩٩؛ ش/ن- ٢٠: ٢٨٥).
١١- عَوِّدْ نَفسَكَ الصَّبْرَ عَلَى مَنْ خَالَفَكَ مِنْ ذَوِي النَّصِيحَةِ. (مب- ٧١).
١٢- صَاحِبُ السُّوءِ قِطعَةٌ مِنَ النَّارِ. (الجاحظ، بيان، ٢: ١٠٥، ١٩٤؛ ح- ٥٧؛ عيون، ٣: ٧٩ "جذوةٌ مِن"؛ الوشاء، الفاضل، ٢: ٤٨؛ إبن حبان البستي، روضة، ١٠١، ١١٩؛ التوحيدي، صداقة، ٢٣٢؛ آبي، نثر، ٤: ١٥٠؛ ش/ن- ٢٠: ٣٣٨ "الرفيقُ"؛ العاملي، المخلاة، ١٥٩).

Bad company is like a piece of fire (part of hell).

١٣- الغَضَبُ قِطعَةٌ مِنَ النَّارِ. (الغزالي، كيمياى سعادت، ٢: ٨٠٥).
١٤- إخْوَانُ السُّوءِ كَشَجَرَةِ النَّارِ، يُحْرِقُ بَعضُهَا بَعْضاً. (ح- ١٣٤ "هرمس"؛ مع- ٨٥؛ الحصري، زهر، ٧٧١؛ آبي، نثر، ٣: ١٥٠؛ التوحيدي، صداقة، ٣٤٥؛ الثعالبي، تمثيل، ٤٦٤؛ مب- ٢١؛ الماوردي، أدب الدنيا، ١٥٣؛ تذكرة، ٤: ٣٦١؛ ش/ن- ٢٠: ٣٤٣).
١٥- مَا عَاتَبَ الرَّجُلَ الكَرِيمَ كَنَفسِهِ * والمَرءُ يُصْلِحُهُ الجَلِيسُ الصَّالِحُ. (الثعالبي، تمثيل، ٣٠٧؛ جا- ٢٠٢؛ التُّجيبي، المختار من شعر بشار، ٩٨؛ إبن حجر العسقلاني، الإصابة، ٦: ٤ "لبيد").
١٦- إيَّاكَ وَإخوَانَ السُّوءِ فَإِنَّهُمْ يَخُونُون مَنْ رَافَقَهُم، وَيحزنون مَنْ صَادَقَهُمْ، وَقُربُهُمْ أَعْدَى مِنَ الجَرَبِ، وَرَفْضُهُمْ مِنِ اَستِكمَالِ الأَدَبِ. (إبن حبان البستي، روضة، ٢٠١؛ الخطابي، العزلة، ١٤٧؛ إبن عربي، محاضرةُ الأَبْرَار، ١: ٢٣٥).

٤٤٩- جَالِسُوا أَهلَ الدِّينِ فَإِنْ لَمْ تَقدِرُوا فَجَالِسُوا الكِرَامَ فَإِنَّ الفُحْشَ لا يَجرِي [٧٢] فِي مَجَالِسِهِمْ. (أبونعيم، حلية، ٦: ١٦٠؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٢).

449– Associate with the believers, and if you cannot do this, then associate with the nobles, for no indecency makes rounds in their meetings.

١- جَالِسُوا أهلَ الدِّينِ فَإِنَّ الفُجُورَ لا يقربهم، وَجَالِسُوا الأشرافَ فإِنَّ الفحشَ لا يَجرِي فِي مَجَالِسِهِم. (ثعلب، مجالس، ١: ٢٩).
٢- دو دانا چونكه با هم يار باشند * هميشه محرم اسرار باشند
دمى آزار يكديگر نجويند * دروغ وفحش وهذيان خود نگويند. (ناصر خسرو، روشنايى نامه، ٥٣٢):

٤٥٠- جَزَعُكَ فِي مُصِيبةِ أَخِيكَ أَحْمَدُ مِنْ صَبْرِكَ وَصَبْرُكَ فِي مُصِيبَتِكَ أَحْمَدُ مِنْ جَزَعِكَ.[4]

450– Your impatience in the misfortune of your friend is better than patience, and your patience in your misfortune is better than impatience.

١- الجَزَعُ عِندَ مَصَائِبِ الإِخْوَانِ أَحْمَدُ مِنَ الصَّبْرِ، وَصَبْرُ المَرْءِ عَلَى مُصِيبَتِهِ أَحْمَدُ مِنْ جَزَعِهِ. (ح- ٥٥؛ الكرخي، المنتهى، بستان، ٩٣؛ مب- ٢٠١ "أرسطو"، ٣٢٥؛ اص- ٩٨؛ العاملي، المخلاة، ١٥٩).
٢- إِنْ تَكُنْ مُصِيبَتُكَ فِي أَخِيك أَحْدَثَتْ لَكَ خَشْيَةً فَنِعْمَ المُصِيبَةُ مُصِيبَتُكَ، وَإِنْ تَكُنْ مُصِيبَتُكَ بِأَخِيكَ أَحْدَثَتْ لَكَ جَزَعاً فَبِئْسَ المُصِيبَةُ مُصِيبَتُكَ. (الجاحظ، بيان، ٣: ١٧١-١٧٢ "أبو بشر صالح المُرّي").
٣- مَتَى يَكُونُ الجَزَعُ أَحْمَدَ مِنَ الصَّبرِ ؟ قال: فِي مُصيبةِ أخيكَ. (مب- ٣٢٥؛ السجستاني، صوان، ١٨٣ "اسخوليوس").

٤٥١- جَزَاءُ مَنْ كَذَبَ أَنْ لا يُصَدَّقَ فِيمَا بَعدُ وَمَنْ خَانَ أَنْ لا يُؤتَمَنَ. (ح- ١٣٠ "لقمان"؛ مب- ٢٧٤).

451– The reward of a liar is not to be regarded as credible afterwards, and that of a disloyal person not to be trusted.

1– No one believes a liar, even when he tells the truth. (E)

٤٥٢- جَمَالُ الوِلايَةِ شِدَّةٌ فِي غَيْرِ الإفْرَاطِ وَلِينٌ فِي غَيْرِ إهْمَالٍ.

452– The grace of lordship is to be firm without excess, and to be lenient without dereliction of duty.

١- كَمَالُ الرَّأْيِ شِدَّةٌ فِي غَيْرِ الإفرَاطِ وَلِينٌ فِي غَيْرِ إهْمَالٍ. (بهجة، ١: ٣٣٩).
٢- مَا ضَاعَ المُلكَ بِمِثْلِ الإهْمَالِ. (الثعالبي المرغني، غرر، ٦٠٧ "أنوشروان"؛ الماوردي، نصيحة، ٥٤٨).

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[4] المرزباني، نور القبس، ٢٠٠؛ الراغب، محاضرات، ٢: ٥٠٧؛ التوحيدي، صداقة، ٣٠؛ المرادي، الإشارة، ١٠٢؛ الزمخشري، ربيع، ٤: ١٨١؛ ش/ن- ٢٠: ٣٤٤.

٣- كُنْ لَيِّناً فِي غَيْرِ ضَعْفٍ وَشَدِيدًا فِي غَيْرِ عُنْفٍ. (الثعالبي، تمثيل، ١٣٨ "المهدي"؛ الراغب، محاضرات، ١: ١٦٦ "أنوشروان"؛ تذكرة، ٧: ٥٦).
٤- كُنْ لَيِّناً مَالَمْ تَكُنْ مُسْتَضْعِفاً * وَإذا تنكَّرَ صَاحِبٌ لَكَ فَٱغْلِظ. (أبو بكر الصولي، أخبار الشعراء، ٢٧ "أبان اللاحقي").

“Be lenient as long as you are not regarded as weak, but when a friend of yours behaves indecently, then be harsh.” (Fariq, “Abān al-Lāḥiqī,” 58).

٥- الشِّدَّةُ فِي غَيْرِ عُنْفٍ، وَاللِّينُ فِي غَيْرِ ضَعْفٍ. (جا- ٦٤ "من سيرة قدما الفرس"؛ الجاحظ، بيان، ٣: ٢٥٥؛ عيون، ١: ٩؛ عقد، ١: ٢٨؛ أبو هلال العسكري، أمثال، ٣٤٦؛ الماوردي، نصيحة، ٤٠٢؛ بهجة، ١: ٣٣٤؛ إبن الأزرق، بدائع السلك، ٢: ٣٢؛ جمال الدين أبي بكر الخوارزمي، مفيد العلوم، مصر، ١٣٣٠، ٢٤٢؛ إبن أبي الحديد، الفلك الدائر، رياض، ١٦٢).

Vehemence without roughness, gentleness without weakness.

٦- وَأَمَّا الخُرْقُ فَإعْمَالُ الشِّدَّةِ فِي مَوْضِعِ اللِّينِ، وَاللِّينِ فِي مَوْضِعِ الشِّدَّةِ. (كل- ١١١؛ اليمني، مضاهاة، ٧٨).

It is unwise to be harsh where gentleness is needed, and to be gentle where harshness is needed.

٧- فَإنَّ السِّيَاسَةَ بَيْنَ اللِّينِ وَالعُنْفِ، وَالرِّفقُ أَبْلَغُ مِنَ الخُرْقِ. (الماوردي، نصيحة، ٤٠٢).

Lordship should balance between softness and harshness, though gentleness is better than roughness. (The idea of firmness and moderation in lordship becomes abstract, moves away from political concerns, and takes numerous new forms):

٨- الخُرْقُ شُؤْمٌ، وَالتُّقَى جُنَّةٌ * وَالرِّفقُ يُمْنٌ، وَالقُنُوعُ الغِنَى. (أبو العتاهية، ديوان، ٢٥).

Roughness is evil, piety is a shield, mildness is auspicious, and contentment is wealth.

٩- الرِّفْقُ يُمنٌ، وَالخُرْقُ شُؤْمٌ، وَالسِّتْرُ أَمَانَةٌ، وَالجِوَارُ قَرَابَةٌ، وَالحِلْمُ قُدَامُ السَّعَةِ. (العامري، نسك، ٤٩٧).
١٠- الرِّفْقُ يُمنٌ، وَالخُرْقُ شُؤْمٌ. (إبن المقفع، التاج في سيرة أنوشروان، ١٠٤؛ أبو عبيد، أمثال، ٢٢٨؛ المفضل، الفاخر، ٢٦٣؛ الطبري، ٤: ٥٤٨ "علي"؛ عقد، ٣: ٣٨، ٧٩ "أكثم وبزرجمهر"؛ ٣: ١١٣؛ القالي، الأمالي، ١: ٢٢٤؛ أبو هلال العسكري، أوائل، ٢: ١٨٦؛ بهجة، ١: ٢١٨؛ الواحدي، الوسيط، ١٥٠؛ البكري، فصل المقال، ٢٦٢؛ الميداني، ٢: ٥٦؛ ٣: ٩٦؛ الزمخشري، أمثال، ٢: ٣٠٨، وربيع، ٢: ٤٤؛ اليوسي، أمثال ، ٢: ١٨٩).

Leniency brings good luck; severity brings bad luck.

١١- الرُّغْبُ شُؤمٌ، وَالرِّفقُ يُمْنٌ. (البخاري، التأريخ الكبير، ١(١): ١٥٧؛ ٣(٢): ٨؛أبو عبيد، أمثال، ٢٨٩؛ الفارابي، ديوان الأدب، ٢: ٢٧١؛ أبو هلال العسكري، تلخيص، ١١٥، وأمثال، ١: ١٠٢، ٣٩٥؛ الثعالبي، تمثيل، ٢٧؛ أبو نعيم، تأريخ أصبهان، ٢: ٥١؛ البكري، فصل المقال، ٣٢٣؛ الميداني، ٢: ٥٢؛ الزمخشري، أمثال، ١: ٣٢٣؛ إبن الأثير، النهاية، ٢: ٢٣٨؛ لسان العرب، ١: ٤٢٣ "رغب"؛ اليوسي، أمثال، ٣: ٥٨).

Gluttony is inauspicious, gentleness is auspicious (i.e. Voracity turns into calamity. This is used in censuring gluttony, excessive desire for eating, seeking pleasures of this world, having great hopes, coveting to gain much of everything).

١٢- الأَدَبُ رِفْقٌ، وَالرِّفْقُ يُمْنٌ، والخُرْقُ شؤمٌ. (أبو حاتم السجستاني، المعمرون، ٢٤ "أكثم؛ أبو هلال العسكري، أمثال، ١: ٤٠٢؛ وطواط، غرر، ٣٢٠؛ فرايتاج، ٣: ٨).

Adab is gentleness, and gentleness is auspicious.

١٣- الرِّفقُ يُمْنٌ، وَالأَنَاةُ سَعَادَةٌ * فَاَسْتَأْنِ فِي رِفْقٍ تُلاقِ نَجَاحَا. (مج- ٧٩؛ النابغة الذبياني، ديوان، ٢٨؛ عقد، ٢: ٣٦٠؛ البكري، فصل المقال، ٢٦٢؛ إبن رشيق، العمدة، ٤٨٤؛ ش/ن- ٢٠: ١٧٧).

١٤- الأَنَاةُ حُسْنٌ وَالتَّوَدُّدُ يُمْنٌ. (الصغاني، فرائد، ٥٠؛ أسامة، لباب، ٦٨).

١٥- إِيَّاكَ وَالعَجَلَةَ فإنَّهَا خرقٌ والخرقُ شؤمٌ، وعليكَ بالأناةِ فإِنَّ التُّؤَدَةَ يُمْنٌ. (الكرخي، امل، ٦٥-٦٦).

١٦- التَّؤَدَةُ يُمْنٌ وفي اليُمْنِ نجحٌ. (الكرخي، أمل، ٣٤).

١٧- إِذَا كَانَ الرِّفقُ خُرْقاً كَانَ الخُرقُ رِفْقاً. (ن- ٣٠٥؛ القضاعي، دستور، ٢٤ "علي").

If gentleness were coarseness, then coarseness were gentleness. (When kindness is considered as folly and weakness, then harshness will be regarded as appropriate).

١٨- ربَّما كان الرِّفقُ خُرْقاً، وكان الخُرقُ رِفْقاً، وَرُبَّما كَانَ الدَّوَاءُ دَاءً، وَرُبَّمَا نَصَحَ الغَاشُّ وَغَشَّ النَّاصِحُ. (ح- ١٣٨ "أنوشوس"؛ ن- ٣٠٥؛ مب- ٢٧٨ "لقمان").

Sometimes to be gentle is unwise, to be coarse is wise; sometimes the medicament is a disease; sometimes the deceiver gives good advice and the advisor deceives.

١٩- رُبَّمَا كَانَ الدَّوَاءُ دَاءً وَالدَّاءُ دَوَاءً. (ن- ٣٠٥؛ القضاعي، دستور، ٢٧ "علي").

Sometimes a remedy is a disease, and a disease is a remedy.

٢٠- رُبَّمَا نَصَحَ غَيْرُ النَّاصِحِ، وَغَشَّ المُسْتَنْصَحُ. (البلاذري، أنساب، ٧(١): ٣٧٢ "أكثم"؛ ن- ٣٠٥؛ القضاعي، دستور، ٢٧).

Sometimes a none advisor may give a good advice, and an advisor a bad one.

“A fool may give a wise man counsel.” (*CDP*, 103).

٢١- "وَقَدْ يَسْتَفِيدُ الظِّنَةَ المُتَنَصِّحُ." (ن- ٢٩٣).

Sometimes the advisor is mistrusted.

٢٢- الخُرقُ بالرِّفقِ يُلحَمُ. (مع- ٩٣؛ الحصري، زهر، ٧٧١ "إبن المعتز"؛ الثعالبي، تمثيل، ٤٢١؛ الميداني، ١: ٤٦٣ "يُلْجَمُ"، "المولدون").

“With gentleness the fracture is repaired.” (Burckhardt 78). Gentleness mends coarseness.

٢٣- از قضا سركنگبين صفرا نمود * روغن بادام خشكى مى فزود. (مولوى، مثنوى، ١: ٥).

“From (giving myrobalan constipation resulted, relaxation ceased; and water fed the flames, like naphtha.” (Nicholson, II, 6).

٢٤- هر كجا داغ بايدت فرمود * چون تو مرحم نهى ندارد سود. (أبو المعالي، كليله، ٢٢٢ "سنايى")

٢٥- ربَّ خيرٍ في شرٍّ، ونفعٍ فِي ضرٍ. (آبي، نثر، ٤: ١٨٠).

Often there is much good in an evil thing, and much benefit in a loss.

٢٦- رُبَّ سَلامَةٍ تَكُونُ لِلتَّلَفِ سَبَباً وَمَكرُوهٍ يَكُونُ لِلنَّجَاةِ مِفْتَاحاً. (الراغب، محاضرات، ٢: ٣٩٤).

٢٧- وربَّ سلامةٍ تدعو * إلى الآفاتِ والعِلل
ومطعمه بها حَقّا * تكون بديهة الأجل. (الكرخي، أمل، ٣٩).

٢٨- رُبَّ سَلامَةٍ أدَّتْ إِلَى هَلكٍ، وَغَلَبَةٍ أتَتْ عَلَى ملك. (الصغاني، فرائد، ٧٧).

٢٩- الحِرصُ مَفْسَدةٌ، والبُخلُ مَبْغضَةٌ، والعجلةُ خَطأ، والرِّفقُ يُمنٌ، والبَذاءُ شؤمٌ. (بهجة، ١: ١٥٢؛ السجستاني، صوان، ١٤٢ "أرسطو").

٣٠- الشَّتمُ عِيٌّ وَالبَذَاءُ لؤمٌ. (ياقوت، ٢٠٠٦ "المأمون").

٣١- الجُودُ مَحَبَّةٌ وَالبُخْلُ بِغْضَةٌ. (البلاذري، أنساب، ٧(١): ٣٧٥ "أكثم").

Generosity is love, miserliness is hate.

٣٢- البُخْلُ عَارٌ، وَالجُبْنُ مَنْقَصَةٌ. (ن- ٣٦١ ؏ ٣؛ ش/ن- ١٨: ٨٧).

Avarice is a shame, cowardice is a degradation.

٣٣- البُخْلُ مَهَانَةٌ وَالجُودُ مَهَابَةٌ. (ش/ن- ١٨: ٨٧).

Avarice is disgrace, generosity is dignity.

٣٤- وَفِي البُخْلِ عَارٌ فَاضِحٌ وَنَقِيصَةٌ * عَلَى أَهْلِهِ، وَالجُودُ أَبْقَى وَأَوْسَعُ. (الأحوص، ديوان، ١٣٨).

٣٥- لبُخْلُ جَامِعٌ لِمَسَاوِئِ العُيُوبِ، وَهُوَ زِمَامٌ يُقَادُ بِهِ إِلَى كُلِّ سُوءٍ. (ن- ٤٣٠ { ٣٧٨؛ الميداني، ٤: ٥٤؛ ش/ن- ١٩: ٣١٦).

Avarice is the collector of all evils; it is a bridle that leads towards all faults.

٤٥٣- جَالِسِ الصَّدِيقَ الَّذِي إِنْ رَأَى حَسَنَةً نَشَرَهَا وَحَمِدَكَ وَإِنْ رَأَى سَيِّئَةً سَتَرَهَا وَنَهَاكَ عَنْهَا وَلا تُجَالِسْ عَدُوَّكَ فَإِنَّهُ يَحْفَظُ عَلَيْكَ عُيُوبَكَ يَشِينُكَ بِهَا.

453– Keep the company of a friend, who, when he sees a good deed, makes it known and praises you, and when he sees a misdeed covers it and interdicts you. Keep not the company of an enemy, for he remembers your faults and dishonors you with them.

١- اِصحبْ مَنْ إنْ صحبتَه زانك، وإن خدمته صانَكَ، وَإنْ أصابتْكَ خصاصةٌ مَانَك، وإنْ رَأى مِنكَ حَسَنةً عدَّهَا، وإن رأى مِنْكَ سَقْطَةً سَترَهَا. (الوشاء، الموشى، ٢٠؛ المحاسن والأضداد، ٦٥).

٤٥٤- جَرِّبْ فَإِنْ وَجَدْتَهُ لا يَصْلُحُ لِلصَّدَاقَةِ فَلا تَجْعَلْهُ عَدُوَّكَ.

454– Put people to test: if you find them not fitting for friendship, make them not enemies.

٤٥٥- جَرِّبِ الإِنْسَانَ وَٱخْتَبِرْهُ مِنْ فِعْلِهِ لا مِنْ كَلامِهِ. فَكَثِيرٌ مِنَ النَّاسِ يُسْتَحْسَنُ كَلامُهُمْ وَأَفْعَالُهُمْ قَبِيحَةٌ ذَمِيمَةٌ.

455– Test a person and examine him according to his deeds, not his words. Many are those whose words are considered right, but their deeds are abominable and blameworthy.

٤٥٦- جُمِعَ الخَيْرُ كُلُّهُ فِي سِتِّ خِصَالٍ: الٱسْتِفَادَةُ مِنَ العُلَمَاءِ، وَمُذَاكَرَةُ النُّظَرَاءِ، وَالمُلايَنَةُ لِلسُّفَهَاءِ، وَالٱقْتِدَاءُ بِالحُكَمَاءِ، وَتَجَنُّبُ الشُّبُهَاتِ، وَالقُنُوعُ بِالكَفَافِ.

456– All goodness is gathered in six qualities: Receiving benefit by the learned, consulting those of one's rank, leniency towards the foolish, following the manner of the wise, avoiding uncertainties, and being content with what is sufficient.

١- القُنُوعُ إمامُ الكِفَايةِ. (ش- ١: ١٥٢ "سقراط").

٤٥٧- جَنِّبْ نَفسَكَ أَنْ يَقَعَ فِيهَا تَعَتُّبٌ عَلَى السُّلطَانِ أَوْ الطَّعْنُ عَلَيْهِ [٧٣] فإِنَّهُ إِنْ وَقَعَ فِي قَلْبِكَ بَدَا فِي وَجْهِكَ إِنْ كُنْتَ حَلِيماً وَبَدَا عَلَى لِسَانِكَ إِنْ كُنْتَ سَفِيهاً وَلا

تأمَنْ لأَمْنِكَ النَّاسَ إنْ تَظهَرَ لَهُ، فَإنَّ النَّاسَ إلَى السُّلْطَانِ بِعَوْرَاتِ الإخْوَانِ سِرَاعٌ، فَإذَا ظَهَرَ ذَلِكَ لَهُ كَانَ قَلْبُهُ إلَى التَّعَتُّبِ وَالتَّغَرُّرِ مِنْ قَلْبِكَ أَسْرَعَ فَيَمْحُو ذَلِكَ حَسَنَاتِكَ المَاضِيَةَ عِندَهُ، وَيُشرِفُ بِكَ عَلَى الهَلاكِ، وَصِرْتَ بِعُزُوفِ نَفسِكَ مُسْتَدْبِراً، وَلاَلْتِمَاسِ مَرْضَاةِ سُلطَانِكَ مُسْتَصْعِباً وَلَوْ شِئْتَ كُنْتَ تَرَكْتَهُ رَاضِياً.[5]

457– Ward off yourself from engaging in the censuring of the Sultan or defaming him, for if this occurs in your mind, it would appear on your face if you were prudent, on your tongue if you were impudent, and have no doubt that it would become evident to him by your confidants, for the people are quick in revealing the faults of friends to the Sultan. When this becomes evident to him, his heart would be even quicker than yours in censuring and heedlessness. This effaces all your previous good services for him and brings you on the verge of destruction, and so you turn your back to paying attention to your well-being, and will find the appeasement of the Sultan extremely difficult, if not impossible, though you could have left him pleased.

١- مَا أَضْمَرَ أَحَدٌ شَيْئاً إلَّا ظَهَرَ فِي فَلَتَاتِ لِسَانِهِ وَصَفَحَاتِ وَجْهِهِ. (ن- ٣٦٤ ﴿ ٢٦؛ الزمخشري، ربيع، ٢: ٨٠٧؛ ش/ن- ١٨: ١٣٧).
٢- قَلَّ مَا كَانَ فِي قلبِ الرَّجلِ شَيْءٌ إلَّا ظَهَرَ فِي فَلَتَاتِ لِسَانِهِ. (إبن رزين، آداب الملوك، ٨٦).

٤٥٨- جَانِبِ المَسْخُوطَ عَلَيْهِ وَالظَّنِينَ عِنْدَ السُّلْطَانِ وَلا يَجمَعَنَّكَ وَإيَّاهُ مَجْلِسٌ وَلا مَنْزِلٌ وَلا تُظْهِرَنَّ لَهُ عُذْراً وَلا تُثنِي عَلَيْهِ خَيْراً عِندَ أَحَدٍ مِنَ النَّاسِ. فَإذَا رَأَيْتَ سَخَطَهُ عَلَيْهِ قَدْ تَنَاهَى وَقَدْ بَلَغَ مِنَ الإعْتَابِ مَا تَرْجُو لَهُ عَطْفَهُ عَلَيْهِ وَكَانَ قَدْ عَلِمَ مُبَاعَدَتَكَ إيَّاهُ وَشِدَّتَكَ عَلَيْهِ فَضَعْ عُذْرَهُ عِندَهُ وَاَعْمَلْ فِي اَسْتِجْلابِ رِضَاهُ عَنْهُ بِلُطْفٍ وَرِفْقٍ.[6]

458– Avoid the one who is resented and suspected by the Sultan, and make sure you do not come together with him in a meeting or in a house; offer no apology for him and do not speak appreciatively of him in front of anybody. When you notice that he has withdrawn from that with which he caused the resentment of the king and that he is truly sorry for it, such that you can hope for the king's pardoning him,

[5] كب- ٨٤-٨٥؛ آبي، نثر، ٤: ٢٤٦؛ ياقوت المستعصمي، أسرار الحكماء، ١١٤.
[6] كب- ٨٦-٨٧؛ عيون، ١: ٢٢؛ العامري، السعادة، ٣٨٠؛ ياقوت المستعصمي، أسرار الحكماء، ١١٩.

and after having made sure the king knew that you distanced yourself from that man and were displeased with him, then place his apology with the king and work mildly and kindly on winning his consent for him.

٤٥٩- جَالِسِ النَّاسَ بِالمُوَافَقَةِ [٧٤] لَهُمْ وَالخِلافِ عَلَيْهِم تَكُنْ عِندَهُمْ مَحْمُوداً وَفِي صُدُورِهِمْ مَودُوداً وَإِنْ أَنْتَ خَالَفْتَهُمْ وَلَمْ تَعْتَمِدْ مُوافَقَتَهُمْ ٱعْتَزلَكَ خِيَارُهُمْ وَلَمْ تَأْمَنْ شِرَارَهُمْ وَإِنْ كَانَتْ لَكَ عِندَهُمْ مَنْزِلَةٌ فَلا تَسْتَطِلْ عَلَيْهِم تَكُنْ عِندَهُمْ مَقِيتاً وَعَلَى نَفسِكَ مُعِيناً. (=ﻉ ٦٢٠).

459– Keep company of the people agreeing with them and protecting their interests, so you will be praiseworthy in their eyes and loved in their hearts. But when you disagree with them do not count on their agreement, for the best among them withdraw from you, and you will not be secure from their evil ones. In case you enjoy some respect in their ranks, be not presumptuous towards them, for you become despised and endanger yourself.

٤٦٠- جَمَالُ الإنْسَانِ كَثْرَةُ الإخْوَانِ، وَمَنْ مَنَعَ أَخَاهُ مُسَاعَدَتَهُ ٱعْتَاضَ مِنهَا مُعَانَدَتَهُ.

460– To have many friends is the beauty of a human being, and he who withholds his assistance from his friends receives as compensation their opposition.

١- ثَمَرَةُ الإحْسَانِ كَثْرَةُ الإخْوَانِ. (فرايتاج، ٣: ٦٣).

٤٦١- جَالِسِ الفُهَمَاءَ، وَنَاطِقِ الحُكَمَاءَ، وَسَائِلِ العُلَمَاءَ، فَإنَّ مُؤَاخَاتَهُمْ كَرِيمَةٌ وَصُحْبَتَهُمْ سَلِيمَةٌ وَمُجَالَسَتَهُمْ غَنِيمَةٌ.[7]

461– Keep company with the judicious, have discourse with the wise, and question the learned, for friendship with them is precious, association with them is safe and sound, and keeping company with them is a gain.

١- مُؤَاخَاةُ الكَرِيمِ غَنِيمةٌ وَمُؤَاخَاةُ اللَّئِيمِ تَكسِبُ النَّدَامَةَ. (البلاذري، أنساب، ٧(١): ٣٧٥ "أكثم").

٢- قال وَهْبُ بنُ مُنَبَّه لاَبْنِهِ، يا بُنَيَّ: جَالِسِ الكُبَرَاءَ وَسَائِلِ العُلَمَاءَ وَخَالِلِ الحُكَمَاءَ فَإنَّ

[7] الماوردي، نصيحة، ٢٢٤؛ إبن الحداد، الجوهر النفيس، ١١٤؛ محمد بن حيدر البغدادي، قانون البلا غة، ٥٨؛ موسى بن يو سف أ بو حمو، و اسطة السلو ك، ١٢٧٩، ١٠٩.

مُجَالَسَتَهُمْ غَنِيمَةٌ وَصُحْبَتَهُمْ سَلِيمَةٌ ومُؤَاخَاتِهِمْ كَرِيمَةٌ. (مج- ٦٣؛ أبو المجد محمد، سفينه تبريز، ٢٢٨).
٣- جَالِسُوا الأَلبَّاءَ: أَصْدِقَاء كَانُوا أَمْ أَعْدَاء، فَإِنَّ العُقُولَ تُلَقِّحُ العُقُولَ. (إبن حبان البستي، روضة، ٢٥؛ آبي، نثر، ٤: ٢١٥؛ مب- ٣٢٣ "العلماء").
٤- جَالِسُوا الكُبَرَاءَ، وَخَالِطُوا الحُكَمَاءَ، وَسَائِلُوا العُلَمَاءَ. (عقد، ٢: ٢٥٧؛ إبن حبان البستي، روضة، ١٧٦؛ أبو الفرج المعافي، الجليس الصالح، ١: ٤٦٠ "حديث"؛ السلفي، المنتقى، ١٥٧).
٥- جَالِسُوا الكُبَرَاءَ وَتَعلمُوا مِنَ العُلَمَاءِ. (الخطابي، العزلة، ١٤٣ "حديث").

٤٦٢- جَالِسِ ذَوِي الأَسْنَانِ فَإِنَّهُمْ يُزَيِّنُونَ لَكَ العَقْلَ وَيَذُمُّونَ عِندَكَ الجَهْلَ وَإِيَّاكَ وَكُلَّ جَلِيسٍ لا تَسْتَفِيدُ مِنهُ خَيْراً.

462– Keep company with the elderly, for they make reason appealing and ignorance repellent to you. Beware of all those associates from whom you gain no good.

٤٦٣- جَالِسْ عَامَّةَ النَّاسِ بِحُسْنِ الاسْتِمَاعِ وَعَاشِرْهُمْ بِالتَّوَدُّدِ وَالْقَهُمْ بِالبِشْرِ وَالْبَسْ لَهُمْ اللِّينَ وَاسْتَشْعِرْ لَهُمِ السَّلامَةَ وَالخَيْرَ. (=؛ ١٧١، ٢١٨، ٢٢٠١).

463– Associate with the people by listening to them carefully; live with them affectionately, meet them with joy, treat them with mildness, and give them a feeling of safety and wellness.

١- اِلقَ صَاحِبَ الحَاجَةِ بِالبِشْرِ، فَإِنْ عَدِمْتَ شُكرَه لم تَعْدَمْ عُذرَهُ. (الماوردي، أدب الدنيا، ١٧٨؛ تذكرة، ٨: ١٥٩).
٢- أ ظهَرْ لَهُمْ (= للعامةِ) المَوَدَّةَ، وَعَاشِرهُمْ بِلِينِ الكَلِمَةِ. (المرادي، الإشارة، ١١٧).

Show the public friendliness and treat them with gentle speech.

٤٦٤- جَوْدَةُ العَزْمِ النَّفَاذُ عِنْدَ الفُرصَةِ، وَالحَزْمُ الوُقُوفُ عِندَ الشُّبْهَةِ (=؛ ١٤٥٥)، وَلا ظَهِيرَ أَوثَقُ مِنْ مُشَاوَرَةٍ، وَلا مَالَ أَوْفَرُ مِنْ عَقْلٍ، وَلا مِيرَاثَ خَيْرٌ مِنْ أَدَبٍ حَسَنٍ، [٧٥] وَلا شَيْ ءَ أَضَرُّ مِنْ جَهْلٍ، وَالأَيَّامُ دُوَلٌ فَانْتَظِرْ دَوْلَتَكَ حَتَّى تَأتِيكَ، وَأَنْتَ صَيِّنُ العِرْضِ.

464– Excellence of preparation is to execute an act at the right time, and precaution is to make a halt when in doubt. No aid is more reliable than consultation, no possession is more resourceful than intelligence, no heritage is better than a good education, and nothing is as ruinous as ignorance. The days of our lives are constantly turning fortunes, so wait for your turn to reach you, then you shall be a man of secure honor.

١- الحزم الوقوف عند الشبهة. (رسالة آداب، ٧٠؛ مج- ٤٦).

Precaution means to stop when in doubt.

٢- لا وَرَعَ كالوُقُوفِ عِندَ الشُّبهَةِ. (ن- ٣٨٠ ؛ ١١٣؛ الميداني، ٤: ٥٥).

No proper conduct is better than halting when in doubt.

٣- الوُقُوفُ عِندَ الشُّبْهَةِ خَيْرٌ مِن اَقْتِحَامِ الهَلَكَةِ. (الثعالبي، تمثيل، ٣٦ "أكثم").
٤- أَفْضَلُ العِبَادَةِ الإِمْسَاكُ عَنِ المَعْصِيَةِ، وَالوُقُوفُ عِندَ الشُّبْهَةِ. (التوحيدي، البصائر، ١: ١٠٤؛ ش/ن- ٢٠: ٣٣٦).
٥- العقل الوقوفُ عند مقادير الأشياء قولاً وفعلاً. (أبو أحمد العسكري، المصون، ١٣٩).
٦- أدنى الأدب أن تَقِف عند الجهل، وآخِرُ الأدبِ أن تَقِف عِندَ الشُّبْهَةِ. (السلمي، طبقات، ٢٠٧).
٧- الدُّنيَا دُوَلٌ، مَا كَانَ لَكَ مِنهَا أَتَاكَ عَلَى ضَعْفِكَ وَمَا كَانَ عَلَيْكَ لَمْ تَدْفَعْهُ بِقُوَّتِكَ. (صغ- ٢٧؛ المفضل، الفاخر، ٢٦٣؛ البيهقي، المحاسن، ٢٩٨؛ + "ومَنْ عَتَبَ عَلَى الدَّهْرِ طَالَتْ مَعْتبَتُهُ"؛ العامري، نسك، ٤٩٥، والسعادة، ٣٣٥ "دارا بن دارا للإسكندر"؛ أبو هلال العسكري، صناعتين، ٤١١؛ جا- ١٨٨؛ الراغب، محاضرات، ٢: ٧٠٤؛ ن- ٣٥٦؛ الثعالبي، تمثيل، ٢٤٦؛ الماوردي، أدب الدنيا، ٢٠٩، وتسهيل، ٢٩٥؛ الواحدي، الوسيط، ١٤٩ "أكثم"؛ الميداني، ٣: ٩٦، ٣١٧، ٣٣٦؛ الطرطوشي، سراج، ١٧٥، ١٧٦؛ الزمخشري، ربيع، ٤: ٣٨٦ "ذو الرياستين"؛ ش/ن- ١٨: ٦٠؛ ش- ١: ٢٢٠ "أرسطو").
٨- من لم يرض بما قسم الله له طالت مَعْتَبَتُه. (النويري، ٧: ١٢ "أردشير بن بابك").
٩- مَنْ عَاتَبَ الدَّهْرَ طَالَ عِتَابُهُ وَمَنْ طَلَبَ سَلمَهُ خَابَ طِلابُهُ. (الصغاني، فرائد، ٧٤-٧٥).
١٠- مَنْ عَتبَ عَلى الدَّهرِ طَالَ عَتبُهُ. (الثعالبي، أحاسن كلم، ١٢؛ آبي، نثر، ٤: ٢٢٩؛ الإبشيهي، ٥٥؛ العاملي، مخلاة، ١٦٤ "إسفنديار").
١١- أَيَّامُ الدُّنيَا دُوَلٌ. (سهل بن هارون، النمر والثعلب، ٦٩).
١٢- الدُّنْيَا دُوَلٌ، مَرَّةً لَكَ وَأُخْرَى عَلَيْكَ. (مب- ٦٨ "فيثاغورس"؛ + "فإذا وليت فأحسنْ وإذا ولّى عَلَيْكَ فَاحتَمِلْ").

He [Pythagoras] said: “Life in this world is [a series of] changes of fortune which are sometimes in your favor and sometimes against you. When you are in a position of power, do good; but when someone else has power over you, bear it.” (Gutas 69).

١٣- فَإِنَّ الدُّنيَا دُوَلٌ تَبْنِيهَا الأَقدَارُ وَيَهْدِمُهَا اللَيْلُ وَالنَّهَارُ. (التوحيدي، إمتاع، ٢: ٦٢؛ كلمات مختارة، ٢١ "تَثْبُتُهَا"؛ جا- ٢٠٧ "تبنِيها"؛ الصغاني، فرائد، ٦٥).
١٤- اِرْضَ مِنَ الدَّهْرِ مَا أَتَاكَ بِهِ * مَنْ قَرَّ عَيْناً بِعَيْشِهِ نَفَعَهْ. (البيهقي، المحاسن، ٢٩٨).
١٥- هُوَ السَّبِيلُ فَمِنْ يَوْمٍ إِلَى يَوْمِ * كَأَنَّهُ مَا تُرِيكَ العَيْنُ فِي النَّوْمِ
لا تَعْجَلَنَّ رُوَيْداً إِنَّهَا دُوَلٌ * دنيا تَنَقَّلُ مِنْ قَوْمٍ إِلَى قَوْمِ. (الماوردي، نصيحة، ١٧٦-١٧٧

"أبو العتاهية").
١٦- وَالدَّهْرُ ذُو دُوَلٍ، فِيهِ لَنَا عَجَبٌ * دُنيا تَنَقَّلُ مِنْ قَوْمٍ إِلَى قَوْمِ. (أبو العتاهية، ديوان، ٣٨٧).
١٧- يحيى بن خالد: الدُّنيا دُوَلٌ، وَالمَالُ عَارِيَةٌ، وَلَنَا بِمَنْ قَبْلنا أُسْوَةٌ، وَفِينَا لِمَنْ بَعدَنَا عِبْرَةٌ. (الجهشياري، الوزراء، ٢٠٣؛ التوحيدي، البصائر، ٢: ١٨٧؛ ياقوت، ٢٨١٢).
١٨- وَالمَالُ عَارِيَةٌ عَلَى أصْحَابِهِ * عَرَضٌ يُذَمُّ المَرءُ فِيهِ وَيُحمَدُ. (علي بن الجهم، ديوان، ٨٧).
١٩- "هَذَا بِذَاكَ وَلا عَتْبٌ عَلَى الزَّمَنِ".

"This is in return for that, and no blame is imputable to fortune." (Lane 142).

٢٠- لِكُلِّ أَمْرٍ عَاقِبَةٌ، سَوْفَ يَأتِيكَ مَا قُدِّرَ لَكَ. (ن- ٣٠٥؛ القضاعي، دستور، ١٩).

Everything has an end, and the predestined for you will reach you.

٢١- لِكُلِّ نَفْسٍ غَايَةٌ، وَلِكُلِّ أَمْرٍ نهَايَةٌ. (الطرطوشي، سراج، ١٦٤).
٢٢- وَكُلّ أَمْرٍ لَهُ، لابُدَّ عَاقِبَةٌ * وَخَيْرُ أَمْرِكَ مَا أَحْمَدْتَ عُقبَاهُ. (أبو العتاهية، ديوان، ٤٧١).
٢٣- الحَظُّ يَأتِي مَنْ لا يَأتِيهِ. (مع- ٩٧؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٨٧ "إبن المعتز"؛ ن- ٤١٢ { ٢٧٥؛ آبي، نثر، ٣: ١٥٤؛ الميداني، ٤: ٥٥ "علي"؛ تذكرة، ٣: ١٣١؛ ش/ن- ١٨: ١٥٥؛ ١٩: ١٦٥).

Fortune advances towards him who does not advance towards it.

٤٦٥- جَدِيرٌ بِمَنْ طَلَبَ الحِكمَةَ وَرَغِبَ فِي ٱقْتِنَائِهَا أَنْ يَبدَأَ بِمَا فِي صَدْرِهِ مِنْ أَضْدَادِهَا مِنَ الشَّرَهِ وَالحِقْدِ وَالغَضَبِ وَالحَسَدِ وَالجَهْلِ وَالشَّهْوَةِ الرَّدِيئَةِ وَأَشْبَاهِ ذَلِكَ مِنَ الأَخْلاقِ السَّيِّئَةِ فَمَحَقَهَا مِنْ قَلْبِهِ وَيُنَقِّيهَا مِنْ صَدْرِهِ ثُمَّ يَسْتَقبِلُ الحِكْمَةَ فَيَأْخُذُ مِنهَا مَا ٱسْتَطَاعَ فَإِنَّ مَنْ أَرَادَ الغَرْسَ فِي أَرْضِهِ بَدَأَ فَنَزَعَ مَا فِيهَا مِنْ غَرَائِبِ النَّبَاتِ ثُمَّ أَتَى بِكَرَائِمِ الغَرْسِ فنَصَبَهُ فيهَا وَمَنْ أَرَادَ أَنْ يَبْنِيَ بِنَاءً جَدِيداً فِي مَوْضِعِ بِنَاءٍ عَتِيقٍ لا يَقدِرُ عَلَى إِحْكَامِهِ وَتَتمِيمِ غَرَضِهِ فيهِ حَتَّى يَبدَأَ بِالعَتِيقِ فَيَهْدِمَهُ وَيُسَوِّى مَكَانَهُ ثُمَّ يُنشِئُ فِيهِ بِنَاءَهُ الجَدِيدَ.

465– It is appropriate for him who seeks wisdom and is interested in acquiring her to begin with her opponents in his mind, namely: greed, hatred, anger, envy, ignorance, destructive appetites, and the likes of these evil traits. He should first efface them from his heart and cleanse his mind from them, then approach wisdom and take from her as much as he can. Indeed, whoever wants plants on his land

begins by removing weed from it, then brings in precious plants and plants them in it; and whoever wants to build a new building in place of and old one will not be able to master it and finish his purpose until he begins with the old one, demolishes it and flattens its place, then erects his new building there.

٤٦٦- جِمَاعُ مَا يَحتَاجُ إِلَيْهِ المَرْءُ فِي الدُّنيا دَعَةٌ فِي غَيْرِ تَوَانٍ، وَسَعَةٌ مِنْ غَيْرِ تَبِعَةٍ، وَسُرُورٌ مِنْ غَيْرِ مَآثِمٍ. (جا- ٥٨ "أنوشروان"؛ مب- ٣٣٣).

466– The plurality of what man needs in this world is comprised of gentleness without weakness, affluence without consequence, and pleasure without sins.

٤٦٧- جَوَاهِرُ البِرّ فِي خِصَالٍ: كِتْمَانُ الفَقْرِ حَتَّى يُظَنَّ أَنَّهُ غَنِيٌّ، وَكِتْمَانُ الصَّدَقَةِ حَتَّى [٧٦] يُظَنَّ أَنَّهُ لا يُعْطِي، وَكِتْمَانُ الغَضَبِ حَتَّى يُظَنَّ أَنَّهُ رَاضٍ، وَكِتْمَانُ العِبَادَةِ حَتَّى يُظَنَّ أَنَّهُ لا يَعْمَلُ.

467– The reverent's jewels consist of several traits: hides poverty such that he is thought to be rich, hides giving alms such that he is thought to give none, hides anger such that he is thought to be consent, and hides prayer such that he is thought not to perform any.

١- أَرْبَعٌ مِنْ كُنُوزِ الجَنَّةِ: كِتْمَانُ المُصِيبَةِ، وَكِتْمَانُ الصَّدَقَةِ، وَكِتْمَانُ الفَاقَةِ، وَكِتْمَانُ الوَجَعِ. (عقد، ٣: ٢٠٤؛ آبي، نثر، ٤: ١٨٥؛ الثعالبي، ثمار، ٦٩٦).
٢- إِنَّ الكَرِيمَ لَيُخفِي عَنْكَ خَلَّتَهُ * حَتَّى تَرَاهُ غَنِيّاً وَهُوَ مَجْهُودُ. (الخطابي، العزلة، ١١٦ "العتابي").

٤٦٨- جِنَايَةُ العُجْبِ عَلَى أَهلِ الفَضْلِ المَذَمَّةُ.

468– The felony of conceit in meritorious people occasions blame.

٤٦٩- جِمَاعُ الأَمْرِ الصَّبرُ وَالصَّبرُ صَبْرَانِ: صَبرٌ عَلَى مَا تَكرَهُ وَصَبْرٌ عَمَّا تُحِبُّ. فَالصَّبرُ عَلَى المَكرُوهِ مَكرُمَةٌ، وَالصَّبرُ عَنِ المَحبُوبِ مُغَالَبَةٌ لِلنَّفسِ وَهَوَاهَا فَإِنْ ظفِرتَ بِهِمَا فَأَزْيِنْ بِهِمَا ظَفَراً.

469– The plurality of affairs is comprised of patience, and patience is of two kinds: enduring calmly what you detest, and abstaining from what you love. Enduring the detested is a noble deed, and abstaining from the beloved is a challenge to the soul and its passion. If you win over both, then honor yourself with a good win. (cf. # 713).

١-گفت: صبر بر دو گونه است. یکی صبر اندر مصیبات و بلیات و دیگر صبر بر منهیات. (الهجويري، كشف المحجوب، ١٠٤ "الحسن البصري").

He said: Patience is of two sorts: firstly, patience in misfortune and affliction; and secondly, patience to refrain from the things which God has commanded us to renounce and has forbidden us to pursue. (Nicholson, *Kashf* 86).

٢- الصَّبْرُ صَبْرَانِ: صَبْرٌ عَلَى مَا تَكرَهُ فِيمَا يَنْوبِكَ مِنَ الحَقّ، وَصَبْرٌ عَمَّا تُحِبُّ فِي مَا يَدعُوكَ إِلَيْهِ الهَوَى. (ح- ١٢٩ "لقمان"؛ كب- ١١٠؛ ن- ٣٧٠ { ٥٥؛ جا- ١٢٢؛ الثعالبي، تمثيل، ١٧٥؛ الثعالبي والمقدسي، ٤٤؛ مب- ٢٧٦، ٣٢٤؛ الماوردي، تسهيل، ١٥٦-١٥٧، وأدب الدنيا، ٢٦١ "إبن المقفع في كتاب اليتيمة"؛ المرادي، الإشارة، ١٧١؛ بهجة، ٢: ٣٥٠؛ إبن الأزرق، بدائع السلك، ١: ٥٤٠؛ الكليني، أصول كافي، ٢: ٩٠؛ أبو الفتح الآمدي، غرر، ٥١؛ العاملي، كشكول، ٥٨٩؛ التدميري، محاسن البلاغة، ب- ٢٣ق).
٣- الصبر صبران: فَأَعْلاهُمَا أَنْ تصبرَ عَلَى مَا تَرجُو فِيهِ الغِنَم فِي العَاقبةِ. (الجاحظ، رسائل، ١: ١٢٥).
٤- الصبر صبران: الصبر على المصيبة حسنٌ، وأفضلُ من ذلك الصبر عن المعاصي. (إبن الجوزي، ذم الهوى، ٦٠، ٥٨؛ الثعالبي، تمثيل، ٤١٥؛ دهخدا، ١: ٢٥٥).
٥- الصَّبْرُ مِنَ الشُّكرِ وَالشُّكرُ مِنَ الفَضِيلَةِ. وَهُمَا نوعَانِ: صَبرٌ عَلَى طَاعَةِ اللَّهِ تَعَالَى وَصَبرٌ عَنْ مَعصِيَةِ اللَّهِ تَعَالَى. فالصَّبرُ عَلَى طَاعَةِ اللَّهِ أَدَاءُ الفَرَائِضِ، وَالصَّبرُ عَن مَعصِيَةِ اللَّهِ ٱجتِنَابُ المَحَارِمِ. (جا- ٥١ "أنوشروان").
٦- مِنْ فَضْلِ المَكَارِمِ ٱجتِنَابُ المَحَارِمِ. (الثعالبي، تمثيل، ٤٣١).
٧- إذا رغِبتَ في المكارم فٱجتنب في المحارم. (الجاحظ، بيان، ٢: ٧٥؛ آبي، نثر، ٤: ٢٠٩).
٨- قال: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قال: الفَرَائِضُ مَعَ ٱجْتِنَابِ المَحَارِمِ. (أبو نعيم، حلية، ٣: ٢٣٤-٢٣٥؛ سهل بن هارون، النمر والثعلب، ٦٧).
٩- بالصَّبرِ عَلَى مَا تَكرَهُ تَنَالُ مَا تُحِبُّ، وَبالصَّبرِ عَلَى مَا تُحِبُّ تَنجُو مِمَّا تَكرَهُ. (الماوردي، قوانين، ١٧٥).
١٠- بالصَّبرِ عَلَى مَوَاقِعِ الكُرْهِ تُدْرَكُ الحُظُو ظُ (الماوردي، تسهيل، ١٥٦، وأدب الدنيا، ٢٦١؛ أسامة، لباب، ٢٩٤).
١١- الصَّبرُ عَلَى المَكْرُوهِ يُعْصِمُ القَلْبَ. (الجاحظ، بيان، ٤: ٩٣ "عبدالملك بن صالح").
١٢- التَّصَبُّرُ عَلَى المَكرُوهِ يُقْصِمُ قَسَاوَةَ القَلبِ. (ح- ١٣٨ "أنوشوس").
١٣- فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْراً كَثِيراً. (أبو عبيد، الخطب والمواعظ، ١٩٣ "حديث").
١٤- الصبر على ضروب ثلاثة: فالصبر على المعاصي، والصبر على الطاعات، والصبر عند الشدائد المصيبات. (إبن حبان البستي، روضة، ١٦٢).

٤٧٠- جَمْعُ مَالٍ تُخَلِّفُهُ لِغَيْرِكَ وَالٱزْدِيَادُ [من] الذُّنُوبِ المُوبِقَةِ لَكَ وَتَرْكُ الأَعْمَالِ الَّتِي تُنْجِيكَ، مِنَ الٱغْتِرَارِ عَمَّا فِيهِ صَلاحُ شَأْنِكَ.

470– The accumulation of money that you leave behind to others, the increase of ruinous sins on your behalf, and the abandoning of deeds that would lead you to salvation, are due to your being mistaken about what the goodness of your condition depends on.

٤٧١- جَمْعُ المَالِ يَتِمُّ لِلرَّاغِبِ فِيهِ بَعدَ التَّعَبِ فِي جَمْعِهِ وَالشُّغْلِ عَنْ ذِكْرِ اللَّهِ بِإِصْلاحِهِ وَالخَوْفِ مِنْ سَلْبِهِ وَٱحْتِمَالِ ٱسْمِ البُخْلِ دُونَ مُفَارَقَتِهِ وَمُقَاطَعَةِ الإِخْوَانِ بِسَبَبِهِ.

471– The accumulation of money in the person interested thereof will be accomplished only after much toil for accumulating it, distraction from God in mending it, fearing its loss, burden of being called stingy for not parting from it, and the severance of relations with friends because of it.

٤٧٢- جَانِبْ مَنْ هُوَ عَدُوٌّ لِمُعْدِمٍ وَصَدِيقُ الدَّرَاهِمِ يُقبِلُ مَعَهُ إِذْا أَقْبَلَ وَيُدْبِرُ مَعَهُ إِذَا أَدْبَرَ فَإِذَا رَأَى الدُّنيَا مُقبِلَةً بِمَا تُحِبُّ أَقْبَلَ بِمَا تُحِبُّ إِلَيْكَ وَإِذَا رَآهَا [٧٧] آتِيَةً بِمَا تَكرَهُ أَقْبَلَ بِمَا تَكرَهُ مَعَهَا إِلَيْكَ فَكُنْ مِنهُ عَلَى حَذَرٍ وَتَحَفُّظٍ.

472– Avoid the one who is an enemy of the penniless and a friend of the dirhams, draws near with it when it draws near, and turns his back when it turns back; or when he sees that the world is approaching you with what you like he approaches you with what you like, and when he sees it coming to you with what you dislike, he comes to you with what you dislike; be on your guard and stay alert from him!

٤٧٣- جُودُ مَنْ جَادَ لِطَلَبِ ثَوَابِ الدُّنيَا لَيْسَ بِجُودٍ لِأَنَّ صَاحِبَهُ مُتَأَجِّرٌ وَلَيْسَ المُتَأَجِّرُ بِأَهْلٍ لٱسْمِ الجُودِ.

473– Generosity of him who acts generously in order to gain the rewards of this world is not generosity, for he acts like a merchant, and a merchant deserves not to be called generous. (The logical sequence to this would be):

١- بِالإِيْثَارِ يُسْتَوجَبُ ٱسْمُ الجُودِ. (ح- ٥٤؛ كوبرلي، ١٥ أ؛ مب- ١٩٩؛ اص- ٩٧؛ ش- ١: ٢٠٢؛ العاملي، المخلاة، ١٥٩؛ لونتال، ٦٦).

By being altruistic, one is entitled to be called the altruist.

٢- وٱعلم أَنَّ الَّذِي يُوجِبُ لَكَ ٱسمَ الجُودِ القِيَامُ بِوَاجِبِ الحُقُوقِ عِنْدَ النَّوَائِبِ، مَعَ بَعضِ الرَّاغِبِينَ. وَإِذَا أُوجِبَ لَكَ ٱسْمُ الجُودِ زَالَ عَنْكَ ٱسْمُ البُخلِ. (الجاحظ، رسائل، ١: ١١٢).

٣- وَالإِيثَارُ عَلَى النَّفْسِ مُوجِبٌ لٱسْمِ الكَرَمِ. (النويري، ٣: ٢٠٤).
٤- بِإِيْثَارِكَ عَلَى نَفسِكَ تَسْتَحِقُّ ٱسْمَ الكَرَمِ. (مج- ٤٧).
٥- بِالإِيْثَارِ عَلَى النَّفْسِ تَمْلك الرِّقَاب. (جا- ١٦).
٦- ... ثم الجود، وحدهُ السماح بفضل المال في موضعه بعد الكفاف، وذلك ٱستحقاق ٱسم السخاء. (سهل بن هارون، النمر والثعلب، ٥٥).

٤٧٤- جَوِّلْ فِكْرَكَ وَأَطِلْ ذِكرَكَ تَحْمَدْ أَمْرَكَ.

474– Weigh your thoughts and extend your memory, so you make your affair praiseworthy.

٤٧٥- جَوْدَةُ النِّيَّةِ وَخُلُوصُ العَمَلِ وَتَركُ التَّوَانِي وَالكَسَلِ مُوصِلَةٌ لِلْمَرءِ أَقْصَى الأَمَلِ.

475– Goodness of intention, sincerity of work, lack of slackness and laziness connect one to the remotest wishes.

١- سَبَبُ النَّجَاحِ تَرْكُ التَّوَانِي. (إبن حبان البستي، روضة، ٢١٨).

٤٧٦- جَنِّبْ نَفسَكَ أَنْ تَرِدَ المَوَارِدَ إِذَا كَانَتْ غَيْرَ مَحْمُودَةِ المَصَادِرِ. (=ع ١٤٦).

476– Ward yourself off from the paths leading to an affair if the paths of returning from it were not commendable.

١- إِيَّاكَ وَالأَمْرَ الَّذِي إِنْ تَوَسَّعَتْ * مَوَارِدُهُ ضَاقَتْ عَلَيْكَ المَصَادِرُ. (الأنباري، الزاهر، ١: ٨٦؛ الراغب، محاضرات، ١: ٢٠؛ الطوسي، الأدب الوجيز، ٧٥؛ بهجة، ٢: ٢٦٣؛ أبو المعالي، كليله، ٢٦٠).

Beware of an affair that the ways leading to it are wide, but the ways leading out of it are narrow.

٢- قَدِّمِ الخُرُوجَ قَبْلَ الوُلُوجِ. (سعدى، گلستان، ٥٦).

Ascertain the exit before you enter.

٣- اگر در کاری شروع خواهی کردن نخست بیرون آمدن بنگر. و اول هیچ کار مبین تا آخر نبيني. (نجات نامه، ٤٢).
٤- به هر کاری که بخواهی کردن چون در او خواهی شدن، نخست بیرون رفتن آن کار نگر؛ و تا آخر نبینی اول مبین. (قابوس نامه، ٢٢٧).

"Whenever you propose to enter upon an undertaking, first ascertain the way by which you will emerge form it—before you have considered the end, do not consider the beginning." (Qābūs 222).

۵- به هر جایی که خواهی در شدن را * نگه کن راهِ بیرون آمدن را. (دهخدا، ۲: ۱۱۵۷ "ناصر خسرو").

٦- در همه کاری چو در آیی نخست * رخنه بیرون شدنش کن درست. (نظامي)

۷- به درنگر ای دل مرو آنجای بخیره * کان ره نه به پای چو تویی یافته باشد
بر کیسه طرَّار منه چشم که ناگاه * تا درنگری جیب تو بشکافته باشد. (وراوینی، مرزبان نامه، ١٤٠).

۸- کارها را فرجام نگر به انجام. (الظهیری، سندبادنامه، ۳۳۹ "فریدون").

Be mindful of the end at the beginning of your scheme.

٤٧٧- حُسْنُ النِّيَّةِ أَبْلَغُ مِنَ العَمَلِ. (أحمد بن حنبل، الزهد، بيروت ١٩٧١، ٢: ٢٤٣).

477– Good intention is more important than the act.

١- نِيَّةُ المُؤمِنِ خَيْرٌ مِنْ عَمَلِهِ. (أبو عِكرَمَة الضبي، الأمثال، ٣٦؛ أحمد بن حنبل، الزهد، بيروت ١٩٧١، ٢: ٣٠٣؛ مج- ٢٣ "حديث"؛ أبو الشيخ الإصبهاني، الأمثال، ٥٣-٥٤ "أبلغ من"؛ أبو هلال العسكري، صناعتين، ١٧٨؛ الثعالبي، تمثيل، ٢٧ "نية الرجل"؛ القضاعي، الشهاب، ٦؛ العزي، آداب العشرة، ٤٨ "حديث"؛ الشريف المرتضى، أمالي، ٢: ٣١٥، ٣١٨؛ الهجويري، كشف المحجوب، ٤، ١٠٩؛ الإبشيهي، ٥٤ "نية المرء"؛ لسان العرب، ١٥: ٣٤٨ "نوى").

The believer’s intention is better than his performance.

٢- نِيَّةٌ بِلا عمَلٍ خَيْرٌ مِنْ عَمَلٍ بِلا نِيَّةٍ. (العزي، آداب العشرة، ٤٨).

An intention not performed is better than a performance without intention.

٤٧٨- حَسْبُكَ مِنَ العَمَلِ أَنْ تَخْشَى اللَّهَ عَزَّ وَجَلَّ، وَحَسْبُكَ مِنَ الجَهْلِ أَنْ تَعْجَبَ بِعَمَلِكَ.

478– Sufficient for you in terms of performance is to fear the great glorious God, and sufficient for you in terms of ignorance is to be self-conceited of your performance.

٤٧٩- حَافِظْ عَلَى أَحْسَنِ مَا عُرِفْتَ بِهِ وَرَضِيتَهُ مِنْ نَفسِكَ عِندَ النَّاسِ وَزِد فِيهِ كُلَّ يَوْمٍ وَٱلْزَمْهُ.

479– Keep up the best qualities you are known for and are happy to be identified with them, add to them every day and adhere to them.

٤٨٠- حُزْنُ المَرءِ وَغَمُّهُ مَسْهَاةٌ لِعَقلِهِ مَشْغَلَةٌ لَهُ عَنِ الحِيلَةِ وَإِذَا وَرَدَ عَلَى العَاقِلِ مَا يَحتَاجُ فِيهِ إِلَى التَّدبِيرِ قَمَعَ الحُزْنَ بِالحَزْمِ وَفَرَّغَ العَقْلَ لِلَاحْتِيَالِ، وَحَيَاةُ [٧٨] القَلبِ القَبُولُ مِنَ النَّصِيحِ. (=} ٤٨٥، ٥٠٤، ١٦٩٥).

480– A man’s grief and sorrow are distracting to his mind and preoccupy him from solving problems. If something happens to a wise man against which he has to take some measures, he should eliminate

sorrow with determination and free his mind for thinking. Accepting sincere advice replenishes the heart with life.

١- الحُزْنُ مَدْهَشَةٌ لِلعَقْلِ، مَقْطَعَةٌ لِلحِيلَةِ، فَإِذَا وَرَدَ عَلَيْكَ حُزْنٌ، فَٱقْمِعِ الحُزْنَ بِالحَزْمِ، وَفَرِّغِ العَقْلَ بالٱحْتِيَالِ فيما تحمد عاقبتُهُ. (جا- ٢٦٦ "سقراط"؛ إبن هندو، ٣٣٩ ﴾ ١٥٠ "أرسطو"؛ التوحيدي، البصائر، ٧: ٨١؛ الطوسي، الأدب الوجيز، ٢٣).

"Sadness confuses the mind and renders one impotent to act (lit. eliminates stratagems). When something saddening comes upon you, subdue sadness by deliberation and fully employ your mind, working out stratagems, to bring about laudable results." (Alon 84 n. 682).

٢- إِفْرَاطُ الحُزْنِ مَذْهَبَةٌ لِلعَقْلِ وَمَقْطَعَةٌ لِلحِيلَةِ. (البلاذري، أنساب، ٧(١): ٣٧٤ "أكثم").

٤٨١- حُسْنُ سِيَاسَةِ الأَخْلَاقِ يَبلُغُ بِصَاحِبِهِ إِلَى المُرَادِ. (=﴾ ١٨١٣).

481– Proper training of character helps the possessor thereof to attain his goal.

١- حُسْنُ السِّيَاسَةِ يَبلُغُ بِصَاحِبِهَا المَعَالِي. (مب- ١١٨ "سقراط"؛ ش- ١: ١٦١).

Good politics raises its practitioner to high positions. (cf. Alon 76 n. 535).

٢- مَنِ ٱسْتَصْلَحَ الأَضْدَادَ بَلَغَ المُرَادَ. (الصغاني، فرائد، ٥٠-٥١؛ الماوردي، قوانين، ١٥٣).

He who ameliorates contradictions reaches his goal.

٤٨٢- حَسَدُ الإِنْسَانِ لِمَنْ دُونَهُ مِنْ نُقصَانِ هِمَّتِهِ.

482– Envying someone lower in rank is pettiness.

١- مَنْ حَسَدَ مَنْ دُونَهُ قَلَّ عُذْرُهُ. (أبو حاتم السجستاني، المعمرون، ٢٣ "أكثم"؛ أبو هلال العسكري، أمثال، ١: ٤٠١ "أكثم"؛ آبي، نثر، ٤: ٢١٨).
٢- مَنْ حَسَدَ مَنْ دُونَهُ فَلا عُذرَ لَهُ. (الميداني، ٣: ٣٦٣).

٤٨٣- حَيَاءُ الرَّجُلِ فِي غَيْرِ مَوْضِعِهِ وَهْنٌ.

483– Excessive modesty out of season is feebleness.

٤٨٤- حَقِيقٌ بِالحَازِمِ النَّظَرُ فِي خِلالٍ ثَلَاثَةٍ: مَعْرِفَةُ مَا أَصَابَهُ فِيمَا مَضَى مِنَ الضُّرِّ وَالنَّفْعِ، ثُمَّ يَحْتَرِسُ مِنْ مِثْلِ مَا أَصَابَهُ وَالٱحْتِيَالُ لِمُعَاوَدَةِ الَّذِي مَضَى عَلَيْهِ، وَالنَّظَرُ

فِيمَا يَنتَظِرُ مِنَ الضُّرِّ وَالنَّفْعِ ثُمَّ يَطلُبُ المَرْجُوَّ نَفْعُهُ وَيَتَوَقَّى المَخُوفَ ضَرُّهُ. (كل- ١٠٩-١١٠).

484– The prudent person should consider three things: to know the loss and gain that happened to him in the past; to guard himself against similar losses and think of ways to bring back what was lost, considering the loss and gain that can still happen; then he seeks that which its gain is hoped for, and takes measures for that which its loss is feared.

٤٨٥- حُزْنُ المَرْءِ [لا يَكُونُ] إلَّا بِأَمْرَيْنِ مِمَّا يَكرَهُ. أَحَدُهُمَا لِمَا قَدْ كَانَ وَالآخَرُ لِمَا يُتَوَقَّعُ. فَالعَاقِلُ لا يَتَضَمَّنُ الحُزْنَ وَلكِنَّهُ يَلتَمِسُ الحِيلَةَ لِمَا قَدْ وَقَعَ وَيَحْتَرِسُ مِمَّا لَمْ يَقَعْ. (=؛ ٤٨٠، ١٦٩٥).

485– A man's sadness is caused by only two things he dislikes: one that has already happened, the other that is to happen. The wise man does not give in to sadness, rather he seeks a solution for what has happened, and is on his guard for what is to happen.

٤٨٦- حُسْنُ الٱسْتِمَاعِ يُبْسِطُ المُتَكَلِّمَ. (=؛ ٥٢٨).

486– Attentive listening unfolds the speaker.

١- مِنْ حُسْنِ الٱسْتِمَاعِ إمْهَالُ المُتَكَلِّمِ حَتَّى يَنقَضِيَ حديثُهُ. (كب- ١٢٩).
٢- إنَّ حُسْنَ الإستِمَاعِ قُوَّةٌ لِلمَحَدِّثِ. (الحصري، زهر، ١٥٩).

Attentive listening gives strength to the narrator.

٤٨٧- حُسْنُ الٱسْتِمَاعِ يُورِثُ المَحَبَّةَ، وَإذَا حَدَّثَكَ أَخُوكَ فَهَنِّهِ بِنَظَرِكَ فِي وَجهِهِ وَإقْبَالِكَ عَلَى حَدِيثِهِ.

487– Attentive listening bequeaths love, so when a friend talks to you make it easy for him by looking directly in his face, and by showing your excitement for what he says.

١- إذا حَدَّثَكَ أَخُوكَ فَٱستمِع مِنْهُ. (ح- ١٥٧).

٤٨٨- حُسْنُ طَلَبِ الحَاجَةِ نِصْفُ العِلْمِ. (الميداني، ١: ٤٠٨ "المولدون").

488– Proper request for the fulfillment of a want is the half done. (lit. the half of science).

١- التَّقْدِيرُ نِصفُ الكَسْبِ، وَالتُّؤَدَةُ نِصفُ العَقلِ، وَحُسنُ طَلَبِ الحَاجَةِ نِصفُ العِلمِ. (عقد، ٢: ٢٥٤ "الحسن").
٢- التَّوَدُّدُ إِلَى النَّاسِ نِصفُ العَقلِ، وَحُسْنُ المَسْأَلَةِ نِصْفُ العِلمِ، وَٱقْتِصَادُكَ فِي مَعِيشَتِكَ يلقى عَنْكَ نِصْفَ المَؤُونَةِ. (إبن حبان البستي، روضة، ٦٥ "ميمون بن مهران").
٣- نيكو خواستن بحاجت نيمى از علم است، و دوستى نمودن مردمان را نيمى از عقل است، و باندازه كار بردن نيمى از كدخدايى است. (خردنامه، "نجات نامه"، ١٠٢ "لقمان").
٤- حُسْنُ التَّقْدِيرِ فِي المَعِيشَةِ أَفْضَلُ مِنْ نِصْفِ الكَسْبِ. (عيون، ١: ٣٣١ "أبو الدرداء"؛ الثعالبي، تمثيل، ١٩٨).
٥- از مكاس كردن غافل مباش كه: مكاس وتعبير نيمى از تجارتست. (قابوس نامه، ١٢٠)

"Do not be careless over the bargaining, for bargaining is the half of commerce." (Qābūs 109). Levy has left the meaningless *taʿbīr* out. This is clearly a corruption of *taqdīr*.

٦- التَّقْدِيرُ نِصْفُ الكَسْبِ. (الثعالبي، تمثيل، ٤٢٨).

Calculation is half of business.
Being economical is half one's victuals.

٧- القَصْدُ قَوَامُ المَعِيشَةِ، وَيكفي عَنكَ نِصفُ المُؤْنَةِ. (إبن أبي الدنيا، إصلاح المال، ٣٠٦).
٨- نِصفُ العَقلِ بَعْدَ الإِيمَانِ بِاللَّهِ مُدَارَاةُ النَاسِ. (أبو عبيد، أمثال، ١٥٧؛ إبن أبي الدنيا، العقل وفضله، ٢٠؛ الماوردي، نصيحة، ٤٠٤ "حديث"؛ الميداني، ٣: ٣٩٥؛ إبن عربي، محاضرة الأبرار، ١: ٣١٦؛ فرايتاج، ٣: ٥١٠).
٩- رَأْسُ العَقْلِ بَعْدَ الإِيمَانِ بِاللَّهِ التَّوَدُّدُ إِلَى النَّاسِ. (الجاحظ، بيان، ٢: ٢٠؛ ٣: ٢١٢ "حديث"؛ اليعقوبي، تأريخ، ٢: ١٠٩، ١١٧؛ مج- ٢٦؛ الوشاء، الموشى، ٢٨؛ أبو الشيخ الإصبهاني، الأمثال، ٩٩؛ أبو أحمد العسكري، المصون، ١٣٨؛ آبي، نثر، ١: ١٦٣، ٢٥٥ "علي"؛ التوحيدي، الصداقة، ٢٨٠؛ جا- ١٠٣؛ الماوردي، الدنيا، ١٨٢؛ القضاعي، الشهاب، ٧؛ بهجة، ١: ٦٦١؛ الطرطوشي، سراج، ١٢٩؛ تذكرة، ٤: ٣٥٦؛ العزي، آداب العشرة، ٥٤؛ السلفي، المنتقى، ٢٠٠؛ أسامة، لباب، ٣٢٠، ٣٣١).
١٠- قال الحسن: يقولون المُدَارَاةُ نِصفُ العَقْلِ، وَأَنَا أَقُولُ: هُوَ العَقلُ كُلُّهُ. (الخطابي،العزلة، ٢٤٠).
١١- حُسنُ السُّؤالِ نِصفُ العِلْمِ، وَمُدَارَاةُ النَّاسِ نِصْفُ العَقْلِ، وَالقَصْدُ فِي المَعِيشَةِ نِصْفُ المَؤُونَةِ. (عيون، ٣: ٢٢؛ ح- ١٣٠ "لقمان"؛ آبي، نثر، ٥: ١٩٠؛ مب- ٢٧٣؛ ش/ن- ١٨: ١٠٨؛ فرايتاج، ٣: ١٠٢).
١٢- حُسْنُ السُّؤالِ نِصْفُ العِلْمِ. (إبن أبي الدنيا، إصلاح المال، ٢٢٨؛ ٣٠٩؛ آبي، نثر،

١: ١٦٧ "حديث"؛ الماوردي، أدب الدنيا، ٦٣؛ القضاعي، الشهاب، ٤؛ إختيار الدين، أساس الاقتباس، ١٦٧).

Proper inquiry is the half of knowledge. (Here *suʿāl* is used as asking for information not asking the fulfillment of one's need.

١٣- مَنْ تَركَ السُّؤَالَ غَرِقَ في الجَهْلِ. (ح- ١٥٧؛ مب- ٣٣١).

Whoso abandons inquiry plunges into ignorance.

١٤- خَيْرُ خِصَالِ المَرْءِ السُّؤَالُ. (عيون، ٢: ١٢٣).

Asking for information is the best trait of man.

١٥- شِفَاءُ العَمَى طُولُ السُّؤَالِ وَإِنَّمَا * تَمَامُ العَمَى طُولُ السُّكُوتِ عَلَى الجَهْلِ. (عيون، ٢: ١٢٣؛ بشار، ديوان، العلوي، ١٩٠ "دوام العمى"؛ الراغب، محاضرات، ١: ٤٩؛ الماوردي، أدب الدنيا، ٥٠).

The remedy of ignorance is to ask long; for total ignorance is to keep silence long despite being ignorant.

١٦- فَإِنَّ السُّؤَالَ شِفَاءُ العَمَى * كَمَا قِيلَ فِي الزَّمَنِ الأَوَّلِ. (البحتري، الحماسة، ٢٠٣؛ الوشاء، الموشى، ١٢).

١٧- العِلمُ خَزَائِنُ وَمَفَاتِحُهَا السُّؤَالُ. (جا- ١٠٨؛ إبن وهب، البرهان، ٢٧٤).

١٨- التَّعَدُّدُ نِصْفُ الكسبِ، وَالتَّوَدُّدُ نِصْفُ العَقْلِ، وَحُسْنُ طَلَبِ الحَاجَةِ نِصفُ العِلْمِ. (إبن أبي الدنيا، إصلاح المال، ٢٢٧ "وهب بن منبه"، والعقل وفضله، ٣٠ "ميمون بن مهران").

١٩- مَا عَالَ ٱمروٌ ٱقتَصَدَ، وَالتَّقْدِيرُ نِصفُ العَيْشِ، والتُّؤَدَةُ نِصفُ العَقلِ. (آبي، نثر، ١: ٣٥٦).

٢٠- التَّوَدُّدُ نِصْفُ العَقْلِ، حُسْنُ التَّدبِيرِ نِصْفُ المَعِيشَةِ، وَمَا عَالَ مَنِ ٱقْتَصَدَ. (بهجة، ١: ٦٦١؛ القضاعي، الشهاب، ٤).

Kindness is the half of intelligence, good planning is the half of livelihood, and he who economizes shall not become poor.

٢١- مَنْ أَحْسَنَ السُّؤَالَ عُلِّمَ. (الميداني، ٣: ٣٦٢).

He who is good at interrogation becomes learned.

٢٢- التَّوَدُّدُ زَيْنُ العِلمِ. (عيون، ٢: ١٢٧).

Amity is the ornament of knowledge.

٢٣- الٱقْتِصَادُ نِصفُ العَيْشِ، وَحُسْنُ الخُلقِ نِصْفُ الدِّينِ. (آبي، نثر، ١: ١٧٢ "حديث"؛ أبو الشيخ الإصبهاني، الأمثال، ٧٥؛ القضاعي، الشهاب، ٤؛ الزمخشري، ربيع، ٤: ١٣٩؛

تذكرة، ١: ٣٥٨).
٢٤- التَّدبِيرُ نِصْفُ المَعِيشَةِ. (الميداني، ١: ٢٦٧).

Good calculation is the half of subsistence.

٢٥- التَّدبِيرُ نِصْفُ التِّجَارَةِ. (الثعالبي، خاص الخاص، ٦٤).

A stitch in time saves nine. (E)

٢٦- وَسَمِعَ بَعضُ العُقَلاءِ قَوْلَ الحُكَمَاءِ: التَّدبِيرُ نِصفُ العَيْشِ، فَقَالَ: بَلْ العَيْشُ كُلُّهُ. (ش/ن- ١٨: ٣٣٨).
٢٧- الأَمْنُ نِصْفُ العَيْشِ. (الثعالبي، تمثيل، ٣٩٨).

Security is the half of a prosperous living.

٢٨- الكَيْسُ نِصْفُ العَيْشِ. (أبو حاتم السجستاني، المعمرون، ١٨ "أكثم"؛ الميداني، ٣: ٧٩).

Cleverness is half of a prosperous living.

٢٩- الرفقُ نصفُ العَيشِ. (إبن أبي الدنيا، إصلاح المال، ٣٠٩).

Kindness is half of a prosperous living.

٣٠- مَا عَالَ مَنِ ٱقْتَصَدَ. (إبن أبي الدنيا، إصلاح المال، ٣٠٩؛ المسعودي، مروج، ٣: ٣٧ "حديث"؛ أبو الشيخ الإصبهاني، الأمثال، ٧٤؛ ن- ٣٨٦ { ١٤٠؛ ش/ن- ١٨: ٣٣٨؛ آبي، نثر، ١: ١٦٢؛ الثعالبي، تمثيل، ٢٧، وأحاسن كلم، ٨؛ القضاعي، الشهاب، ٢٦؛ بهجة، ١: ٢١٦؛ الزمخشري، ربيع، ٤: ١٣٨).

He who economizes does not become poor.

٣١- مَا عَالَ مُقتَصِدٌ. (عيون، ١: ٣٣١).

The economizer does not become poor.

٣٢- التَّوَدُّدُ نِصْفُ العَقْلِ. (ن- ٣٨٦ { ١٤٢؛ ش/ن- ١٨: ٣٤٠).

Friendliness is the half of intelligence.

٤٨٩- حَقِيقٌ عَلَى المَرْءِ فِيمَا وَعَدَتْهُ نَفْسُهُ أَنْ يَحْتَجِنَ بَعْضَ مَا فِي نَفسِهِ [٧٩] وَأَنْ يُعطِيَهُ إعْدَادًا لِفَضْلِ الفِعْلِ عَلَى القَوْلِ.

489– A man should, when he promises to do something, keep some of what he can do in reserve, in order to grant it later, due to the merit of performance to words.

This sentence is slightly confused as it stands. *al-Adab al-kabīr* reads:

١- وأنت حقيقٌ في ما وعدتَ من نفسك أو أخبرتَ به صاحبك أن تَحتَجِنَ بعضَ ما في نفسك إعدادا لفضل الفعل على القول، تَحَرُّزًا بذلك عن تقصير فعلٍ إن قَصَّرَ، وقَلَّمَا يكونُ إلا مُقَصِّرًا. (كب- ١٠٣).

When promising and informing your friends of doing something, you should keep some of what you can do in reserve because doing is better than talking, and as a precaution lest your performance falls short of words, for in fact that is often the case.

٤٩٠- حُسْنُ الخُلُقِ خَيْرُ قَرِينٍ، وَالتَّوْفِيقُ خَيْرُ قَائِدٍ.[1] (=} ٥٠٣، ٥٨٥، ١١٥٤).

490– A good disposition is the best companion. The grace of God is the best guide.

١- حُسْنُ الخُلُقِ خَيْرُ قَرِينٍ، الأَدَبُ خَيْرُ مِيرَاثٍ، وَالتَّوْفِيقُ خَيْرُ قَائِدٍ. (عيون، ٣: ٢٣ "قرأتُ فِي كتب العجم"؛ عقد، ٢: ٤٢٢؛ القضاعي، دستور، ٢١).
٢- الأَدَبُ خَيْرُ المِيرَاثِ. التَّوْفِيقُ خَيْرُ قَائِدٍ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٥).
٣- العَقْلُ خَيْرُ قَرِينٍ، الأَدَبُ خَيْرُ مِيرَاثٍ، وَالتَّوْفِيقُ خَيْرُ قَائِدٍ. (القالي، الأمالي، ٢: ١٦٧ "الأحنف").
٤- الأَدَبُ خَيْرُ المِيرَاثِ، وَالاجْتِهَادُ أَرْبَحُ بِضَاعَةٍ، وَحُسْنُ الخُلُقِ خَيْرُ قَرِينٍ، وَالتَّوْفِيقُ خَيْرُ قَائِدٍ، وَالرَّأيُ أَعْظَمُ البَذلِ. (تذكرة: ٢: ٢٣٣؛ الشريشي، شرح مقامات، ٤: ٢٨٨؛ أبو المجد محمد، سفينه تبريز، ٢٢٨).
٥- الاجْتِهَادُ أَرْبَحُ بِضَاعَةٍ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٥؛ القضاعي، دستور، ٢٠؛ فرايتاج، ٣: ٧٧).
٦- الأَدَبُ عُروَةُ العِزِّ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٥ "الأحنف").
٧- التَّوْفِيقُ خَيْرُ قَائِدٍ، وحُسْنُ الخُلُقِ خَيْرُ قَرِينٍ، والعقلُ خَيْرُ صَاحِبٍ، وَالأَدَبُ خَيْرُ مِيرَاثٍ، وَلا وَحشةَ أَشَدُّ مِنَ العُجْبِ. (السيوطي، تأريخ الخلفاء، ١٨٢).

The grace of God is the best guide; the good disposition is the best companion; Wisdom is the best friend; good breeding is the best inheritance, and there is nothing more hateful than pride.

٨- لا فَائِدَةَ أَفضَلُ مِنَ التَّوْفِيقِ. (رسالة آداب، ٧١).
٩- لا قَائِدَ كَالتَّوْفِيقِ. (ن- ٣٨٠ } ١١٣). No guide is like God's grace.
١٠- لا فَائِدَةَ خَيْرٌ مِنْ تَوْفِيقٍ. (ح- ١١٤ "ذيوجانس").
١١- وَخَيْرُ قَرِينٍ، أَنْتَ مُقْتَرِنٌ بِهِ * قَرِينٌ نَصِيحٌ مُنْصِفٌ لِقَرِينِهِ. (أبو العتاهية، ديوان، ٤٤٨).

[1] الثعالبي، تمثيل، ٤٢١؛ الطرطوشي، سراج، ٢٤، ١٧٧؛ السيوطي، تأريخ الخلفاء، ١٨٢.

١٢- الحِلمُ خَيْرُ قَرِينٍ. (أقوال الحكماء، ٦٨).

Forbearance is the best companion.

١٣- الحِلمُ خَيْرُ وَزِيرٍ. (إبن حبان البستي، روضة، ٢٠٢).

Forbearance is the best minister.

١٤- نِعْمَ وَزِيرُ العِلْمِ الحِلمُ. نِعْمَ وَزِيرُ الحِلمِ الرِّفْقُ. (ح- ١٦٠).

٤٩١- حُبُّ الدُّنيَا إِذَا تَمَكَّنَ مِنْ قَلبِ الإنْسَانِ وَقَعَ فِي شُغْلٍ لا يَنفَكُّ عَنَاؤُهُ وَأَمَلٍ لا يُدرَكُ مُنتَهَاهُ وَحِرْصٍ لا يَنقَضِي دَوَامُهُ.

491– If the love of this world take over the heart of a person, he would fall in a trouble the toil of which will not be undone, and (cherish) a hope that will not be satisfied, and an avidity the duration of which will not be terminated.

٤٩٢- حَاسِبْ نَفْسَكَ تَرِبَحْ وَلا تَغفُلْ عَنهَا فَتَخسَرَ، وَٱنْظُرْ فِي العَوَاقِبِ تَنْجُو (=ﺇ ٣٨١، ١٧٦١) وَلا تَتَّبِعْ هَوَاكَ فَتَضِّلَ، وَٱحْلُمْ لِئَلَّا تَنْدَمَ، وَأَصْبِرْ تَغنَمْ، وَخَفْ لِتَأمَنَ، وَٱعْتَبِرْ لِتَفهَمَ.

492– Reckon with your-self, you shall gain, and do not neglect it, for you shall lose; contemplate on consequences of actions, you shall be saved; do not follow your passion, for you shall be humiliated; be gentle, lest you shall regret; be patient, you shall win; be scared in order to stay secure, and learn lessons in order to understand.

١- مَنْ دَانَ نَفْسَهُ رَبِحَ. "He who reckons with himself gains." (Lane 943).

٢- أَبْصَرَ أَمْرَهُ مَنْ نَظَرَ فِي العَوَاقِبِ. (ح- ٥٩؛ العاملي، المخلاة، ١٥٩).

٣- مَنْ حَاسَبَ نَفْسَهُ رَبِحَ، وَمَنْ غَفَلَ عَنْهَا خَسِرَ، وَمَنْ صَبَرَ غَنِمَ، وَمَنْ لَمْ يَحلُم نَدِمَ، وَمَن سَكَتَ سَلِمَ، ومَنِ ٱعْتَبَرَ أَبْصَرَ، وَمَنْ أَبْصَرَ فَهِمَ، وَمَنْ فَهِمَ عَلِمَ. (مب- ١١٩ "سقراط"؛ عقد، ٣: ١٥٢؛ ن- ٣٩٦؛ + "وَمَنْ خَافَ أَمِنَ"؛ الكرخي، المنتهى، بستان، ١٦٥؛ الماوردي، أدب الدنيا، ١٠٦، والأمثال والحكم، ٥٢؛ الدر المنظم في الوعظ والحكم، ١٨ "الحسن البصري"؛ ش/ن- ١٩: ٢٨؛ ش- ١: ١٦١).

"He who calls his soul to account profits, but he who neglects it suffers loss. He who is patient gains, while he who is not indulgent regrets; he who is reticent is safe, and he who learns his lesson gains insight. He who perceives understands, and he who understands knows." (Alon 76 n. 534).

٤- كَتَبَ حَكِيمٌ إِلَى حَكِيمٍ: مَنْ حَاسَبَ نَفسَهُ رَبِحَ، وَمَنْ غَفَلَ عَنْهَا خَسِرَ، وَمَنْ نَظَرَ فِي العَوَاقِبِ نَجَا، وَمَنْ أَطَاعَ هَوَاهُ ضَلَّ، وَمَنْ لَمْ يَحْلُمْ نَدِمَ، وَمَنْ صَبَرَ غَنِمَ، وَمَنْ خَافَ رَحِمَ، وَمَنْ ٱعتَبَرَ أَبْصَرَ، وَمَنْ أَبْصَرَ فَهِمَ، وَمَنْ فَهِمَ عَلِمَ. (أسامة، لباب، ١٩، ٢٨؛ تذكرة، ١: ٣٦٠؛ الطرطوشي، سراج، ٥١).

٤٩٣- حُبُّ الدُّنيَا رَأْسُ كُلِّ خَطِيئَةٍ،[2] فَإِنْ أَرَدْتَ أَنْ يُحِبَّكَ اللَّهُ فَٱزْهَدْ فِيهَا وَإِنْ أَرَدْتَ أَنْ يُحِبَّكَ النَّاسُ فَٱزْهَدْ فِيمَا فِي أَيْدِيهِم مِنهَا. (=﴿ ٢٩٤).

493– The love of this fleeting world is the origin of all vices. If you want God to love you, abstain from the possessions of this world, and if you want the people to love you, abstain from what they possess of it.

١- الهوى رأسُ كُلِّ خَطِيئَةٍ. (الرقيق النديم، قطب السرور، ٥٠٩ "عيسى").
٢- الحِرْصُ رَأسُ كُلِّ خَطِيئَةٍ. (الراغب، محاضرات، ١: ٥٢١).
٣- حب دنيا هست رأس هر خطا * از خطا كى مى شود ايمان عطا. (دهخدا، ٢: ٦٨٩ "شيخ بهائى").
٤- الحِرْصُ عَلَى الدُّنيَا رَأْسُ كُلِّ خَطِيئَةٍ، وَالشُّحُّ عَلَى مَا فِيهَا رَأْسُ كُلِّ بَلِيَّةٍ. (أسامة، لباب، ٤٦١).
٥- الحِرصُ وَالشُّحُّ أَصْلٌ لِكُلِّ ذَمٍّ وَسَبَبٌ لِكُلِّ لَوْمٍ. (الماوردي، أدب الدنيا، ٢٠٦).
٦- قال: الحِرْصُ طَلَبُ المَرْءِ مَا لَيْسَ لَهُ وَالشُّحُّ ضَنُّهُ بِمَا هُوَ لَهُ.

“He said: Greed is a man’s seeking after what he does not have, and niggardliness is his being stingy with what he does have.” (Gutas 169).

٧- ثلاثٌ تفسدُ المُروءةَ: الإلتِفَاتُ فِي الطَّرِيقِ، وَالشُّحُّ، وَالحِرْصُ. (الوشاء، الموشى، ٣٩).
٨- حُبُّ الدُّنْيَا يُورِثُ الضَّغَائِنَ فَيزرعُ الأَحْقَادَ وَيَكْمُنُ الشَّرَّ وَيَمْنَعُ البِرَّ. (مب- ١٠٤ "سقراط"؛ ش- ١: ١٤٤).

“The love of this world engenders rancor, sows meanness, conceals evil, and hinders acts of piety.” (Alon 45 n. 113; cf. Halkin 107 n. 167).

٩- وَجَدتُ البَلاءَ فِي الدُّنيا إِنَّمَا يَسُوقُهُ الحِرصُ وَالشَّرَهُ. (كل- ١٩١).
١٠- اِزْهَدْ فِيمَا فِي أَيْدِي النَّاسِ يُحْبِبْكَ النَّاسُ. (أبو عبيد، أمثال، ٢٨٩؛ القضاعي، الشهاب، ٢١؛ تذكرة، ١: ٤٦).

[2] =﴿ ٥٢٩؛ عيون، ٢: ٣٣١؛ إبن أبي الدنيا، ذم الدنيا، ٩ "حديث"، ١٢ "عيسى"، ٢١، ١٩٨؛ أبو الفرج المعافى، الجليس الصالح، ٣: ٢٠٣؛ الراغب، محاضرات، ١: ٥٢٠؛ ش/ن- ١٩: ٣٣٠؛ الصابرين، ٢٦٧؛ الزمخشري، ربيع، ٤: ٦٢؛ إبن قيم الجوزية، عدة الصا بر ين، ٢٦٧؛ فرايتاج، ٣: ٨٨؛ دهخدا، ٢: ٦٨٨

١١- اِزْهَدْ فِي النَّاسِ يحبُّكَ اللَّهُ، وٱزهد فيما فِي أَيْدَي النَّاسِ يُحبَّكُ النَّاسُ. (ش/ن- ١٩: ٢٤٦ "حديث المرفوع"؛ إبن حبان البستي، روضة، ١٤١).
١٢- أَجْمَعُ اليَأسِ مِمَّا فِي أَيْدِي النَّاسِ. (أبو عبيد، الخطب والمواعظ، ١٩٧؛ الحاكم النيسابوري، المستدرك، ٤: ٣٢٦).

٤٩٤- حَسْبُ ٱمْرِئٍ عَيْباً أَنْ يَعْلَمَ مِنْ نَفسِهِ فَسَاداً ثُمَّ لا يُصْلِحُهَا؛ وَبِئْسَ المُتَحَوِّلُ مَنْ يَتَحَوَّلُ مِنْ ذَنْبٍ إِلَى ذَنْبٍ بِغَيْرِ إِقْلاعٍ.

494– It is a sufficient fault for a man to know a weakness in himself but not to ameliorate it, and the worse changer is he who changes from one sin to the next without renunciation.

٤٩٥- حَمْلُ الأَمْرِ عَلَى القَضَاءِ ٱسْتِرَاحَةٌ. (كلمات مختارة، ٢٥).

495– Relegation of affairs to destiny is comfort.

١- لَيْسَ شَيْءٌ أَرْوَحُ عَلَى البَدَنِ مِنَ الرِّضَا بِالقَضَاءِ وِالثِّقَةِ بَالقَسْمِ. (ح- ٥٩ "مجلس أنوشروان").
٢- قال بزرجمهر: لا يُرَوِّحُ المَرءُ عَلَى نَفْسِهِ بِمِثْلِ الرِّضَاءِ بِالقَضَاءِ. (الراغب، محاضرات، ٢: ٧٠٢ "مجلس أنوشروان").
٣- مَنْ رَضِيَ بِحَالِهِ ٱستَرَاحَ. (الحصري، زهر، ٨٢٤ "إبن المعتز").
٤- من رضيَ بالقضاء طابَ عيشه. (الثعالبي، تمثيل، ٣٢٨).
٥- الحَوَائِجُ تُطلَبُ بِالرَّجَاءِ وَتُدرَكُ بِالقَضَاءِ. (عيون، ٣: ١٢٢؛ كلمات مختارة، ٤٠؛ الثعالبي، تمثيل، ٤٦٧).

٤٩٦- حَافِظْ عَلَى الصَّدِيقِ وَلَوْ كَانَ فِي الحَرِيقِ.[3]

496– Protect your friend even if he were in fire.

١- أَعِنْ أَخَاكَ ظَالِماً أَوْ مَظْلُوماً. (عبد الرزاق، المصنف، ١١: ١٦٩؛ أبو عبيد، أمثال، ١٤٢، ١٨١ "أُنْصُرْ"؛ البخاري، الصحيح، ٢: ٩٨ (= المظالم، باب ٤)؛ مسلم بن الحجاج، صحيح مسلم، ٤: ١٩٩٨ { ٢٥٨٤)؛ المحاسبي، المسترشدين، ٧٩؛ عيون، ٣: ١٤؛ اليعقوبي، تأريخ، ٢: ١١٥؛ المفضل، الفاخر، ١٤٧؛ أبو الشيخ الإصبهاني، الأمثال، ٢٦٧؛ أبو أحمد العسكري، المصون، ١٤٧؛ أبو الفرج المعافي، الجليس الصالح، ١: ٣٥٩؛

[3] أبو حاتم السجستاني، المعمرون، ١٦ "أكثم"؛ البيهقي، المحاسن، ٤٢٦؛ أبو هلال العسكري، أمثال، ٢: ٨١؛ التوحيدي، صداقة، ٢٧، والبصائر، ١: ٢٩٤؛ ٣: ٢٣٨؛ كلماتُ مختارة، ٤٠؛ الراغب، في آداب، ٨٧، ومحاضرات، ٢: ١٠؛ الميداني، ١: ٣٦١؛ الزمخشري، ربيع، ١: ٤٣١؛ وطواط، لطائف، ٩٠؛ الإبشيهي، ٥٥؛ فرايتاج، ٣: ١٢٢ "حَامِي على".

الأزهري، تهذيب اللغة، ١٢: ١٦٠ "نصر"؛ أبو هلال العسكري، أمثال، ١: ٥١؛ الحصري، زهر، ٢٤؛ الراغب، محاضرات، ٢: ١٠، وفي آداب، ٨٧؛ آبي، نثر، ١: ٢٥٥ "حديث"؛ ٦(١): ١٣٣؛ الثعالبي، تمثيل، ٢٨، وأحاسن كلم، ٩؛ القضاعي، الشهاب، ٢١؛ البكري، فصل المقال، ١٨٠؛ الميداني، ٣: ٣٧٣؛ الزمخشري، أمثال، ١: ٣٩٢؛ وطواط، لطائف، ١٨٧؛ الدارمي، سنن، ٣٧٠؛ النسفي، القند، ٢٤٩، ٣٢٠، ٤٧٨؛ نجم رازى، مرصاد العباد، ٤٧٨، ٦٦١؛ تذكرة، ٧: ٤٥؛ لسان العرب، ٥: ٢١٠ "نصر"؛ العبدري، تمثال الأمثال، ٣٢٥؛ الإبشيهي، ٥٤؛ العاملي، المخلاة، ١٦٤).

Succor your friend whether he is unjust or is treated unjustly. (i.e. you prevent him from injustice when he is unjust, that is help to him, and support him when he is mishandled or oppressed. Support him when he is unjustly treated and seek his right; if he is unjust, remove it from him, that is, prevent him from doing wrong).

Help your brother whether he is the doer of wrong or wrong is done to him.

Abū Hilāl has that it was a habit among the pre-Islamic Arabs to render support to their relatives, neighbors, and friends no matter whether they were right or wrong.

"Prevent your brother from wronging when he is a wronger, and aid him against his wronger when he is wronged." (Lane 2802).

٢- أَطِعْ أَخَاكَ وَإِنْ عَصَاكَ وَصِلْهُ وَإِنْ جَفَاكَ. (أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧ "الأحنف"؛ رسالة آداب، ٧١).

٤٩٧- حَسْمُ الْاَرْتِفَاقِ تَقْتِيرُ الأَرْزَاقِ.

497– Insufficiency of livelihood severs usefulness.

٤٩٨- حُسْنُ الحِيلَةِ عِندَ النَّوَائِبِ مِنْ رَصَانَةِ العَقْلِ [٨٠] وَقُوَّةِ القَلبِ.

498– Good stratagem while facing calamities comes from equanimity of reason and the strength of mind.

٤٩٩- حِلْمُ المَرْءِ صَوْنٌ لِعِرْضِهِ.

499– Man's forbearance is a defense for his honor.

١- حلم المرء عونه. (فلايشر، نثر اللآلئ، ٦٩ { ٥٢).
٢- جمال مردمی در حلم باشد * کمال آدمی در علم باشد. (ناصر خسرو، روشنایی نامه، ٥١٣).

٥٠٠- حُسْنُ التَّدْبِيرِ دَلِيلٌ عَلَى حُسْنِ صُورَةِ العَقْلِ.

500– Good economizing is a sign of the good visage of reason.

١- أَدَلُّ الأَشْيَاءِ عَلَى عَقْلِ العَاقِلِ حُسْنُ التَّدْبِيرِ. (القالي، الأمالي، ١: ٢١٤؛ عقد، ٢: ٢٤٦؛ جا- ١٧ "أوشهنج").

٥٠١- حِفْظُ المَرْأَةِ يَجِبُ أَنْ يَكُونَ مِنْ حَيْثُ لا تَعْلَمُ، فَإِنَّ مِنْ شَأْنِ النُّفُوسِ النِّزَاعُ إِلَى مَا مِنهُ مُنِعَتْ. (=: ٢٩٩، ٨٧٣، ١٤٠٣، ٢٥٤٣).

501– Watching over women should be without their knowing it, for it is a characteristic of people to strife for that which is forbidden.

١- النَّفسُ مُولَعَةٌ بِحُبِّ ما مُنِعَتْ. (إبن قيم الجوزية، روضة، ٩٥).
٢- النفوسُ بِطَلَبِ مَا تُحِبُّ مُولَعةٌ. (الكرخي، المنتهى، ١٣١).
٣- لأَنَّهُ مَوْجُودٌ فِي طِبَائِعِ النَّاسِ الوُلُوعُ بِكُلِّ مَمنُوعٍ والضَّجَرُ بِكُلِّ مَحصُولٍ. (الجاحظ، رسائل، ١: ١٥٤).
٤- "المَرْءُ تَوَّاقٌ إِلَى مَا لَمْ يَنَلْ." (أبو عبيد، أمثال، ٢٨٨؛ عيون، ٢: ٢؛ الراغب، محاضرات، ١: ٥٢٥؛ الثعالبي، تمثيل، ٣٠٦؛ البكري، فصل المقال، ٣٢٣؛ الميداني، ٣: ٢٨٠؛ الزمخشري، أمثال، ١: ٣٤٦؛ لسان العرب، ١٠: ٣٣ "توق"؛ الرازي، أمثال، ١٦٠؛ إبن حجر العسقلاني، الإصابة، ١: ٥٦).

"Man is desirous of that which he has not attained." (Lane 324).

٥- الإنْسَانُ مَلُولٌ لِمَا ظَفِرَ بِهِ ومُستَطرِفٌ لِمَا مُنِعَ مِنهُ. (مج- ٥١).
٦- إبنُ آدمَ حَرِيصٌ عَلَى مَا مُنعَ. (الثعالبي، تمثيل، ١٤ "في الإنجيل").

The son of Man eagerly desires whatever is forbidden.

٧- الإنسانُ حَرِيصٌ عَلَى مَا مُنِعَ. (الطوسى، أخلاق ناصري، ٢٢٤).

Man craves for the forbidden.

٨- وَزَادَهُ كَلَفاً فِي الحُبِّ أَنْ مَنَعَتْ * أَحَبُّ شَيْءٍ إِلَى الإِنْسَانِ مَا مُنِعَا. (عيون، ٢: ٣؛ الوشاء، الموشى، ١٣٩؛ أبو هلال العسكري، أمثال، ١: ٣٠٨؛ الراغب، محاضرات، ١: ٤٧٢؛ الثعالبي، تمثيل، ٢٠٩؛ الرازي، أمثال، ١٦١؛ إبن الجوزي، ذم الهوى، ٣١٣ "وَزَادَنِي شَغَفاً"؛ إبن قيم الجوزية، روضة، ٩٥؛ لسان العرب، ١: ٢٩٢ "حبَّ").

"And her denying increased his devotion in love: for lovely, as a thing, to man, is that which is denied." (Lane 495).

٩- أَحَبُّ شَيْءٍ إِلى الإِنْسَانِ مَا مُنِعَا * وَالشَّيْءُ يُرْغَبُ فِيهِ حِينَ يَمتَنِعُ. (عقد: ٣: ١٤١).
١٠- "أَحَبُّ شَيْءٍ إِلَى الإِنْسَانِ مَا ٱمْتَنَعَا." (الميداني، ٣: ٢٨٠).
١١- إِبنُ آدَمَ حَرِيصٌ عَلَى مَا مُنِعَ مِنْهُ. (الميداني، ١: ٢١٢).
١٢- فَلَمْ أَرَ مِثْلَ المَنْعِ أَغْرَى لِحَاجَةٍ * وَلا مِثْلَ دَاءِ الحُبِّ أَبْرَحَ مِنْ دَاءِ. (إبن المعتز، ديوان، ٧).
١٣- خَلِّ مَا عَزَّ لِمَنْ يَمنَعُهُ * قَد نَرَى الشَّيْءَ إِذَا عَزَّ مُنِعْ. (أبو العتاهية، ديوان، ٢٥٩).

١٤- كُلُّ أَلُوفٍ نَفُورٌ. (الأنباري، شرح القصائد، ٥٣٧).
١٥- كُلُّ مَبْذُولٍ مَمْلُولٌ. (التوحيدي، البصائر، ٣: ٢٣٨؛ عقد، ٣: ٧٨ "أكثم وبزرجمهر"؛ إبن حبان البستي، روضة، ١١٦؛ + "كل ممنع ملذوذ"؛ الميداني، ٣: ٥٣؛ سعيد عبود، الطرفة الباهجة، ٢٥٧ { ٥٣٠٠).
١٦- كُلُّ مَبْذُولٍ مَمْلُولٌ وكُلُّ مَمْنُوعٍ مَتْبُوعٌ. (الراغب، محاضرات، ١: ٤٧٢).
١٧- كُلُّ مَا مُنِعَهُ الإنسَانُ كَانَ أَحرَصَ لَهُ عَلَيْهِ. (الميداني، ٣: ٥٣).
١٨- كُلُّ مَمْنُوعٍ مَرْغُوبٌ فِيه. (عقد، ٣: ٧٨ "أكثم وبزرجمهر").

Everything forbidden is eagerly desired.
١٩- كُلُّ مَمْنُوعٍ حُلوٌ. "Everything forbidden is sweet." (Burckhardt 200). How sweet is a forbidden thing! "Stolen fruit is sweet." "Stolen waters are sweet." (*CDP*, 258. The Bible, Prov. ix. 17: "Stolen water is sweet.") Forbidden fruit is sweetest. (E)

٢٠- كُلُّ مَمنُوعٍ مَتبُوعٌ. (الميداني، ٣: ٧٦). Everything forbidden is run after.

٢١- كُلُّ مَمْلُوكٍ مَمْلُولٌ. (إبن الجوزي، ذم الهوى، ٣١٣).

All possessions become boring.

٢٢- المَمنُوعُ مَحرُوصٌ عَلَيْهِ، وَالمَبذُولُ مَملُولٌ مِنْهُ. (الطوسى، أخلاق ناصرى، ٣١٧).

"What is withheld is greedily desired, while the freely given is (soon) tired of." (tr. 240).

٢٣- منع چو بيند حريص تر شود انسان. (دامادى، ١١١).

Man grows more eager to do an act when he is forbidden to do it.

٢٤- كيست كز ممنوع گردد ممتنع * چون كه "الإنسانُ حَرِيصٌ مَا مُنِع." (مولوى، مثنوى، ٥: ٤٨١).

"Who is (to be found) that will refrain from the forbidden thing, since man longs eagerly for what is forbidden." (Nicholson, VI, 459).

٢٥- گرم تر شد مرد زان منعش كه كرد * گرم تر گردد همى از منع مرد. (مولوى، مثنوى، ٣: ١٨٦).

"The man became more eager in consequence to the refusal which he made to him: a man always becomes more eager from being refused (what he craves)." (Nicholson, IV, 184).
The above paradigm (prevention increases desire) naturally has an antithesis, and that is:

٢٦- كُلُّ مَمْنُوعٍ فَمستغنًى عَنْهُ بِغَيرِهِ، وَكُلُّ مانعٍ مَا عنده فَفِي الأَرْضِ عِوَضٌ مِنْهُ. (الجاحظ، رسائل، ٢: ٤٤ "أحمد إبن أبي طاهر").

٢٧- إِذَا كَثُرَ الإِمْكَانُ قَلَّتْ الشَّهْوَةُ فِي الإِنْسَانِ. (مب- ١١٣ "سقراط"؛ ش- ١: ١٥٤).

"When man's ability increases his desire decreases." (Alon 80 n. 620).

٢٨- رَأَيْتُ النَّفسَ تَحقِرُ مَا لَدَيْهَا * وَتَطلُبُ كُلَّ مُمْتَنِعٍ عَلَيْهَا
فَإِنْ طَاوَعْتَ حِرصَكَ كُنْتَ عَبْدًا * لِكُلِّ دَنِيئَةٍ، تَدعُو إِلَيْهَا. (أبو العتاهية، ديوان، ٤٧٤؛ أبو هلال العسكري، أمثال، ١: ٣٠٨).
٢٩- أَرْخَصُ مَا يَكونُ الشَّيْءُ عِنْدَ غَلائِهِ. (الجاحظ، رسائل، ٢: ٤٤ "أحمد إبن أبي طاهر"؛ عيون، ٣: ١٣٩).

The cheapest that a thing can get is when it reaches too high a price.

٣٠- قال بشار: وَالدُّرُّ يُترَكُ مِنْ غَلائِهِ. (الجاحظ، رسائل، ٢: ٤٤؛ عيون، ٣: ١٣٩).
٣١- إذا أقبل عليك مقبل بوده فسرك أن لا يدبر عنك، فلا تكثر الإقبال عليه، فالإنسان من شأنه التباعد ممن قرب منه والدنوّ ممن يتباعد منه. (الراغب، محاضرات، ٢: ١٩).

٥٠٢- حَيَاةُ المَرْءِ كَالشَّيْءِ المُسْتَعَارِ. (التوحيدي، إمتاع، ٢: ١٥٢؛ كلمات مختارة، ٢٥؛ الثعالبي، تمثيل، ٤٠٣).

502– Life is like a loan.

١- إِنَّمَا نِعْمَةُ قَوْمٍ مُتْعَةٌ * "وَحَيَاةُ المَرْءِ ثَوبٌ مُسْتَعَارٌ". (البحتري، الحماسة، ٢٣٤؛ إبن قتيبة، الشعر والشعراء، ٩٦؛ المسعودي، مروج، ٤: ٣٨٢؛ الجرجاني، أسرار البلاغة، ١٠٧؛ الرازي، أمثال، ١٤٥).

Verily wealth is a temporary delight, and man's life is a borrowed garment.

٢- هَلِ النَّفْسُ إِلَّا مُتْعَةٌ مُسْتَعَارَةٌ * تُعَارُ فَتَأْتِي رَبَّهَا فَرْطَ أَشْهُرِ. (لبيد، شرح ديوان، ٥٧).

"Is the soul aught but a borrowed thing to be enjoyed, which is lent, and goes to its Lord after some months?" (Lane 2377).

٣- أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلُ * وَكُلُّ نَعِيمٍ لا مَحَالَةَ زَائِلُ. (أبو هلال العسكري، ديوان المعاني، ١: ١١٨؛ لبيد، ديوان، ٢٨؛ لبيد، شرح ديوان ٢٥٦؛ الأنباري، شرح القصائد، ٥١٠؛ زلهايم، شوارد الأمثال، ١٢٧؛ السيوطي، تأريخ الخلفاء، ١٠٣).

Is not every thing but God meaningless, and every joy surely fleeting?

٥٠٣- حُسْنُ الخُلقِ خَيْرُ قَرِينٍ. (=﴿ ٤٩٠؛ الإبشيهي ١٠٤).

503– A good disposition is the best companion.

١- التَّوْفِيقُ خَيْرُ قَائِدٍ، وَحُسْنُ الخُلقِ خَيْرُ قَرِينٍ، وَالوَحدَةُ خَيْرٌ مِنْ جَلِيْسِ السُّوءِ. (الجاحظ، بيان، ٢: ٧٨؛ أبو عبيد، أمثال، ١٣٠؛ البلاذري، أنساب، ٧(١): ٣٥٩ "أكثم"؛ عقد، ٣: ٢١٣؛ الخطابي، العزلة، ١٤٦؛ أبو هلال العسكري، أمثال، ٢: ٢٦١ "أبو ذرٌّ"؛ الثعالبي، تمثيل، ٢٨، وأحاسن كلم، ٩ "حديث"؛ ٢١ "عبد الله بن الزبير"، والفوائد، ١٣٤؛ الثعالبي والمقدسي، ٤٩؛ القضاعي، الشهاب، ٣٦؛ ش/ن- ٢٠: ٣٣٤؛ بهجة، ١: ٤٨؛ + "الجَلِيسُ خَيْرٌ مِنَ الوَحدَةِ"؛ الميداني، ٣: ٤٣١؛ وطواط، لطائف، ١٩٣؛ تذكرة، ١: ٥٣، ٢٤٣؛ بدوي، رسائل فلسفية، ٢: ٢٩٧).

٢- الرَّفِيقُ خَيْرُ قَائِدٍ، وَحُسْنُ الخُلقِ خَيْرُ رَفِيقٍ، وَالوَحدَةُ خَيْرٌ مِنْ جَلِيسِ السُّوءِ، وَالجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ الوَحدَةِ. (بهجة، ١: ٥٩٤؛ السلفي، المنتقى، ١٦٥).

٣- ثمان خِصَالٍ: الأَدَبُ خَيْرُ مِيرَاثٍ، حُسْنُ الخُلُقِ خَيْرُ قَرِينٍ، وَالتَّوْفِيقُ خَيْرُ قَائِدٍ، والاجْتِهَادُ أَرْبَحُ بِضَاعَةٍ، و[لا] مَال أَعْوَدُ مِنَ العَقلِ، وَلَا مُصِيبَةَ أَعْظَمُ مِنَ الجَهْلِ، وَلا ظَهِيرَ أَوْثَقُ مِنَ المَشُورَةِ، وَلا وَحْدَةَ أَوْحَشُ مِنَ العُجبِ. (الراغب، محاضرات، ٢: ٧٠٥؛ أبو المجد محمد، سفينه تبريز، ٢٢٨).

As can be seen, slowly but constantly the number of listed clauses and their variants increases. Here al-Rāghib combines four positive and four negative elements together in a series.

٤- قال (ع) لابنِهِ الحسن: يَا بُنَيَّ احْفَظْ عَنِّي أَرْبَعاً وَأَرْبَعاً لا يَضُرُّك مَا عَمِلتَ مَعَهُنَّ: أَغْنَى الغِنَى العَقلُ، وَأَكبَرُ الفَقرِ الحُمْقُ، وَأَوْحَشُ الوَحْشَةِ العُجْبُ، وَأَكرَمُ الحَسَبِ حُسْنُ الخُلُقِ. (ن- ٣٦٧ ﴿ ٣٨؛ ش/ن- ١٨: ١٥٧؛ مج- ٣٠؛ القضاعي، دستور، ٢٣-٢٤؛ الزمخشري، ربيع، ١: ٤٩٣؛ تذكرة، ١: ٣٦٢؛ أسامة، لباب، ١١؛ وطواط، صد كلمة ﴿ ٨٠، ٨٣، ٨٤؛ السيوطي، تأريخ الخلفاء، ١٨٤).

"When Ibn Muljam stabbed ʿAlī, al-Ḥasan who was weeping went in unto him and ʿAlī said: "O my dear son, treasure in your memory from me four things and yet four." He said: 'What are they, father?' He replied: "Wisdom is the richest treasure, and folly the greatest poverty, and the most hateful of what is odious is pride, and the noblest excellence a good disposition.' Al-Ḥasan said: 'And the other four?' He replied: 'Beware of the companionship of a fool, for he will desire to profit you and will do you harm, and beware of the friendship of a liar, for he will bring nigh unto you what is afar off and make distant from you what is near at hand, and beware of the friendship of a miser, for he will withhold from you what you are most in need of, and beware of the friendship of a libertine, for he will sell you for a trifle." (Jarrett 187).

٥- لا مَالَ أَعْودُ مِنْ عَقْلٍ، وَلا وَحْدَةَ أَوْحَشُ مِنَ العُجبِ، وَلا عَقْلَ كَالتَّدْبيرِ، وَلا كَرَمَ كَالتَّقوَى، وَلا قَرِينَ كَحُسْنِ الخُلُقِ، وَلا مِيرَاثَ كَالأَدَبِ، وَلا قَائِدَ كَالتَّوْفِيقِ، وَلا تِجَارَةَ كَالْعَملِ الصَّالِحِ، وَلا رِبْحَ كَالثَّوَابِ، وَلا وَرَعَ كَالوُقُوفِ عِندَ الشُّبْهَةِ، وَلا زُهدَ كَالزُّهْدِ فِي الحَرَامِ، وَلا عِلمَ كَالتَّفكِيرِ، وَلا عِبَادَةَ كَأَدَاءِ الفَرَائِضِ، وَلا إيمَانَ كَالْحَيَاءِ وَالصَّبرِ، وَلا حَسَبَ

كَالتَّوَاضُعِ، وَلا شَرَفَ كَالعِلمِ، وَلا عِزَّ كَالحِلمِ، وَلا مُظَاهَرَةَ أَوْثَقُ مِنَ المُشَاوَرَةِ. (ن- ٣٨٠ ﴾ ١١٣؛ آبي، نثر، ١: ١٧١ "حديث"؛ الماوردي، قوانين، ٢٢٣؛ القضاعي، الشهاب، ٢٨؛ الميداني، ٤: ٥٥؛ أسامة، لباب، ٢٣٠؛ ش/ن- ١٨: ٢٧٦).

No property is more yielding than wisdom, no solitude is lonelier than arrogance, no wisdom is like prudence, no nobility is like piety, no good company is like good nature, no heritage is like education, no guide is like the success granted by God, no traffic is like pious work, no profit is like the reward for good deeds, no piety is like the stopping when in doubt, no abstinence is like the abstinence from the illegal,...

٦- لا عَقْلَ كَالتَّدبيرِ، وَلا حَسَبَ كَحُسْنِ الخُلُقِ. (السلفي، المنتقى، ٣٢ "حديث").

Good manners are a part of faith.

٧- حُسْنُ الأَدَبِ مِنَ الإِيمَانِ. (الهجويري، كشف المحجوب، ٤٣٢).

A Talmudic proverb reads: "A bastard with learning is better than a high priest with ignorance." (*The Jewish Enc.*, x. 227).

٨- حُسْنُ العَهدِ مِنَ الإِيمَانِ. (البخاري، التأريخ الكبير، ١(١): ٣١٩؛ عيون، ٣: ١٥؛ الحاكم النيشابوري، المستدرك، ١: ١٦؛ إبن حجر العسقلاني، الإصابة، ٨: ٥١، ٥٧).

٩- چو عهدى با كسى كردى بجا آر * كه ايمانست عهد، از خويش مگذار. (ناصر خسرو، روشنايى نامه، ٥١٢).

١٠- وَفِي كتاب كليلة: لا فَقْرَ وَلا بَلاءَ كَالحِرْصِ وَالشَّرَهِ، وَلا غِنَى كَالرِّضا وَالقَنَاعَةِ، وَلا عَقْلَ كَالتَّدْبِيرِ، وَلا وَرَعَ كَالكَفِّ، وَلا حَسَبَ كَحُسْنِ الخُلقِ. (عيون، ٣: ١٩٢؛ صغ- ٥٦-٥٧؛ كل- ١٤٣؛ اليمني، مضاهاة، ٣٢؛ الراغب، محاضرات، ٢: ٧٠٤).

No poverty and no distress is comparable to cupidity and greed, no wealth is comparable to consent and contentment, no wisdom is comparable to proper planning, no piety is comparable to abstention, and no pedigree is comparable to a good disposition.

١١- لا حَسَبَ كَحُسْنِ الخُلُقِ. (عقد، ٢: ٢٥٤؛ تذكرة، ٢: ١٧٥ "حديث").

No noble descent is like the goodness of character.

١٢- عُنوَانُ الشَّرَفِ حُسْنُ الخُلُقِ. (كلمات مختارة، ٢٢؛ التوحيدي، إمتاع، ٢: ٦٣ "الحسن بن علي"، "حسنُ الخَلَفِ").

٥٠٤- حُزْنُ المَرْءِ عَلَى مَا فَاتَهُ يَضُرُّهُ وَلا يَنفَعُهُ. (=﴾ ٤٨٠، ٤٨٥، ١٦٩٥).

504– To be sad for what is lost harms and is of no use.

١- حُزنُ المَرْءِ عَلَى مَا فَاتَ جَهْلٌ. (فرايتاج، ٣: ٩٨).

٥٠٥- حِفْظُ مَا فِي صَدرِكَ أَوْلَى بِكَ مِنْ حِفْظِ مَا فِي كِتَابِكَ.

505– What is in your heart is more entitled to be kept than what is in your book.

١- كُنْ عَلَى مُدَارسَةِ مَا فِي قَلبِكَ أَحْرَص مِنْكَ عَلَى حِفْظِ مَا فِي كُتُبِكَ. (المبرد، الكامل، ١: ٣٠٢).
٢- صَدْرُكَ أَوْسَعُ لِسِرِّكَ. (أبو عبيد، أمثال، ٥٧؛ عقد، ١: ٧٦؛ أبو هلال العسكري، أمثال، ١: ٤٧٣؛ جا- ١٩٨؛ إبن حبان البستي، روضة، ١٩٠؛ الثعالبي، تمثيل، ٣١٧؛ الواحدي، الوسيط، ١٠٦؛ البكري، فصل المقال، ٥٢؛ الميداني، ٢: ٢١٨؛ الزمخشري، أمثال، ٢: ١٣٩؛ تذكرة، ٧: ٦٢؛ وطواط، غرر، ١٤٨؛ أسامة، لباب، ٢٤١؛ كوبرلى، ١١٩ أ)

Your bosom has more space for your secret (i.e. never divulge a secret).

٥٠٦- حُبُّكَ لِلشَّيْءِ يُعْمِي وَيُصِمُّ.[4]

506– Love of a thing blinds and deafens.

Love for a kind makes deaf and blind.

١- الحُبُّ أَعْمَى. (التوحيدي، البصائر، ٢: ٦٩٩؛ الزمخشري، أمثال، ١: ٣٠٩؛ فرايتاج، ٣: ٨٩).

"Love is blind" (*CDP*, 170). "Love laughs at locksmiths" (*CDP*, 170). "One cannot love and be wise" (*CDP*, 169). Hatred is blind, as well as love. (E) Love sees no fault. (E) Faith sees by the ear. (E) "Love covers over all wrongs." (The Bible, Prov. x. 12).

٢- عَيْنُ المُحِبِّ عَمَياءُ عَنْ عَيْبِ المَحْبُوبِ. (مب- ١٥٤ "أفلاطون").

The eye of the lover is blind to the defects of the beloved.

[4] أبو عبيد، أمثال، ٢٢٤ "حديث"؛ أحمد بن حنبل، المسند { ٢١٧٥٢، ٢٧٦١٨؛ الجاحظ، الحيوان، ٤: ٣٨٦، ورسائل، ٢: ٣٦؛ ١٦٧، وفي العشق والنساء، ١٦٦ "المثل السائر"؛ البخاري، التأريخ الكبير، ١(٢): ١٠٧؛ أبو داود السجستاني، الزهد، ١٩٧، وسنن أبي داود، ٤: ٣٣٤؛ ح- ١٦٠؛ المبرد، الفاضل، ١٢٢؛ مج- ٢٤؛ عقد، ٣: ١١٣؛ الوشاء، الموشى، ٧٨؛ المسعودي، مروج، ٣: ٣٦؛ أبو الشيخ الإصبهاني، الأمثال، ٩٠؛ الديلمي، عطف الألف، ٥٤ { ٢٠٣؛ أبو هلال العسكري، صناعتين، ١٧٨، وأمثال، ١: ٢٨٨؛ التوحيدي، البصائر، ٧: ٢٧٢؛ الراغب، في آداب، ٦١، ٦٣؛ جا- ١٠٧؛ آبي، نثر، ١: ١٦١، ٢٦٤؛ الثعالبي، تمثيل، ٢٠٦، ٢٠٩؛ القضاعي، الشهاب، ٨؛ الترمذي، الأمثال، ١٧١؛ أبو العلاء المعري، رسالة الصَّاهل، ٣٧٦؛ الماوردي، نصيحة، ١٥٦، وقوانين، ١٧١، والأمثال والحكم، ٦٥، وأدب الدنيا، ٢١؛ القشيري، الرسالة (فارسى)، ٥٦٤؛ بهجة، ١: ٨٠٨؛ البكري، فصل المقال، ٢٥٦؛ الميداني، ١: ١٣٥، ٣٤٩؛ الزمخشري، أمثال، ٢: ٥٦، وربيع، ١: ٤٦٨؛ أبو المعالي، كليله، ٢٤٤؛ وطواط، لطائف، ٨٨، وغرر، ٧٢؛ أسامة، لباب، ٣٣١؛ إبن الجوزي، ذم

٣- العِشْقُ هُوَ عَمَى الحِسِّ عَنِ إدرَاكِ عُيُوبِ المَحْبُوبِ. (إبن الجوزي، ذم الهوى، ٢٨٩ "أرسطاطاليس"؛ إبن قيم الجوزية، روضة، ١٥١؛ مغلطاي، الواضح المبين، ٢٨).
٤- غَيْرَ أَنَّ عَيْنَ صَاحِبِ الهَوَى عَمَيَاء. (إبن قيم الجوزية، روضة، ٥٠٥).
٥- الهَوَى يُعمِي صَاحِبَهُ عَنْ مُلاحَظَتِهَا. (إبن قيم الجوزية، روضة، ٥٠٢).
٦- مَحَبَّتُكَ لِلشَّيْءِ سِتْرٌ بَيْنَكَ وَبَيْنَ مَسَاوِئِهِ وَبغضَتُكَ لَهُ سِترٌ بَيْنَكَ وَبَيْنَ مَحَاسِنِهِ. (إبن هندو، ٦٤ "أفلاطون"؛ مب- ١٥٣؛ نظالأمثال الحكمية، ١٦٤).
٧- چشم بد انديش كه بر كنده باد * عيب نمايد هنرش در
ور هنرى دارى و هفتاد عيب * دوست نبيند بجز آن يك هنر. (سعدى، گلستان، ١٣٤).
٨- "نبيند هنر ديده عيب جوى." (سعدى، بوستان، ١٢٦).
٩- ز دشمن شنو سيرت خود كه دوست * هرآنچ از تو آيد به چشمش نكوست. (سعدى، بوستان، ٦٩).
١٠- عَيْنُ الهَوَى لا تَصْدُقُ. (الجاحظ، رسائل، ٢: ١٦٧).
١١- وَعَيْنُ السُّخطِ تُبْصِرُ كُلَّ عَيْبٍ * وَعَيْنُ أَخِي الرِّضَا عَنْ ذَاكَ تَعمَى. (الجاحظ، الحيوان، ٣: ٤٨٨؛ عيون، ٣: ١١؛ التوحيدي، صداقة، ٢٣١؛ بهجة، ١: ٨١٤؛ ياقوت، ١٣١٣؛ الصفدي، ١٤: ١٥٢؛ مغلطاي، الواضح المبين، ٢٩).
١٢- عَيْنُ المُحِبِّ كَلِيلَةٌ * عَنْ عَيْبِ كُلِّ فَتىً يَوَدُّ. (بهجة، ١: ٨١٤).
١٣- وَعَيْنُ الرِّضَا عَنْ كُلِّ عَيْبٍ كَلِيلَةٌ * وَلَكِنَّ عَيْنَ السُّخْطِ تُبْدِي المَسَاوِيَا. (الجاحظ، الحيوان، ٣: ٤٨٨؛ عيون، ٣: ١١، ٧٦؛ المبرد، الكامل، ١: ٢١٢، وأعجاز أبيات، ١٧٠؛ التوحيدي، صداقة، ١٣٢، ٣٠١؛ أخلاق الوزيرين، ١٧؛ البيروني، آثار، ٣٧؛ الثعالبي، تمثيل، ٣١٠ "المتنبي"؛ بهجة، ١: ٨١٤؛ ش/ن- ١٩: ٣٣٩؛ زلهايم، شوارد الأمثال، ١٢٩، ١٣٣؛ عبدالله بن معاوية، ديوان، ٩٠؛ الشافعي، ديوان، ٩١؛ الماوردي، أدب الدنيا، ٢١؛ إبن قيم الجوزية، روضة، ١٥١ "جرير").

The eye of benevolence is blind to every fault, but the eye of hatred discovers every vice. Faults are thick where love is thin. (E)
"Beauty is in the eye of the beholder." (*CDP*, 14).
Beauty is not judged objectively, but according to the beholder's estimation.

١٤- "حَسَنٌ فِي كُلِّ عَيْنٍ مَن تَوَدُّ." (الجاحظ، الحيوان، ٣: ٤٨٨؛ التُّجيبي، المختار من شعر بشار، ٣٤٠؛ الميداني، ١: ٣٤٩؛ إبن الجوزي، ذم الهوى، ٣٠١؛ النويري، ٢: ١٣٧).

الهوى، ٢؛ ش/ن- ١٨: ٣٩٢؛ إبن قيم اللخوز ية، ر و ضة، ٢٤، ٧٦؛ اللخمي، شرح المقصورة، ٣٦٦؛ إختيار الدين، أساس الاقتباس، ١٦٧؛ مغلطاي، الواضح المبين، ٢٨؛ إبن أبي حجلة، ديوان الصبابة، ١٢؛ اليوسي، أمثال، ٢: ٩٥؛ دهخدا، ٢: ٦٨٩.

٥٠٧- حِرفَةٌ يُقَالُ فِيهَا خَيْرٌ مِنْ مَسْأَلَةِ النَّاسِ.[5]

507– A profession of ill-repute is better than begging.

١- مَكسَبَةٌ فيها بعضُ الرِّيبَةِ خيرٌ مِنَ المَسْئَلَةِ. (إبن الأثير، النهاية، ٢: ٢٨٦؛ ش/ن- ١٢: ٦٨؛ لسان العرب، ١: ٤٤٢ "ريب").

٥٠٨- حَقِيقٌ عَلَى مَنْ أَزْهَرَ بِقَوْلٍ أَنْ يُثْمِرَ بِفِعْلٍ. (عقد، ١: ٢٨٣ "من أورق بِوَعدٍ"؛ التوحيدي، إمتاع، ٢: ١٥٢).

508– He who blossoms with a word should bear fruit with a deed.

٥٠٩- حُسْنُ التَّدْبِيرِ مَعَ الكَفَافِ خَيْرٌ مِنَ الكَثِيرِ مَعَ الإِسْرَافِ.[6]

509– Good economizing with what is sufficient is better than much that leads to excess.

١- حُسْنُ التَّدْبِيرِ مَعَ الكَفَافِ أَكْفَى مِنَ المَالِ الكَثِيرِ مَعَ الإِسْرَافِ. (الزمخشري، ربيع، ٤: ١٤٧).
٢- حسن التدبير مع المال القليل خيرٌ من سوءِ التَّدبيرِ مَعَ المالِ الكَثيرِ، لأَنَّ حُسْنَ التَّدبيرِ قَد يُكثر القليل وسوء التدبير يَمحَقُ الكثير. (التوحيدي، البصائر، ١: ٤٨٨).
٣- معاوية يقول: إصلاح مال في يديك أفضلُ مِنْ طَلبِ الفَضلِ مِنْ أَيدِي النَّاسِ، وَحُسْنُ التَّدْبِيرِ مَعَ الكَفَافِ أَحَبُّ إِلَيّ مِنَ الكَثِيرِ. (إبن أبي الدنيا، إصلاح المال، ٢٠٣).
٤- الكَفَافُ مَعَ القَصْدِ أَكْفى مِنَ السَّعَةِ مَعَ الإِسْرَافِ. (البلاذري، أنساب، ٧(١): ٩١ "شبيب بن شيبه"، ٣٥٦ "أكثم").
٥- طَلَبُ مَا فَوْقَ الكَفَافِ إِسْرَافٌ. (الماوردي، أدب الدنيا، ٢٠٨).

To seek for more than needed is extravagance.

٦- الرِّضَى بِالكَفَافِ خَيْرٌ مِنَ السَّعْيِ لِلإِسْرَافِ. (الصغاني، فرائد، ١٢).
٧- الرِّضَى بِالكَفَافِ يُؤَدِّي إِلَى العَفَافِ. (الصغاني، فرائد، ٨؛ الماوردي، أدب الدنيا، ٢٠٨ "الرضا").
٨- من ٱرتدى بِالكَفَافِ، ٱكتسَى بِالعفَافِ. (التوحيدي، إمتاع، ٢: ٦١؛ كلمات مختارة، ٢١).

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[5] =؛ ٢١٣؛ الجاحظ، بيان، ٢: ٨١ "يُعَاشُ"؛ عيون، ٣: ١٨٩ "عمر بن الخطاب"؛ إبن أبي الدنيا، إصلاح المال، ٢٩٨؛ الراغب، محاضرات، ١: ٤٥٩، ٤٩٠.

[6] الجاحظ، بيان، ٤: ٩٣ "عبدالملك بن صالح"؛ ح- ١٣٧ "أنوشوس"؛ إبن أبي الدنيا، إصلاح المال، ٢٣٧؛ الثعالبي، تمثيل، ٤٢٨؛ الماوردي، الأمثال والحكم، ٥٥؛ القضاعي، دستور، ٢٢ "علي"؛ بهجة، ٢: ١٩١.

٩- مَنْ تَجَاوَزَ الكَفَافَ لَمْ يُغْنِهِ إِكْثَارٌ. (ح- ١٣٥ "هرمس"؛ مع- ٩٧؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٨٧ "إبن المعتز"؛ الحصري، زهر، ٧٧٢؛ آبي، نثر، ٣: ١٥٤؛ الثعالبي، تمثيل، ٤١١؛ مب- ١٩).
١٠- الحَكِيمُ يَقْدَعُ النَّفْسَ بِالكَفَافِ. (الميداني، ١: ٣٨٢).

The wise man prevents his soul (from desire to accumulate wealth) by sufficiency.

١١- "الفَقْرُ فِيمَا جَاوَزَ الكَفَافَا." (أبو العتاهية، ديوان، ٤٩٣).
١٢- مَنْ لَمْ يَكُنْ بِالكَفَافِ مُقْتَنِعاً * لَمْ تَكْفِهِ الأَرْضُ كُلُّهَا ذَهَبُ. (أبو العتاهية، ديوان، ٣٧).
١٣- عَلِّلِ النَّفْسَ بِالكَفَافِ وَإِلَّا * طَلَبَتْ مِنْكَ فَوقَ مَا يَكفِيهَا. (أبو العتاهية، ديوان، ٤٦٧؛ الرقيق النديم، قطب السرور، ٢٨٠).
١٤- إِنَّ القَنَاعَةَ بِالكَفَافِ هِيَ الغِنَى * وَالفَقرُ عَيْنُ الفَقرِ فِي الأَمْوَالِ. (أبو العتاهية، ديوان، ٣٣٠).
١٥- مَنِ ٱكْتَفَى بِالكَفَافِ ٱكتَسَى بِالعَفَافِ. (جا- ٢٠٧؛ التوحيدي، إمتاع، ٢: ٦١).
١٦- مَنْ لَمْ يَكفِهِ القَلِيلُ لَمْ يكفِهِ الكَثِيرُ. (أبو العتاهية، ديوان، بيروت ١٨٨٦، ١٢).
١٧- هركه باندك قناعت ننمايد از بسيار انتفاع نيابد. (الطوسي، الأدب الوجيز، ٧٦).
١٨- سئل (ذيوجانس) عَنِ الغِنَى، فقال: الرِّضَى بِالكَفافِ، والكَفَّ عَنِ الشَّهَوَاتِ. (السجستاني، صوان، ١٧٢).
١٩- أيُّ الفضل أفضلُ؟ قال: الرِّضَى بالكَفافِ. (بلوهر، ٨٤ "بزرجمهر").

٥١٠- حُسْنُ الخُلقِ حَسَنَةٌ لا يَضُرُّ مَعَهَا كَبِيرٌ مِنَ السَّيِّئَاتِ، وَسُوءُ الخُلقِ سَيِّئَةٌ لا يَنْفَعُ مَعَهَا كَثِيرٌ مِنَ الحَسَنَاتِ.

510– The good disposition is a goodness with which an offense, no matter how big, cannot harm; and the bad disposition is a badness with which good works, no matter how much, are of no use.

١- قال يحيى بن معاذ: إجتنَابُ السَّيِّئَاتِ أَشَدُّ مِن ٱكتِسَابِ الحَسَنَاتِ. (الراغب، محاضرات، ٢: ٤٠٧).
٢- ﴿وَبَلُونَاهُمْ بِالحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرجِعُونَ.﴾ (قرآن، ٧: ١٦٨).

"We have tried them with both prosperity and adversity."

٣- ﴿إِنَّ الحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ.﴾ (قرآن، ١١: ١١٤).

"For those things that are good remove those that are evil."

٤- بهين دوستت از جهان خوى خوش * خوى بد بتر دشمن كينه كش. (اسدى، گرشاسب نامه، ١٤٧).

٥١١- حَاسِبْ نَفْسَكَ فِي الرَّخَاءِ قَبْلَ حِسَابِ الشِّدَّةِ فَإِنَّ مَنْ فَعَلَ ذَلِكَ عَادَهُ مَرْجِعُهُ إِلَى الرِّضَاءِ وَالعَطِيَّةِ وَمَنْ أَلْهَتْهُ أَهْوَاؤُهُ وَشَغَلَتْهُ شَهَوَاتُهُ عَنْ ذَلِكَ عَادَ أَمْرُهُ [٨١] إِلَى النَّدَامَةِ وَالحَسْرَةِ.

511– Take into account your soul at the time of ease before the time of hardship, for he who does this his retreat reverts him to consent and donation, and he whose desires make him oblivious and his lusts keep him occupied from doing this, his case reverts to regret and deprivation.

٥١٢- حِرْصُ الحَرِيصِ يَسُوقُهُ إِلَى الهَمِّ، وَحَسَدُ الحَسُودِ يُؤَدِّيهِ إِلَى الغَمِّ، وَبُخْلُ البَخِيلِ يُوجِبُ عَلَيْهِ الذَّمَّ.

512– The covetousness of the covetous pushes him to anxiety, the envy of the envious leads him to sorrow; and the greed of the greedy imposes condemnation upon him.

1– "Bear no improper envy; that life may not be tasteless for you." (*Mainyo* 130; 2:25).

٥١٣- حِكمَةُ الإِنْسَانِ الَّتِي تَسْتَحِقُّ أَنْ يُسَمَّى بِهَا حَكِيماً ثَلَاثَةُ أَقْسَامٍ: قِسْمٌ مِنْ بَابِ الفِكْرَةِ وَهُوَ أَنْ يُفَكِّرَ وَيَتَصَوَّرَ المَعْنَى المَطْلُوبَ وَهَذا يُسَمَّى عِلْمُ المَعْرِفَةِ؛ وَقِسْمٌ فِي جَوْدَةِ تَعبِيرِ مَا تَصَوَّرَهُ قِسْمَيْنِ إِمَّا مَكتُوبٌ رَسْماً وَإِمَّا مَقُولٌ لَفْظاً؛ وَقِسْمٌ فِي جَوْدَةِ العَمَلِ وَحِرَاسَتِهِ مِمَّا يُفسِدُهُ. فَإِذَا ٱجْتَمَعَ لِلإِنْسَانِ العِلْمُ بِحَقَائِقِ الأَشْيَاءِ، وَالبَلاغَةُ فِي التَّعْبِيرِ عَنْهَا، وَالقُدْرَةُ عَلَى وَذَلِكَ عَلَى العَمَلِ بِمَا عَلِمَ، فَقَدْ كَمُلَتْ عِندَهُ الحِكْمَةُ وَٱسْتَحَقَّ أَنْ يُسَمَّى حَكِيماً.

513– The human wisdom for which a person deserves to be called wise is of three parts: one part belongs to the field of ideas, and that is, when he ponders over and conceives the desired meaning, and this is called the cognitive knowledge (i.e. epistemology); another part consists of the excellence of interpretation of that which is conceived, and this falls into two sections: either written in notes, or spoken in words. The third part is the excellence of performing it and protecting it from corruption. If the knowledge of the truth of things, the mastery in interpreting it, and the power in performing what is learned was combined in a person, then in fact wisdom has reached its perfection in him, and he deserves to be called The wise.

٥١٤- حَظُّ المُغتَرِّ بِبَدءِ الأَمْرِ مِنَ النَّدَامَةِ كَحَظِّ مُرَاقِبِ الأُمُورِ مِنَ السَّلامَةِ.

514– The share of regret for him who is mistaken in beginning an affair tallies the share of safety for him who is careful in affairs.

٥١٥- حُبُّكَ لِلمَالِ مَنَعَكَ نَفعَهُ وَحُبُّكَ لِلرَّاحَةِ يُعقِبُكَ تَعَباً وَحُبُّكَ لِلشَّهوَةِ يُكسِبُكَ ذُلَّا وَإِثْماً فَمَنْ أَهَانَ المَالَ ٱنْتَفَعَ بِهِ وَمَنْ أَبْغَضَ الرَّاحَةَ تَزَوَّدَ مِنْ نَفسِهِ وَمَنْ أَبغَضَ [٨٢] الشَّهَوَاتِ فَرَّ مِنَ المَكرُوهَاتِ إِلَى نَعِيمٍ لا ٱنقِطَاعَ لَهُ.

515– Your love of money prevents its benefit from you, your love of comfort ensues you with hardship, and your love of carnal appetites earns you humiliation and sin. But he who despises money benefits by it, he who detests comfort provides himself with provisions, and he who detests carnal appetites runs away from loathsome things to a bounty that never ends.

٥١٦- حَقٌّ عَلَى مَنِ ٱئْتَمَنَهُ اللَّهُ عَلَى حِكْمَتِهِ وَفَهَّمَهُ طَرَائِفَ العِلْمِ أَنْ لا يَخُونَهُ فِي النُّفُوسِ وَالأَمْوَالِ وَأَنْ لا يَكْسَلَ عَنْ أَدَاءِ المُفْتَرَضَاتِ عَلَيْهِ مِنْ عِبَادَتِهِ.

516– It is incumbent upon the person whom God has entrusted him with His wisdom, and has instructed him the finesse of knowledge, that he does not act disloyally with respect to life and property, and that he does not fall short of performing the recommended worship.

٥١٧- حَاجَةُ السُّلطَانِ إِلَى العَقلِ وَحَاجَةُ ذِي الغِنَى إِلَى الٱسْتِحقَاقِ أَشَدُّ حَاجَةٍ. فَإِنَّ وَبَالًا عَظِيماً عَلَى الجَسَدِ وَضَرَرًا شَدِيدًا عَلَى الرُّوحِ السُّلطَانُ المُجَاوِزُ لِقَدْرِ العَقْلِ، وَالغِنَاءُ المجَاوِزُ لِقَدْرِ الٱسْتِحْقَاقِ.

517– The king's need of wisdom, and a wealthy man's need of being entitled to his wealth are the most serious of all needs; for a sovereignty that foregoes the limits of wisdom, and a wealth that exceeds the limits of wealth cause great harm to the body and serious damage to the soul.

١- قال أرسطاطاليس: إِنَّ الحَاجَةَ إِلَى العَقْلِ أَقْبَحُ مِنَ الحَاجَةِ إِلَى المَالِ. (مج- ٧٠؛ مب- ٢٥١ "إسكندر"؛ الماوردي، أدب الدنيا، ١٤).

Aristotle said: "To need intelligence is worse than to need money." (Rosenthal, "Sayings of the Ancients," 37, 165–66). (Has no Greek equivalent).

٢- الحَاجَةُ إلى العقلِ خَيْرٌ من الحاجة إلى المال. (السجستاني، صوان، ٢٢٢ "أرشميدس").

Needing wisdom is better than needing wealth.

٣- مِنَ القَبِيحِ أَنْ تَكُونَ حَاجَةُ الإِنْسَانِ إِلَى العَقلِ أَكْثَرَ مِنْ حَاجَتِهِ إِلَى المَالِ. (إسحاق بن حنين، نوادر فلسفية، ٩٨؛ التوحيدي، البصائر، ١: ١٣٨).
٤- مَنْ زَادَ عِلمُهُ عَقْلَهُ كَانَ وَبَالًا عَلَيْهِ. (ح- ٥٤؛ كوبرلي، ١٦ ب؛ مب- ٢٠٠؛ اص- ٩٧: "عَلَى"؛ ش- ١: ٢٠٢؛ لونتال، ٦٧).
٥- المَالُ لِلجَاهِلِ وَبَالٌ عَلَيْهِ. (كوبرلي، ١٨٨ ب "إبن سيرا"؛ إسامة، لباب، ٤٤٥).
٦- اذَا كَانَ عِلْمُ الرَّجُلِ أَكْثَرَ مِنْ عَقْلِهِ كَانَ قَمِيناً أَنْ يَضُرَّهُ عِلمُهُ. (بهجة، ١: ٥٣٣ "علي").

When a man's knowledge is greater than his intelligence, he deserves to be hurt by his knowledge.

٧- مَنْ زَادَ عَقلُهُ نَقَصَ حَظُّهُ. (آبي، نثر، ٤: ٢١٧).

٥١٨- حِيلَةُ المَكْرُوهِ التَّدْبِيرُ مَا أَمْكَنَ التَّدْبِيرُ وَالْاصْطِبَارُ إذَا أَعْيَتِ الحِيلَةُ.

518– The stratagem against mishap is to look for a way out when it is possible to do so, and taking patience when the stratagem is of no avail.

٥١٩- حُسْنُ الظَّنِّ بِاللَّهِ مَعَ الغَفلَةِ عَنِ اللَّهِ كَمُبتَاعِ سِلعَةٍ لَيْسَ عِندَهُ ثَمَنُهَا.

519– He who holds good opinion of God but is negligent of Him is like him who wants to buy a commodity but has no money to pay for it.

٥٢٠- حَرِيٌّ بِطَالِبِ العِلْمِ أَنْ يَزِيدَ بِعُلُومِ نَفسِهِ بَصَرًا وَفِي تَرْكِ عُيُوبِهِ ٱجْتِهَادًا وَبَيْنَ الإِخْوَانِ تَوَاضُعاً وَلِلجُهَّالِ رَحْمَةً وَلِلعُلَمَاءِ تَوقِيرًا وَمِنَ اللَّهِ خَوْفاً وَأَنْ يَزِيدَ فِي العِبَادَةِ ٱجْتِهَادًا.

520– Suitable for the seeker of knowledge is to increase insight into the sciences of his soul, effort in abandoning his faults, modesty among friends, mercy on the ignorant, respect to the learned, fear of God, and that he increases his efforts in worship.

٥٢١- حُثَّ النَّاسَ عَلَى إِكْرَامِ الغَرِيبِ، وَٱحْسِنْ إِلَيْهِ أَنْتَ فَإِنَّكَ لا تَدرِي مَتَى تَتَغَرَّبُ. فَإِذَا [٨٣] تَغَرَّبْتَ فَٱلْزَمْ سُنَّةَ البَلَدِ الَّذِي تَكُونُ فِيهِ.

521– Urge people to be hospitable to foreigners, be kind to them yourself, for you do not know when you would be in a foreigner land.

When you are a foreigner follow the costumes of the land where you happen to be in.

١- إِذَا كُنْتَ فِي بَلدَةٍ غَرِيباً فَعَاشِرِ بِآدَابِهَا. (دهخدا، ٢: ٦٩٦).
٢- إِذَا كُنْتَ فِي قَوم فَٱحتَلِبْ فِي إِنَائِهِم. (دهخدا، ٢: ٦٩٦).
٣- مَنْ دَخَلَ ظَفَارِ حَمَّرَ. (الميداني، ٣: ٣٢١؛ لسان العرب، ١: ٧٩٢ "وثب").

Whoso enters Zafar let him speak Himyarite (or wear red clothes as they do).

٤- رفتم شهر كورها همه كور منهم كور. (دهخدا، ٢: ٦٩٦).
٥- أَنْصِفِ الغُرَبَاءَ فَلَعَلَّكَ تَكُونَ غَرِيباً يَوْماً مَا. (السجستاني، صوان، ٢٠٠ "أوميروس").

"Laß den Fremdlingen Gerechtigkeit widerfahren, denn vielleicht wirst du eines Tages [auch] ein Fremdling sein." (Ullmann 45).

٦- إِنْ أَحْسَنْتَ إِلَى الغُرَبَاءِ فَٱعْلَمْ أَنَّكَ تُكَافأً فِي بَعْضِ الأَوْقَاتِ. (السجستاني، صوان، ٢٠٠ "أوميروس").
٧- إِذَا كُنْتَ غَرِيباً فَسِرْ بِسِيرَةِ سُنَنِ البَلَدِ. (السجستاني، صوان، ١٩٩ "أوميروس"؛ إبن هندو، ٤٧٥ { ٧٤٠).

"Wenn du ein Fremdling bist, so benimm dich entsprechend den Sitten des Landes." (Ullmann 44).

٨- درشتى كند بر غريبان كسى * كه نابوده باشد به غربت بسى. (سعدى، گلستان، ١٢٥).
٩- در شهر كوران چشمت را روى هم بگذار.

"In the country of the blind shut your eyes." (Haim 197).

١٠- خواهى نشوى رسوا همرنگ جماعت شو.

"If you do not want to be disgraced, suit your actions to those of the masses." (Haim 181).

١١- كُنْ لِلغَرِيب إِذَا رَأَيْتَ مُسَاعِدًا * فَعَسَاكَ يَوْماً أَنْ تَصِيرَ غَرِيباً. (اليوسي، أمثال، ١: ٢٥٢).

"When in Rome, do as the Romans do." (*CDP*, 232).
"Make the traveler welcome so that you yourself may receive a heartier welcome in this world and the next." (Zaehner, *Magi* 112 "Adarbad, n. 16")

٥٢٢- حَسَدُ الأَضْدَادِ أَيْسَرُ مِنْ حَسَدِ الأَنْدَادِ.

522– Envy among the unequal is slighter than among the equal.

٥٢٣- حَسَدُ الحَاسِدِ مَرَضٌ لِجِسْمِهِ وَرَضٌّ لِكَبِدِهِ، وَلا يَصِلُ إِلَى المَحْسُودِ شَيْءٌ مِنْ ضَرَرِهِ وَرُبَّمَا قَتَلَ مَنْ هُوَ فِيهِ سُقْماً وَلَمْ يَلْحَقْ مَنْ هُوَ لَهُ سُوءًا. (=ﮞ ١٨١٩).

523– The envy of the envious is a disease to his body, a contusion to his liver, and none of its harm reaches the envied. Sometimes envy kills the one who has the illness of envy, though it does not touch the one who is envied.

١- الحَسَدُ دَاءٌ مُنصِفٌ يَفعَلُ في الحَاسدِ أَكْثَرَ مِنْ فِعْلِهِ فِي المَحسُودِ. (تذكرة، ٢: ١٨٢؛ الزمخشري، ربيع، ٣: ٥٢؛ الإبشيهي، ٢١٩).

Envy is equitable: it harms the envious more than the envied.

٢- لَيْسَ فِي خِصَالِ الشَّرِّ شَيْءٌ أَعْدَلُ مِنَ الحَسَدِ؛ لأَنَّهُ يَبْدَأُ بِإِضْرَارِ الحَاسِدِ قَبْل المَحْسُودِ. (الماوردي، تسهيل، ١٨٢، وأدب الدنيا، ٢٤٥).

Among evil qualities there is none more equitable than envy, for it begins by harming the envious before the envied.

٣- مَنْ حَسَدَ النَّاسَ بَدَأَ بِضُرِّ نَفْسِهِ. (البلاذري، أنساب، ٧(١): ٣٦٩ "أكثم").
٤- الحَسَدُ دَاءٌ لا يَزُولُ إِلَّا بِمَوْتِ الحَسُودِ أَوْ هُلْكِ المَحسُودِ. (الصغاني، فرائد، ٧٨).

Envy is a disease that does not end except with the death of the envious or the destruction of the envied.
"Jealousy is a disease incurable that ceases not until the death of the jealous one, or the person he is jealous of." (*Maxims of ʿAli* 62).

٥- الحَسَدُ هَلاكُ صَاحِبِهِ. (إبن هندو، ٤٦١ ﮞ ٦٥٥). Envy ruins the envious.
"Jealousy corrodes the body." (*Maxims of ʿAli* 62).

٥٢٤- حُرٌّ المَسْؤُولُ حَتَّى يَعِدَ، وَمُسْتَرَقٌّ بِالوَعْدِ حَتَّى يُنجِزَ.[7]

524– Whoso is asked for favors is free until he promises, and is enslaved by his promise until he fulfills it.

٥٢٥- حَسْبُكَ مِنْ فَضِيلَةِ المَرْءِ تَرْكُهُ مَا لا يَجْمُلُ بِهِ وَلا يَلِيقُ، وَمِنْ حَيَائِهِ أَلَّا يَلقَى أَحَدًا بِمَا يَكْرَهُ،[8] وَمِنْ عَقلِهِ حُسْنُ رِفْقِهِ، وَمِنْ أَدَبِهِ أَنْ يَعْلَمَ مَا لابُدَّ مِنهُ، وَمِنْ حُسْنِ الصُّحْبَةِ كَفُّ أَذَاهُ، وَمِنْ سَخَائِهِ بِرُّهُ بِمَنْ يَجِبُ عَلَيْهِ حَقُّهُ، وَمِنْ كَرَمِهِ إِيثَارُهُ عَلَى نَفسِهِ، وَمِنْ حِلْمِهِ كَفُّ الغَضَبِ عِندَ مُخَالَفَتِهِ، وَمِنْ إِنْصَافِهِ قَبُولُ الحَقِّ إِذَا بَانَ لَهُ،

[7] مع- ٨٨؛ ن- ٤٢١ ﮞ ٣٣٦؛ آبي، نثر، ٣: ١٥١؛ وطواط، صد كلمة ﮞ ٤٣؛ جا- ١١٢ "علي"؛ الثعالبي، تمثيل، ٤١٩؛ تذكرة، ٨: ١٦٠؛ ش/ن- ١٩: ٢٤٨.
[8] إبن أبي الدنيا، مكارم الأخلاق، ١٨.

وَمِنْ صِحَّةِ دِينِهِ نَهْيُهُ عَمَّا لا يَرضَاهُ لِنَفسِهِ، وَمِنْ حُسْنِ عَفْوِهِ تَركُهُ تَوْبِيخَ مَنْ أَسَاءَ إِلَيْهِ، وَمِنْ صَلاحِهِ شِدَّةُ خَوْفِهِ مِنْ ذُنُوبِهِ، وَمِنْ شُكْرِهِ حِفْظُهُ لإِحْسَانِ مَنْ أَحْسَنَ إِلَيْهِ [٨٤]، وَمِنْ تَوَاضُعِهِ مَعْرِفَتُهُ بِقَدرِهِ، وَمِنْ حِكْمَتِهِ شُغْلُهُ بِمَا يَعْنِيهِ وَتَرْكُ مَا كُفِيهِ، وَمِنْ سَلامَتِهِ قِلَّةُ حِفْظِهِ لِعُيُوبِ غَيْرِهِ وَعِنَايَتُهُ بِإِصْلاحِ عُيُوبِ نَفسِهِ.

525– It is sufficient for you of a man's merit when he abandons what is not appropriate for him and of no benefit to him, of his modesty when he does not confront others with what he dislikes, of his intelligence when he is kind, of his good breeding when he is aware of what is expected from him, of his piety when he closes his eyes (to what belongs to others) and takes no forbidden food, of his good companionship when he abstains from causing harm, of his liberality when he is benevolent towards those whose right he should observe, of his nobleness when he acknowledges the other people's rights on himself, of his forbearance when he restrains his anger upon facing opposition, of his fairness when he accepts the justice as it becomes evident to him, of soundness of his belief when he interdicts what he does not like for himself, of his forgiveness when he does not reproach those who mistreated him, of his righteousness when he is truly fearful of his sins, of his thankfulness when he does not forget those who did favors to him, of his diffidence when he recognizes his true worth, of his wisdom when he occupies himself with what is his concern and abandons what is sufficient for him, and of his soundness when he fails to remember the errors of others and cares for ameliorating his own errors.

١- مِنَ الحَزْمِ حِفْظُ مَا كُلِّفْتَ وَتَرْكُ مَا كُفِيتَ. (البلاذري، أنساب، ٧(١): ٣٦١ "أكثم"؛ المفضل، الفاخر، ٢٦٣؛ الميداني، ١: ٣٦٤؛ ٣: ٩٦).
٢- مِنَ الحَزْمِ حِفْظُكَ مَا وَلِيتَ وَتَرْكُ مَا كُفِيتَ. (ح- ١٣٠ "لقمان"؛ أبو هلال العسكري، أمثال، ١: ٢٨٦ "أكثم"؛ مب- ٢٧٤).
٣- المَرْءُ إِنْ كَانَ عَاقِلاً وَرِعاً * أَشْغَلَهُ عَنْ عُيُوبِ غَيْرِهِ وَرَعُهْ
كَمَا العَلِيلُ السَّقِيمُ أَشْغَلَهُ * عَنْ وَجَعِ النَّاسِ كُلِّهِمْ وَجَعُهْ. (الشافعي، ديوان، ٥٦).
٤- كسى كو با تو نيكى كرد يك بار * هميشه آن نكويى ياد مى دار. (ناصر خسرو، روشنايى نامه، ٥١٦).

٥٢٦- أَحْصَرَ الكَرِيمُ إِذَا سَأَلَ وَخُصِرَ اللَّئِيمُ إِذَا سُئِلَ.

526– The noble surrenders, when he asks, but the ignoble is made cold, when he is asked.

The verb form *ahsara* (IV) is not very common. It throws into disarray the strictly held alphabetical ordering of sentences. Most likely the copyist added the *alif* to *hasara* by mistake.

١- حَصَرُ اللَّئِيمِ إِذَا سُئِلَ، وَحَصَرُ الكَرِيمِ إِذَا سَأَلَ. (مع- ٨٩؛ الثعالبي، تمثيل، ٤٣١).

The ignoble is speechless when he is asked, the noble is speechless when he asks.

٢- الكَرِيمُ إِذَا سُئِلَ ٱهْتَزَّ وَاللَّئِيمُ إِذَا سُئِلَ أَرَزَ. (البكري فصل المقال، ٣٢٢؛ إبن سيدة، المخصص، ١٢: ٧٢؛ لسان العرب، ٥: ٣٠٥ "أرز").

When the noble is asked, he is elated; if the ignoble is asked, he shrivels.

٣- قال أبو الأسود الدؤلي يصفُ رَجُلاً بالأَخْلاقِ الدَّنِيَّةِ: إِذَا سُئِلَ أَرَزَ وَإِذَا دُعِيَ ٱنْتَهَزَ. (أبو عبيد، أمثال، ٢٨٧، وغريب الحديث، ١: ٣٧؛ عقد، ٣: ١١٦؛ البكري فصل المقال، ٣٢٢؛ لسان العرب، ٥: ٣٠٥ "أرز").

Describing a person of mean demeanor, he said: If asked a favor, he shrinks, if invited to a feast he seizes the opportunity.

٤- "إِنَّ البَخِيلَ إِذَا سَأَلْتَ بَهَرْتَهُ."

"Verily the niggardly, when you ask of him you stop his breath" (Lane 265).

٥- أَعْيَا مَا يَكُونُ الكَرِيمُ إِذَا سَأَلَ حَاجَةً لِنَفْسِهِ، وَأَعْيَا مَا يَكُونُ الحَكِيمُ إِذَا خَاطَبَ سَفِيهاً. (جا- ١٢٢).

٦- الكريمُ إِذَا تَقَرَّأَ تَوَاضَعَ، وَاللَّئِيمُ إِذَا تَقَرَّأَ تَكَبَّرَ، وَالخَسِيسُ إِذَا أَيْسَرَ تَجَبَّرَ. (الجهشياري، الوزراء، ٢٠٠ "يحيى بن خالد").

٧- الكَرِيمُ يَكْرُمُ عَنِ السُّؤَالِ وَيَفْضَلُ عَلَى السُّؤَالِ وَاللَّئِيمُ يَسْرَعُ إِلَى السُّؤَالِ وَيُغضِي عَنِ السُّؤَالِ. (الصغاني، فرائد، ٣٤).

٨- الكَرِيمُ يَكْرُمُ عَنِ السُّؤَالِ، ويحلُم عن الجهالِ. (إبن عربي، محاضرة الأبرار، ٢: ٣٦٠).

٩- إِنَّ الكَرِيمَ لِكَرِيمٍ مُحِلٌّ، إِذَا عَثَرَ الكَرِيمُ لَمْ يُنعَشْ إِلَّا بِكَرِيمٍ. (مج- ٤٥؛ أبو هلال العسكري، صناعتين، ٢٤٥).

١٠- وإذا الكريمُ كَبَتْ به أَيَّامُهُ * لم ينتعش إلَّا بعطف كريم. (أبو هلال العسكري، صناعتين، ٢٤٥).

١١- فَإِنَّ الكَرِيمَ إِذَا عَثَرَ لا يَأْخُذُ بِيَدِهِ إِلَّا الكِرَامُ، كَالفِيلِ إِذَا وَحِلَ لا تُخرِجُهُ إِلَّا الفِيَلَةُ. (كل- ١٩٤؛ صغ- ٥٩؛ الجاحظ، الحيوان، ٧: ٩٥؛ إبن أبي عون، التشبيهات، ٣١٧؛ الراغب، محاضرات، ١: ٢٧١).

١٢- الكريمُ يُجِلُّ الكِرَامَ، وَلا يُهِينُ اللِئَامَ. (إبن حبان البستي، روضة، ١٧٣).

١٣- "الكَرِيمُ لِلكَرِيمِ مُحِلٌّ." (قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٩؛

البيهقي، المحاسن، ٤٦٢؛ الراغب، محاضرات، ١: ٢٧٠؛ العقد الثمين، ٨٦ "مَحَلْ"؛ إمرؤ القيس، ديوان، ١٩٩).

١٤- الكريمُ للكريم مُجِلٌّ. (كلمات مختارة، ٢٢؛ التوحيدي، إمتاع، ٢: ١٤٩).

١٥- إذا ما بَصُرنا به مُقبلا * حَلَلْنَا الحُبِى وَٱبتدرنَا القياما
فَلا تُنْكِرَنَّ قِيامِي لَه * فإنَّ الكريمَ يُجِلُّ الكِرامَا. (المرزباني، نور القبس، ٣٢٨).

١٦- وَٱعْلَم أَنَّ الكَرِيمَ يَجْتَدِي بِالكَرَامَةِ واللُّطْفِ، وَاللَّئِيمَ يَجْتَدِي بِالمَهَانَةِ وَالعُنْفِ، فلا يجود إلَّا خَوْفاً وَلا يُجِيبُ إلَّا عنفاً. (الماوردي، أدب الدنيا، ١٨٤).

١٧- إستعمالُ الحِلمِ مَعَ اللَّئيمِ أضرُّ من ٱستعمالِ الجهلِ مَع الكريمِ. (الراغب، محاضرات، ١: ٢٤١).

١٨- إحْسَانُكَ إِلَى الحُرِّ يُحَرِّكُهُ عَلَى المُكَافَأةِ، وَإحْسَانُكَ إِلَى النَّذْلِ يَبْعَثُهُ عَلَى مُعَاوَدَةِ المَسْأَلَةِ. (ش/ن- ٢٠: ٢٦٨ "علي"؛ ح- ٧٧ "أفلاطن"؛ مب- ١٣٨؛ إبن هندو، ٢٢؛ كوبرلي، ٥٤ ب؛ الطرطوشي، سراج، ١٧٤؛ ياقوت المستعصمي، أسرار الحكماء، ١١٩؛ الأمثال الحكمية، ١٤٢؛ اص- ٨٢).

١٩- إعتذارك إلى الكريم يمنحك منه الكرامة، وٱعتذارك إلى اللئيم مَحْمُولٌ عنده على المخالفة. البلاذري، أنساب، ٧(١): ٣٧٣ "أكثم").

٢٠- الحرُّ يشكرُ على قدر الإمكانِ مِنَ المنعم والموقع من الراغب، والوغدُ إنَّمَا يشكرُ على حسبِ الزيادةِ وَالكثرةِ. (مب- ١٤٥ "أفلاطون").

٢١- الكَرِيمُ يستصلحُ بِالكَرَامَةِ وَاللَّئِيمُ بِالمَهَانَةِ. (الراغب، محاضرات، ١: ٢٤١).

٥٢٧- حَسْبُكَ مُؤَدِّباً لِخِصَالِكَ وَمُثَقِّفاً لِعَقلِكَ: مَا رَأَيْتَهُ فِي غَيْرِكَ مِنْ حَسَنٍ يَغِيظُ بِهِ أَوْ قَبِيحٍ يُذَمُّ عَلَيْهِ. (أسامة، لباب، ٣٢٦ "من حسنٍ تَغْبِطُ به، أو قبيحٍ تَذُمُّ عليه").

527– It is a sufficient teacher for (the improvement of) your qualities and a sufficient educator for your wisdom that which you see in others in terms of a good deed for which they are envied (orig. wins them anger), or a repugnant deed for which they are blamed.

١- بِحَسبكَ مُثَقِّفاً لِعَقْلِكَ وَمُهَذِّباً لِرَأيِكَ وَهَادِياً إِلَى مَرَاشِدِكَ مَا تَرَاهُ فِي غَيْرِكَ مِنْ سِيرَةٍ حَسَنَةٍ يغبطُ بِهَا وَقَبِيحٍ يذمُّ عَلَيْهِ. (جا- ٧٨).

٥٢٨- حُسْنُ الٱسْتِمَاعِ كَحُسْنِ الكَلامِ وَهَوَ مُعِينٌ لِلْمُتَكَلِّمِ عَلَى تَجوِيدِ مَا يُورِدُهُ، كَمَا أَنَّ سُوءَ الٱسْتِمَاعِ مُفسِدٌ عَلَى المُتَكَلِّمِ حُسْنَ مَنطِقِهِ. (={ ٤٨٦، ٤٨٧).

528– Good listening is similar to good speaking; paying attention is an aid to the speaker to better recite what he has to say, as inattention spoils the speaker's good lecture.

١- الٱستِمَاعُ الحَسَنُ عَوْنٌ لِلبَلِيغِ عَلَى إفهَامِ المَعنى. (أبو هلال العسكري، صناعتين، ١٦).

٢- سُوءُ الاستِمَاعِ يعقبُ العِيَّ. (الجاحظ، بيان، ٤: ٩٤ "عبدالملك بن صالح").
٣- لا ينفعُ القول- وإن كان بليغاً- مَعَ سُوءِ الاستِمَاعِ. (مب- ٣٥٩).
٤- سُوءُ الاستِمَاعِ نِفَاقٌ. (الجاحظ، بيان، ٢: ٤٢).
٥- فهم سخن چون نكند مستمع * قُوَّت طبع از متكلم مجوى
فُسحَتِ ميدان ارادت بيار * تا بزند مردِ سخنگوى، گوى. (سعدى، گلستان، ٩١).
٦- نَشَاطُ المُحَدِّثِ عَلَى قَدرِ فَهْمِ المُسْتَمِعِ. (الحصري، زهر، ١٥٤).

٥٢٩- حُبُّ الدِّينَارِ رَأْسُ كُلِّ خَطِيئَةٍ (=﴿ ٤٩٣ "حب الدنيا") وَسَبَبُ كُلِّ دَنِيَّةٍ وَرِتَاجُ كُلِّ قَبِيحَةٍ وَمِفتَاحُ كُلِّ فَضِيحَةٍ وَمِنْ حُبِّهَا يَنْشُؤ كُلُّ قَبِيحٍ يُسْمَعُ بِهِ فِي شَرْقٍ وَغَرْبٍ وَإِنَّمَا هِيَ دَرَجَاتٌ بَعْضُهَا أَفْضَلُ مِنْ بعْضٍ وَقَدِ اشْتَرَكَتِ المُلُوكُ وَالسُّوَقُ فِي أَرْفَعِ دَرَجَةٍ مِنهَا وَهِيَ المَحْيَاءُ وَالمَمَاتُ ثُمَّ اشْتَرَكُوا فِي الخَلقِ وَالخُلْقِ وَالأَمْنِ وَالخَوْفِ وَفِي جَمِيعِ المَصَائِبِ. فَلتَهُنْ [٨٥] الدُّنيَا عَلَيْكَ فَإِنَّ كَثِيرَهَا يَقِلُّ وَعَزِيزَهَا يَذِلُّ وَأَمِيرَهَا يُعْزَلُ أَوْ يَمُوتُ وَسُرُورَهَا غُرُورٌ.

529– The love of money is the root of all kinds of evil, the cause of every disgraceful thing, the gateway to every abominable act, and the key to every humiliation. It is from this love that all the ugliness heard of in the east and in the west grows. Verily, this love had different various levels, some superior to others. The kings and the general public share its highest level which is life-giving and death-bringing. Moreover, they participate in creation, in natural disposition, in security, in fear, and in all calamities. Take the world lightly, for the much of it belittles, those honored by it will be dishonored, its prince will be deposed or he will die, and its pleasure is a delusion.

"Money is the root of all evil." (*CDP*, 185; cf. The Bible, Tim., vi. 10).
The consequences associated with the love of money listed here do not fit the premiss set forth at first. Instead of *ḥubb al-dīnār* we should have *ḥubb al-dunyā* as in # 493.

٥٣٠- حُسْنُ السَّمْتِ وَطُولُ الصَّمْتِ وَمَشْيُ القَصْدِ مِنْ أَخْلاقِ الأَتْقِيَاءِ، وَسُوءُ السَّمتِ وَتَرْكُ القَصْدِ وَمَشْيُ الخُيَلاءِ مِنْ أَخْلاقِ الأَشْقِيَاءِ، فَإِذَا مَشَيْتَ فَوْقَ الأَرْضِ فَاذْكُرْ مَنْ تَحْتَهَا وَكَيْفَ كَانُوا فَوْقَهَا وَكَيْفَ كَانُوا أُمَماً وَكَيْفَ صَارُوا رِمَماً.

530– Good disposition, lengthy silence, and taking the right path are the characteristics of the pious; bad disposition, abandoning the right path, and walking haughtily are characteristics of the damned; so when you walk on earth remember those who lay underneath it

and how they were on it, how they were living beings, and how they turned to decaying bones.

١- الوَاجِبُ عَلَى العَاقِلِ أَنْ يَكُونَ حَسَنُ السَّمْتِ طَوِيلُ الصَّمْتِ، فَإِنَّ ذَلِكَ مِنْ أَخْلاقِ الأَنْبِيَاءِ، كَمَا أَنَّ سُوءَ السَّمْتِ وَتَرْكَ الصَّمْتِ مِنْ شِيَمِ الأَشْقِيَاءِ. (إبن حبان البستي، روضة، ٢٢).
٢- مِن أَسبابِ المُؤاخَاةِ الَّتِي يَجِبُ عَلى المَرءِ لُزُومُهَا: مَشْيَ القَصدِ، وَخَفْضَ الصَّوتِ، وَقِلَّةَ الإِعْجَابِ، وَلُزُومَ التَّوَاضُعِ، وَتَرْكَ الخِلافِ. (إبن حبان البستي، روضة، ٨٨).
٣- الواجب على العاقل لزوم التواضع ومجانبة التكبر. (إبن حبان البستي، روضة، ٥٩).

٥٣١- حُبُّ مَنْ أَحَبَّكَ ثُمَّ لَمْ يَنفَعْكَ وَهُوَ قَادِرٌ عَلَى أَنْ يَنْفَعَكَ وَهُوَ يَرَى أَنَّكَ تَرْجُوهُ لِذَلِكَ، فَإِنَّمَا أَنْتَ وَهُوَ كَمَنْ وَجَدَ لُؤْلُؤَةً أَفْرَحَتْهُ فَبَيْنَما هُوَ فِي يَدِهِ إِذْ ذَهَبَتْ مِنهُ فَلَمْ يَنْتَفِع بِهَا لٰكِنْ سَاقَتْ إِلَيْهِ مَا لَمْ يَحْتَجْ إِلَيْهِ مِنْ هَمٍّ وَغَمٍّ.

531– As for the love of him who loved you but did not benefit you though he was capable of doing so and knew that you were expecting it from him: your case with him is like the one who found a jewel that made him happy, but suddenly he lost it without having received any benefit by it, and this brought him unnecessary grief and sorrow.

٥٣٢- حُسْنُ الظَّنِّ حَسَنٌ إِلَّا أَنَّ فِيهِ عَجْزٌ، وَسُوءُ الظَّنِّ سَمْجٌ إِلَّا أَنَّهُ حَزْمٌ. (=﴿ ٨٤٠؛ ش/ن- ٢٠: ٢٩٤).

532– Trust is good but there is weakness in it, mistrust is loathsome but it is prudence.

١- الحَزْمُ تَخْرِيقُهُ، إِنْ كُنْتَ ذَا حَذَرٍ * وَإِنَّمَا الحَزْمُ سُوءُ الظَّنِّ بِالنَّاسِ. (مسلم ابن الوليد، شرح ديوان، ٣٢٤، ٣٧١؛ عيون، ١: ٤٢).

Resolution will torn it, if you are a man of caution, 'For resolution is thinking ill of people.'

٢- "الحَزْمُ سُوءُ الظَّنِّ بِالنَّاسِ." (الميداني، ١: ٣٦٩ "أكثم"، ٣٨١؛ الزمخشري، ربيع، ٢: ٨٠٠؛ ش/ن- ١٨: ٢٧٨؛ دهخدا، ١: ٢٤٢).

Prudence is suspecting the people. Or, Prudence means: keeping low opinion of people.

٣- العَجْزُ ضَعفٌ وَمَا بِالحَزمِ مِنْ ضَرَر * وَأَحْزَمُ الحَزْمِ سُوءُ الظَّنِّ بِالنَّاسِ. (بهجة، ١: ٦٧٣ "قدامة بن إبراهيم").

Inability is weakness, but resoluteness knows no harm, and the most effective resolution is to hold evil opinion of people.

٤- الحَزْمُ سُوءُ الظَّنِّ. (الجاحظ، رسائل، ١: ١٥٠ "حديث"؛ إبن أبي الدنيا، العقل وفضله، ٢٣؛ المفضل، الفاخر، ٢٦٥؛ إبن حبان البستي، روضة، ٢٢؛ القضاعي، الشهاب، ٤؛ الماوردي، أدب الدنيا، ١٧١؛ بهجة، ١: ٤٢١؛ الميداني، ١: ٣٦٩ "أكثم"؛ أقوال الحكماء، ٣٣؛ الطرطوشي، سراج، ١٦١؛ نجم رازى، مرصاد العباد، ٥٠، ٥٧٥؛ إبن الأثير، النهاية، ٣: ١٦٣؛ السيوطي، تأريخ الخلفاء، ١٨٥).

"Precaution consists of evil opinion." (Jarrett 188).
Fear is one part of prudence. (E)

٥- حُسنُ الظَّنِّ وَرطَةٌ. (عقد، ٢: ١١ "أكثم"؛ الميداني، ١: ٣٨١).

Trusting all is dangerous.

٦- أَحَدُ قِسمَي الحَزمِ سُوءُ الظَّنِ. (الماوردي، نصيحة، ٢٦٨).

One of the two constituent parts of prudence is mistrust.

٧- فقيل له [أكثم]: ما الحزمُ؟ فقال: سُوءُ الظَّنِّ. (البلاذري، أنساب، ٧(١): ٣٥٣؛ الراغب، محاضرات، ١: ٢٩٠؛ الدر المنظم في الوعظ والحكم، ١٩).

Be just to all, but trust not all. (E)

٨- عِلَّةُ الأَمْنِ سُوءُ الظَّنِّ. (الصغاني، فرائد، ٥٠؛ أسامة، لباب، ٦٨).

Fast bind, fast find. (E).

٩- بدگمان باش در امان باش.

"Be mistrustful, and you will have safety." (Haim 61).
If you trust before you try, you will repent before you die. (E)

٥٣٣- حَيَاءُ الإِنْسَانِ وَقَنَاعَتُهُ أَعْوَنُ الأَشْيَاءِ لَهُ عَلَى ٱكْتِسَابِ الأَخْلَاقِ الجَمِيلَةِ وَالأَفْعَالِ الصَّالِحَةِ، وَالقَحَةُ وَالشَّرَهُ أَشَدُّ الأَشْيَاءِ إِضْرَارًا بِهِ فِي ذَلِكَ [٨٦] وَمَنعاً مِنَ الوُصُولِ إِلَيْهِ.

533– Man's diffidence and contentment are the most helpful things to him for acquiring commendable characteristics and good works, whereas insolence and cupidity are the most harmful things to him and great hinderance in reaching these goals.

١- الحياءُ مقدّمة كلّ خيرٍ والقحةُ مقدّمة كلّ شرّ. (العامري، السعادة، ١٠٥ "أوميرس").

٥٣٤- حِفْظُ صَالِحِ السُّنَّةِ وَتَسلِيطُ الأَخْيَارِ عَلَى الأَعْمَالِ أَبْلَغُ فِي صَلاحِ الرَّعِيَّةِ وَأَنْفَعُ فِي السِّيَاسَةِ لِلْكَافَّةِ.

534– Preserving good old traditions and putting experts in charge of affairs are more efficacious to the betterment of the subjects and more useful in politics to everybody.

١- أنفعُ الملوكِ للرعية مُلكاً من عمل بالسنةِ المعروفةِ فيهم، وَٱستَعْمَلَ خِيَارَهُمْ، وحقَّنَ دماءَهم ونفى العدوَ عن أرضِهِ. (جا- ٤٦ "بزرجمهر").

٥٣٥- حَقُّ اللَّهِ تَعَالَى عَلَى الإِنْسَانِ التَّعْظِيمُ وَالعِبَادَةُ وَالشُّكرُ، وَحَقُّ السُّلطَانِ الطَّاعَةُ وَالنَّصِيحَةُ، وَحَقُّ المَرْءِ عَلَى نَفسِهِ حُسْنُ الاجْتِهَادِ وَتَرْكُ الذُّنُوبِ، وَحَقُّ خُلَطَائِهِ الوَفَاءُ بِالوُدِّ وَالعَهدِ وَبَذلِ المَعُونَةِ وَالرِّفدِ، وَحَقُّ العَامَّةِ كَفُّ الأَذَى وَحُسْنُ الخُلُقِ.[9]

535– The Extolled God's share on Man is to glorify, venerate and be thankful to Him; the sovereign's share on him is to be submissive and give advice to him; and his own share on himself is to strive for good works and abandon sins; and the share of his comrades on him is to be fidel in friendship, keep promises and offer assistance and support to them, and the share of the general public on him is to restrain harm and be of good disposition towards them.

١- يَجِبُ عَلَى العَاقِلِ فِي حَقِّ اللَّهِ عزَّ وَجَلَّ التَّعظِيمُ وَالشُّكرُ، وَفِي حَقِّ السُّلطانِ الطَّاعَةُ وَالنَّصِيحَةُ، وَفي حقِّهِ عَلَى نَفسِهِ الاجْتِهادُ فِي الخَيْرَاتِ وَٱجْتِنَابُ السَّيِّئَاتِ، وَفِي حَقِّ الخُلَطَاءِ الوَفَاءُ بِالوُدِّ وَالبَذْلِ لِلْمَعُونَةِ، وَفِي حَقِّ العَامَّةِ كَفُّ الأذَى وَحُسْنُ المُعَاشَرَةِ. (جا- ١٤ "اوشهنج").
٢- حَقُّ الرَّعِيَّةِ عَلَى السُّلطانِ الأَمْنُ وَالسَّعَةُ، وَحَقُّ السُّلطَانِ عَلَى الرَّعِيَّةِ النُّصْحُ وَالطَّاعَةُ. (العامري، نسك، ٤٩٩).
٣- قال جليلٌ من الحكماء: يجب من حَقِّ اللَّهِ، تَبَارَكَ وَتَعَالَى، عَلَى المَرءِ التَّوحِيدُ وَالطَّاعَةُ، وَمِنْ حَقِّ السُّلطَانِ الوُدُّ وَالنَّصِيحَةُ. (الماوردي، نصيحة، ٤٤).
٤- سئل (أنوشروان): مَا الَّذِي يجِبُ عَلَى المُلُوكِ لِلرَّعِيَّةِ؟ وَمَا الَّذِي يَجِبُ لِلرَّعِيَّةِ عَلَى المُلُوكِ؟ قَالَ: لِلرَّعِيَّةِ عَلَى المُلُوكِ أَنْ ينصفُوهُمْ وَيَنْتَصِفُوا لَهُمْ، وَيؤمنُوا سِربَهُمْ، وَيَحرُسُوا ثُغُورَهُمْ. وَعَلَى الرَّعِيَّةِ لِلمُلُوكِ النَّصِيحةُ وَالشُّكرُ. (جا- ٥٦).

[9] الشهرستاني، ملل، ٧٥٨-٧٥٩ "هرمس"؛ العامري، السعادة، ٣٤٥ "أردشير".

٥- حسنُ الخلقِ كفُّ الأَذَى عَن النَّاسِ، واْحتمال الأذى عنهم بلا حقدٍ ولا مكافأة. (السلمي، طبقات، ٥٣ "سريُّ السقطي").
٦- الخليفةُ لا يُصْلِحُهُ إِلَّا التَّقْوَى، وَالسُّلطَانُ لا يُصْلِحُهُ إِلَّا الطَّاعَةُ، والرَّعِيةُ لا يُصْلِحُهَا إِلَّا العَدلُ. (ثعلب، مجالس، ١: ١٨٧).

٥٣٦- حَقِيقٌ أَنْ لا يَنْزِلَ المَكرُوهُ بِمَنْ مَنَعَ نَفسَهُ أَرْبَعَةَ أَشْيَاءَ: العَجَلَةَ، وَاللَّجَاجَةَ، وَالعُجْبَ، وَالتَّوَانِي، فَإِنَّ عَوَاقِبَهَا مَذْمُومَةٌ. (مب- ٦٧، ٦٨ "فيثاغورس").

536– It is fitting that mishaps should not befall him who prevents four things from himself: haste, stubbornness, conceit and slackness, for the result of these is blameworthy.

١- قال بعضُ الحكماء: مَنِ اْستطاعَ أَنْ يمنعَ نفسه أربعاً كان جديرًا ألا ينزِلَ به مكروهٌ: العجلةُ، اللجاجةُ، والتَّوانِي، والعُجبُ. (بهجة، ١: ٤٤١).
٢- قيل لأنوشروان: سمعناكم تقولون: مَنِ اْستَطَاعَ أَنْ يَمنعَ نفسَهُ من أَربعة أَشْيَاءَ فهو خَليقٌ أَنْ لا ينزلَ به مكروه، فيكون هو الجاني فيه على نفسه؛ فأردنا أَنْ نعلم تلك الأشياءِ. قال: العجلةُ، وَالعجبُ، وَاللَّجَاجَةُ، وَالتَّوَاني. فثمرةُ العجلةِ الندامةُ، وَثمرةُ العُجبِ البِغْضَةُ، وَثمرةُ اللَّجَاجَةِ الحَيْرَةُ وَالهلكةُ، وَثمرةُ التَّوَانِي الفَاقَةُ وَالضَّرُّ. (جا- ٥٣-٥٤، ٢٠٠؛ الراغب، محاضرات، ٢: ٧٠٣ "علي"؛ مب- ٦٨).
٣- ثمرةُ اللَّجَاجَةِ الحَيْرَةُ، وثمرةُ العجلةِ الندامةُ، وثمرةُ العجبِ البِغضةُ، وثَمَرةُ التَّوَانِي الذِّلَّةُ. (حمزة الإصبهاني، الدرة، ١: ٢٠١ "قيس بن زهير").
٤- أصلُ العقلِ التَّثَبُّتُ، وَثمرتُهُ السَّلامَةُ، وَأَصْلُ الوَرَعِ القَنَاعَةُ، وَثَمَرَتُهُ الظَّفَرُ، وَأَصْلُ التَّوْفِيقِ العَمَلُ، وَثَمَرَتُهُ النُّجْحُ. (صغ- ٤٥؛ الإبشيهي، ٣٠٥).

٥٣٧- حَقِّقْ رَأيَكَ وَلا تَشُوبَنَّهُ بِشَيْءٍ مِنَ الهَوَى إنْ أَرَدْتَ أَنْ يَكُونَ قَوْلُكَ مَقبُولًا فَإِنَّ الرَّأْيَ يَقْبَلُهُ مِنكَ العَدُوُّ وَالهَوَى يَرُدُّهُ عَلَيْكَ الصَّدِيقُ وَأَحَقُّ مَا اْحْتَرَسْتَ مِنهُ أَنْ يُظَنَّ بِكَ خَلْطُ الرَّأْيِ بِالهَوَى، فإِنَّهَا خَدِيعَةٌ وَخِيَانَةٌ وَإِفْسَادٌ للدِّينِ وَالمُرُوءَةِ.

537– If you want your opinion to be accepted, verify your judgment and do not mix it with any fantasy, for even an enemy accepts a sound judgment, whereas fantasy is rejected even by a friend. The foremost thing you should be weary of is to be suspected of confusing judgment with fantasy, for this is in fact deception, treachery, and undermining of religion and manliness.

٥٣٨- حَبِّبْ إِلَى نَفسِكَ العِلْمَ [٨٧] حَتَّى تَأْلَفَهُ وَتَلْزَمَهُ فيَكُونَ هُوَ هَوَاكَ وَلَذَّتَكَ وَتَعَلُّلَكَ وَسَلْوَتَكَ. (كب- ١١١).

538– Endear science to yourself until you are accustomed to it and are inseparable from it, and let this be your passion and pleasure, distraction and solace.

٥٣٩- حِليَةُ الشَّرَفِ التَّوَاضُعُ، وَعِلَّةُ[10] وَأَفْضَلُ المَعرُوفِ مَعُونَةُ المَلهُوفِ، [11]وَمِنْ أَحْسَنِ المَكَارِمِ عَفْوُ المُقْتَدِرِ[12]وَالحَلِيمُ مَنْ لَمْ يكُنْ حِلْمُهُ لِفَقْدِ النُّصْرَةِ وَلا لِعَدَمِ القُدرَةِ، وَالجَوَادُ مَنْ لَمْ يَكُنْ جودُهُ لِطَلَبِ الجَزَاءِ أَوْ لِدَفْعِ الأَعْدَاءِ، وَالصَّمُوتُ مَنْ لَمْ يَكُنْ صَمْتُهُ لِعَيّ لِسَانِهِ وَقِلَّةِ بَيَانِهِ، وَالمُنْصِفُ مَنْ لَمْ يَكُنْ إِنْصَافُهُ لِضَعْفِ يَدِهِ وَقُوَّة خَصْمِهِ، وَالمُحِبُّ مَنْ لَمْ تَكُنْ مَحَبَّتُهُ لِطَلَبِ نَائِلٍ أَوْ خَوْفِ مَغْرَمٍ.[13]

539– Modesty is the robe of honor. Affection is the cause of benevolence. The best beneficence is supporting those in trouble. The pardoning of the powerful and the generosity of the poor are among noblest traits. The tolerant is he whose tolerance is not due to lack of aids or lack of power. The generous is he whose generosity is not due to seeking a reward or expelling enemies. The taciturn is he whose taciturnity is not due to incapability to express himself or the lack of eloquence. The equitable is he whose equity is not due to his weakness or the power of his adversary. The lover is he whose love is not due to seeking a benefit or fearing a loss.

١- ولا حليتِ الأَشْرَافُ بِمثلِ التَّوَاضُعِ. (الماوردي، نصيحة، ٥٤٩).
٢- تَوَاضُعُ الشَّرِيفِ يَزِيدُ فِي شَرَفِهِ. (إبن حبان البستي، روضة، ٦١).

A noble's modesty increases his nobility.

٣- التَّوَاضُعُ يَزِيدُ فِي الشَّرَفِ، وَالفَخْرُ يُؤَدّي إِلَى الخُمُولِ. (إبن هندو، ٣٤٠ ﴾ ١٦٢ "أرسطو").

Modesty uplifts; pride brings low.

٤- تَوَاضُعُكَ فِي شَرَفِكَ أَشْرَفُ مِنْ شَرَفِكِ. (عيون، ١: ٢٦٧؛ إبن المعتز، البديع، ٤١؛ عقد، ١: ٤٢؛ أبو هلال العسكري، صناعتين، ٣١١ "إبن السماك"؛ الثعالبي، تمثيل، ٤١٠؛ الماوردي، تسهيل، ٥٠؛ بهجة، ١: ٤٤٥؛ ٢: ٣٥٨؛ محمد الغزالي، مقامات العلماءِ، بغداد، ١٩٨٨، ١٠٣؛ النويري، ٦: ١٣٥).

Your modesty in nobility is nobler than your nobility.

٥- لا يَمْتَنِعُ من التَّواضُعِ أَحَدٌ، والتَّوَاضُعُ يُكْسِبُ السَّلامَةَ ويُورِثُ الأُلْفَةَ ويرفَعُ الحِقْدَ ويذهبُ الصد. (إبن حبان البستي، روضة، ٦١).

[10] الصغاني، فرائد، ٣٤.
[11] الراغب، محاضرات، ١: ٢٧٠؛ الثعالبي، تمثيل، ٤٣٢ "نصرةُ"؛ الصغاني، فرائد، ٣٤؛ إبن عربي، محاضرة الأبرار، ٢: ٣٥٩؛ الإبشيهي، ٥٢ "إغاثة الملهوف".
[12] الماوردي، أدب الدنيا، ٢٢٩؛ الصغاني، فرائد، ٣٤؛ إبن عربي، محاضرة الأبرار، ٢: ٣٥٩-٣٦٠.
[13] الصغاني، فرائد، ٣٥؛ + "والشُّجَاعُ مَنْ لَمْ تَكُنْ شَجَاعَتُهُ لفَوتِ الفَرارِ وَفَقدِ الأَنْصَارِ." إبن عربي، محاضرة الأبرار، ٢: ٤٥٨؛ + "وَالمُحب من لم تكن محبته لبذل معونة، أو حذف مُؤَنه".

٦- الشَّرَفُ فِي التَّوَاضُعِ، وَالعِزُّ فِي التَّقوَى، وَالغِنَى فِي القَنَاعَةِ. (عيون، ١: ٢٦٨؛ أسامة، لباب، ٢٩٦).

Nobility is in modesty, eminence is in piety, and freedom from need is in contentment.

٧- ثَلاثةٌ لا تَكُونُ إلَّا فِي ثَلاثَة: الغِنَى فِي النَّفْسِ، وَالشَّرَفُ فِي التَّوَاضُعِ، وَالكَرَمُ فِي التَّقْوَى. (عقد، ٢: ٢٥٧؛ بهجة، ١: ٢٠٦).
٨- التَّواضعُ فِي الشَّرَفِ أَشْرَفُ مِنَ الشَّرَفِ. (الماوردي، تسهيل، ١٣٨، وأدب الدنيا، ٢١٧، والأمثال والحكم، ٥٦، وقوانين، ٢٢٠؛ المرادي، الإشارة، ٢٣٨؛ الثعالبي، تمثيل، ٤١٠).
٩- اِسْمَانِ مُتَضَادَّانِ بِمَعْنِي وَاحِدٍ: التَّوَاضُعُ وَالشَّرَفُ. (عيون، ١: ٢٦٦؛ إبن الأزرق، بدائع السلك، ١: ٥١٥).

Two antonyms have the same meaning: humility and high rank (i.e. honor).

١٠- بِالتَّوَاضُعِ تَتِمُّ النِّعْمَةُ. (مج- ٤٧؛ مب- ١١٨ "النِّعمُ"، ٢٠٣؛ ن- ٣٩٨ { ٢٢٤؛ بهجة، ١: ٤٤٤؛ + "وبالتكبر تحق النقمة"؛ تذكرة، ١: ٣٦؛ ش/ن- ١٩: ٤٨، ٢٠: ٢٩٦؛ ش- ١: ١٦٠ "سقراط").

In modesty blessing becomes complete.

١١- تَمَامُ العِلْمِ التَّوَاضُعُ. (مع- ١١٦).

Modesty is the completion of knowledge.

١٢- التَّوَاضُعُ بِالغَنِيِّ أَجْمَلُ، وَالكِبرُ بِالفَقِيرِ أَسْمَجُ. (التوحيدي، إمتاع، ٢:١٥٠؛ كلمات مختارة، ٢٥).
١٣- تواضع ز گردن فرازان سزاست *گدا گر تواضع كند خوى اوست. (دهخدا، ١: ١١٣ "سعدى").
١٤- التَّوَاضُعُ يُوجِبُ السَّمْت. (إبن الأزرق، بدائع السلك، ١: ٥١٥).
١٥- الاِسْتِمَاعُ إِلَى المَلْهُوفِ صَدَقَةٌ. (الثعالبي، أحاسن كلم، ٨ "حديث"، وتمثيل، ٢٤-٢٥).

Listening to a distressed person is a charitable act.

١٦- مِنْ كَفَّارَاتِ الذُّنُوبِ العِظَامِ إِغَاثَةُ المَلْهُوفِ وَالتَّنْفِيسُ عَنِ المَكْرُوبِ. (ن- ٣٦٤ { ٢٤؛ آبي، نثر، ١: ٢٩١؛ تذكرة، ١: ٧٠).

Among the expiations of great sins are responding to the call of the troubled and easing (lit. airing, ventilating) the pain of the grieved.

١٧- وَتُغِيثُو المَلهُوفَ وتُهْدُوا الضَّالَ. (أبو داود السجستاني، سنن، ٤: ٢٥٦).
١٨- قيل للأحنف: ما السخاء؟ قال: الٱستقصاءُ على الملهوف. (الراغب، محاضرات، ١: ٦٤٨).
١٩- الجَوَادُ هُوَ الَّذِي يُعْطِي بِلا مَسئَلَةٍ صِيَانَةً لِلشَّرَفِ عَنِ المَسئَلَةِ. (إبن هندو، ٣٣٥ { ١٣٤ "أفلاطون"؛ السجستاني، صوان، ١٣٢).

٥٤٠- حَزْمٌ وَعُظْمُ دَهَاءٍ أَنْ تُرِيَ عَدُوَّكَ أَنَّكَ لا تَتَّخِذُهُ عَدُوًّا فَإِنَّ ذَلِكَ غِرَّةٌ لَهُ وَسَبَبٌ إِلَى القُدرَةِ عَلَيْهِ فَإِنْ أَنْتَ قَدَرْتَ وَٱسْتَطَعْتَ ٱحْتِقَارَ العَدَاوَةِ وَأَنْ لا تُكَافِئَ بِهَا فَنِعِمَّا لَكَ فِي الأَخْذِ بِالفَضْلِ وَإِحْرَازِ الطَّوْلِ وَٱسْتِعْمَالِ أَعْظَمِ الخَطَرَيْنِ وَإِنْ أَبَتْ نَفسُكَ إِلَّا أَنْ تُكافِئَ بِالعَدَاوَةِ وَالضَّرَرِ فَإِيَّاكَ أَنْ تُكافِئَ عَدَاوَةَ [٨٨] السِرِّ بِعَدَاوَةِ العَلانِيَةِ وَعَدَاوَةَ الخَاصَّةِ بِعَدَاوَةِ العَامَّةِ فإِنَّ ذَلِكَ ظُلْمٌ وَتَعَدٍّ.[14]

540– It is precaution and astuteness to let your enemy think that you do not consider him an enemy, for this misleads him and you can dominate him easier. However, if you are capable of and can afford to drop enmity and avoid reciprocation, it is good, do it, for it would gain you merit, moral superiority, and greater consequence. In case your soul is not satisfied with anything less than reciprocating the enmity and the inflicted damage, then avoid repaying secret enmity with open enmity, or the enmity of a few with that of everyone, for this is injustice and infringement.

١- أَنْكَى لِعَدُوِّكَ أَنْ لا تُرِيَهُ أَنَّكَ تَتَّخِذُهُ عَدُوًّا. (مب- ٧٠ "فيثاغورس"، ٣٢٣؛ الراغب، محاضرات، ١: ٢٤٧؛ آبي، نثر، ١: ٢٩٣؛ ٤: ١٧٣ "أَنْكأُ"؛ إبن الحداد، الجوهر النفيس، ١١٠؛ بهجة، ١: ٦٨٨؛ الطرطوشي، سراج، ١٧٥؛ ش/ن- ٢٠: ٢٨٣، ٢٩٦؛ ياقوت المستعصمي، أسرار الحكماء، ١١٠).
٢- أَعْظَمُ لِخَطَرِكَ أَنْ لا تُرِيَ عَدُوَّكَ أَنَّهُ لَكَ عَدُوٌّ. (التوحيدي، صداقة، ٣١ "طلحة بن عبدالله").
٣- ذَوِي الرَّأيِ مِنَ المُلُوكِ لا يُعْلِنُونَ عُقوبَةَ مَنْ لَمْ يُعْلِنْ ذنبه، وَلكن لِكُلِّ ذَنْبٍ عُقُوبَةٌ: فَلِذَنبِ العَلانيةِ عُقُوبَةُ العَلانِيةِ، ولِذَنْبِ السِّرِّ عُقُوبَةُ السِّرِّ. (كل- ١٢٥؛ اليمني، مضاهاة، ٨٣).
٤- السِّرُّ بِالسِّرِّ، وَالعَلانيةُ بِالعَلانِيةِ. (أبو عبيد، الخطب والمواعظ، ٩٣).

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[14] كب- ١١٢-١١٣؛ ياقوت المستعصمي، أسرار الحكماء، ١١٨.

٥٤١- حُسْنُ النِّيَّةِ أَتَمُّ بِرٍّ وَلُطْفٍ، وَكَرَمُ السَّجِيَّةِ أَعْظَمُ فَخْرٍ وَشَرَفٍ،[15] وَمَنْ غَرَسَ شَجَرَ الحِلْمِ ٱجْتَنَى ثَمَرَ السِّلْمِ.

541– Good intention is the most perfect virtue and benevolence; Decency of character is the greatest honor and tribute; and he who plants the tree of tolerance reaps the fruit of security.

١- اِحْتِمَالُ الأَذِيَّةِ من كَرَمِ السَّجِيةِ. (الصغاني، فرائد، ٧٤).
٢- الوَفَاءُ مِنْ كَرَمِ السَّجِيَّةِ. (مج- ٥٣).
٣- الوَفَاءُ مَحَبَّةٌ، الكَرَمُ سَجِيَّةٌ. (ح- ٨٢ "أرسطو").
٤- الوَفَاءُ نَتِيجَةُ الكَرَمِ. (مب- ١٩٨ "أرسطو").

“Fidelity results from generosity.” (Alon 76 n. 537).

٥- الوَفَاءُ سَجِيَّةُ الكَرَمِ. (مب- ٢٠٢ "أرسطو").
٦- الوَفَاءُ مِنْ سَجَايَا الكَرَمِ. (بدوي، رسائل فلسفية، ٢٥٥).
٧- الوَفَاءُ أَكْرَمُ الكَرَمِ. (مع- ١١٧).
٨- مِنَ الكَرَمِ الوَفَاءُ بالذِّمَمِ. (ح- ١٣٨ "أنوشوس"؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧ "الأحنف"؛ مب- ٢٧٨ "لقمان").
٩- مِنَ الكَرَمِ صِلَةُ الرَّحِمِ. (القضاعي، دستور، ٢٢).
١٠- الكَرَمُ أَعْطَفُ مِنَ الرَّحِمِ. (ن- ٤٠١ ؛ ٢٤٧).

Generosity awakens affection more than the ties of kinship do.

١١- إذا ذهبَ الوفاءُ نَزلَ البلاءُ. (الراغب، محاضرات، ١: ٢٨٦؛ جا- ١٢؛ إبن الفراء، رسل الملوك، ١٩٤٧، ٣٤؛ الماوردي، نصيحة، ٥٤٨؛ الطرطوشي، سراج، ١٦٣).
١٢- إذا نَزلَ البَلاءُ ذَهَبَ الحَيَاءُ. (الربعي، وصايا العلماء، ٩٦).
١٣- نَتِيجَةُ الأُلْفَةِ الكَرَمُ، وَالكَرَمُ يُنْتِجُ المُؤَانَسَةَ. (مب- ١٩٢ "أرسطو"؛ بدوي، سر الأسرار، ٧٥).
١٤- مَنْ غَرَسَ شَجَرَةَ الحِلْمِ ٱجْتَنَى ثَمَرَةَ السِّلْمِ. (الماوردي، أدب الدنيا، ٢٢٨؛ الصغاني، فرائد، ٣٦؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨٣؛ ش/ن- ٢٠: ٦١).

Whoever plants the tree of forbearance gathers the fruit of peace.

١٥- وٱعلَمْ يَا أَخِي: أَنَّ مَنْ غَرَزَ العِلمَ ٱجتَنَى النَّبَاهَةَ، ومَنْ غَرَزَ الزُّهْدَ ٱجتَنَى العِزَّ، وَمَنْ غَرَزَ الإحْسَانَ ٱجتَنَى المَحَبةَ، وَمَنْ غَرَسَ المُدَارَاةَ ٱجتَنَى السَّلامةَ، وَمَنْ غَرَسَ الطَّمَعَ ٱجتَنَى الذُّلَ، وَمَنْ غَرَّسَ الحَسدَ ٱجتَنَى الخزى. (الماوردي، التحفةالملوكية، ٨١).
١٦- وٱعلم أنَّ مَنْ غَرَسَ العلمَ ٱجتَنَى النَّبَاهَةَ، وَمَنْ غَرَسَ الإحسَانَ ٱجتَنَى المَحبَّةَ، وَمَنْ غَرَسَ الطَّمَعَ ٱجتَنَى الذُّلَّ وَمن غَرَسَ المُدَاراةَ ٱجتنَى السَّلامةَ. (الماوردي، التحفة الملوكية، ١١٠؛ سبط بن الجوزي، كنز الملوك، ٢٤).

15 الصغاني، فرائد، ٣٥؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨٣.

١٧- مَنْ لَزِمَ الحِلْمَ لَمْ يَعْدَمِ السِّلْمِ. (الصغاني، فرائد، ٤٩؛ أسامة، لباب، ٦٨).
١٨- الحِلْمُ حِلْيَةُ العِلْمِ وَعِلَّةُ السِّلْمِ. (الصغاني، فرائد، ٥٦).

٥٤٢- حَازِمٌ مَنْ حَفِظَ مَا فِي يَدِهِ مِمَّا ٱسْتُكْفِيهِ، وَلَمْ يَكِلْ شُغْلَ يَوْمِهِ إِلَى غَدِهِ[16] حَتَّى يَأْتِيَهُ.

542– He is prudent who keeps from what he has that which is sufficient for him and does not postpone the work of today to tomorrow until it arrives.

١- الحَازِمُ مَنْ حَفِظَ مَا فِي يَدِهِ وَلَمْ يُؤَخِّرْ شُغْلَ يَوْمِهِ لِغَدِهِ. (فرايتاج، ٣: ٩٧).

The provident keeps what he has and never puts off until tomorrow what he can do today.

٥٤٣- حَقٌّ عَلَى العَاقِلِ أَنْ يُضِيفَ إِلَى رَأْيِهِ آرَاءَ العُلَمَاءِ وَيَجْمَعَ إِلَى عَقلِهِ عُقُولَ[17] الحُكَمَاءِ، وَيُدِيمَ ٱلاسْتِرشَادَ وَيَترُكَ ٱلاسْتِبدَادَ فَالرَّأْيُ الفَذُّ رُبَّمَا زَلَّ وَعَقْلُ الوَاحِدِ رُبَّمَا ضَلَّ وَزَلَّةُ الرَّأْيِ تَأْتِي بِالعَظَائِمِ وَتُؤَدِّي إِلَى المَهَالِكِ.[18]

543– It is suitable for the intelligent to add the judgment of the learned to his personal judgment, to combine the intelligence of the wise men with his intelligence, to continue asking for the right guidance, and to abandon arbitrariness; for sometimes a lone judgment commits an error, and a sole intellect slips, and the error of judgment brings forth great misfortunes and leads to dangerous situations.

١- الخَطَأُ فِي ٱلاسْتِرشَادِ أَحْمَدُ مِنَ الصَّوَابِ مع ٱلاستِبدَادِ. (الصغاني، فرائد، ٥٢؛ الماوردي، أدب الدنيا، ٢٧٦).
٢- الخَطَأُ مَعَ ٱلاسْتِشَارَةِ أَحْمَدُ مِنْ الإِصَابَةِ مَعَ ٱلاستِبْدَادِ. (وطواط، غرر، ٧٥).

٥٤٤- حُسْنُ التَّشَاكُلِ يُؤَدِّي إِلَى دَوَامِ التَّوَاصُلِ (=﴾ ٢٥٣٦) وَحُسْنُ المَبَرَّةِ يَزِيدُ فِي حُسْنِ المَوَدَّةِ.[19]

544– Good intrinsic resemblance is conducive to enduring relationship, and good benefaction intensifies good friendship.

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16 الصغاني، فرائد، ٥٥ "لم يؤخر"؛ أسامة، لباب، ٦٩.
17 في الأصل: يليم.
18 الماوردي، أدب الدنيا، ٢٧٣، وتسهيل، ١٦٧ "فَالرَّأْيُ الفَردُ رُبَّمَا زَلَّ وَالعَقْلُ الفرد"؛ الصغاني، فرائد، ٥٦؛ =﴾ ٢٢١، ٩٦٩.
19 الصغاني، فرائد، ٧٦-٧٧ "يولد التواصل".

٥٤٥- حَيْثُ يَجْعَلُ المَرْءُ نَفْسَهُ يَجِدُهَا فِيهِ إِنْ صَانَهَا عَزَّتْ وَإِنْ أَذَالَهَا أُذِيلَتْ.

545– Wherever one leaves his soul, there he shall find it: if he safeguards it, it is ennobled, if he degrades it, it is degraded.

١- مَا المَرءُ إِلَّا حَيْثُ يَجْعَلُ نَفْسَهُ * فَفِي صَالِحِ الأَخْلاقِ نَفسَكَ فٱجْعِلْ. (الجاحظ، بيان، ٢: ١٠٣؛ ٣: ٢٢٨، ورسائل، ١: ١٢٦؛ الراغب، محاضرات، ١: ٤٤٤؛ الماوردي، تسهيل، ٢٩٤، والأمثال والحكم، ٤٩؛ الإبشيهي، ٣٠٣).

٢- مَا المَرءُ إِلَّا حَيْثُ يَجْعَلُ نَفْسَهُ * فَإِنْ طَمَعْتَ تَاقَتْ وَإِلَّا تَسَلَّتِ. (ديوان الإمام علي، ٥٥).

٣- مَا المَرءُ إِلَّا حَيْثُ يَجْعَلُ نَفْسَهُ * فَكُنْ طَالِباً فِي النَّاسِ أَعْلَى المَرَاتِبِ. (ديوان الإمام علي، ٣٣).

٤- المَرءُ حَيْثُ يَضَعُ نَفسَهُ. (الجاحظ، حيوان، ٣: ٨٤؛ عيون، ١: ٢٣٥؛ الميداني، ٣: ٣٦٧).

٥٤٦- حَصَّنَ نفسَهُ مِنَ الذُّنُوبِ مَنِ ٱسْتَعْمَلَ الوَرَعَ، وَٱسْتَغْنَى مَنِ ٱقْتَصَدَ عَلَى البُلْغَةِ.

546– He protects his soul from sins who employs piety. He becomes free from want who economizes with sufficiency.

٥٤٧- حَسَبُ الأَدَبِ أَعْلَى الأَحْسَابِ، وَالعَقلُ [٨٩] أَفضَلُ جَمَالٍ. (=١٢٠٧).

547– The honor based on virtue is the loftiest of all honors, and wisdom is the best beauty.

١- نِعْمَ النَّسَبُ الأَدبُ. (الإبشيهي، ٥٠).

What an excellent genealogy is virtue!

٢- نِعمَ النَّسَبُ النَّشَبُ. (وطواط، حدائق السحر، ٦٣١).

What an excellent genealogy is wealth!

٣- لَكُمْ نَسَبٌ وَمَا لَكُمْ نَشَبٌ مَا أَنْتُمْ إِلَّا خَشَبٌ.

“You have (good) lineage; but you have not fixed property; you are nothing but logs of wood.” (Lane 2792).

٤- لا تَغْبطنَّ أَدِيباً مَا لَهَ نَشَب * لا خَيْرَ فِي أَدَبٍ إِلَّا مَعَ النَّشَبِ. (الراغب، محاضرات، ١: ٣٣).

Do not envy an *adīb* who has no wealth; there is no good in *adab* when not combined with wealth.

٥- العَقْلُ أَشْرَفُ الأَحْسَابِ. (الثعالبي، تمثيل، ٤٠٧).
٦- العِلمُ أَشرَفُ الأَحْسَابِ. (الثعالبي، تمثيل، ١٦٦).
٧- العلمُ أَشْرَفُ الأَحْسَابِ، وَالمَوَدَّةُ أَشَدُّ الأَسْبَابِ. (عيون، ٢: ١٢١).
٨- المَوَدَّةُ أَشبَكُ الأَنْسَابِ، وَالعِلْمُ أَشْرَفُ الأَحْسَابِ. (البلاذري، أنساب، ٧(١): ٩١ "شبيب").
٩- المَالُ الحَسَبُ، إنَّ أَحسَابُ أَهْلِ الدُّنيَا هَذَا المَالَ. (ش/ن- ١٩: ٢٢٧ "حديث").
١٠- الحَسَبُ المَالُ، وَالكَرَمُ التَّقْوَى. (أحمد بن حنبل، المسند ﴿ ٢٠١٢٢؛ إبن أبي الدنيا، إصلاح المال، ١٦٦، ومكارم الأخلاق، ١؛ الترمذي، سنن ﴿ ٣٢٧١؛ الزجاجي، أمالي، ١٣٦، وأخبار، ١٦٧؛ عقد، ٣: ٢٨؛ أبو هلال العسكري، أمثال، ١: ٤٢٧؛ الحاكم النيسابوري، المستدرك، ٢: ١٦٣؛ ٤: ٣٢٥؛ القضاعي، الشهاب، ٣؛ لسان العرب، ١: ٣١٠ "حسب").
١١- وَلَقَدْ طَلَبْتُ فَلَمْ أَجِدْ كَرَماً * أَعلَى بِصَاحِبِهِ مِنَ التَّقوَى. (أبو العتاهية، ديوان، ٢٢).
١٢- أَكْرَمُ النَّسَبِ حُسْنُ الأَدَبِ. (وطواط، صد كلمة ﴿ ٨١؛ إختيار الدين، أساس الاقتباس، ١٢٩).

Good breeding is the best genealogy.

١٣- حُسْنُ الأَدَبِ يَسْتُرُ قَبِيحَ النَّسَبِ. (الصغاني، فرائد، ٥؛ فرايتاج، ٣: ١٠٢؛ دهخدا، ١: ٤٦-٤٧؛ ٢: ٦٩٦؛ إختيار الدين، أساس الاقتباس، ١٣٠).

Good breeding covers inglorious genealogy.

١٤- الأَدَبُ يَستُرُ قَبِيحَ النَّسَبِ. (الماوردي، أدب الدنيا، ٢١١).
١٥- كُنْ ٱبن مَنْ شِئتَ وَٱتَّخذ أدباً * يُغنِيكَ موروثُهُ عَنِ النَّسَبِ. (الراغب، محاضرات، ١: ٣٣٨).
١٦- كُنْ ٱبن مَنْ شِئْتَ وَٱكتسبْ أَدَباً * يُغنِيكَ مَحمُودُهُ عَنِ النَّسَبِ. (الراغب، محاضرات، ١: ٣٢).
١٧- الأَدَبُ يَنوبُ عَنِ النَّسَبِ. (إختيار الدين، أساس الاقتباس، ١٣٠).

٥٤٨- حَصِّنْ عَمَلَكَ مِنَ العُجْبِ وَوَقَارَكَ مِنَ الكِبْرِ وَعَطَاءَكَ مِنَ السَّرَفِ وَصَرَامَتَكَ مِنَ الخُرْقِ وَعُقُوبَتَكَ مِنَ الإفْرَاطِ وَعَفوَكَ مِنْ تَعْطِيلِ الحُقُوقِ وصَمْتَكَ مِنَ السَّهْوِ وَخَلْوَتَكَ مِنَ الإضَاعَةِ وَعَزِيمَتَكَ مِنَ اللَّجَاجَةِ وَرَجَاءَكَ مِنَ القُنُوطِ وَحَذَرَكَ مِنَ الجُبنِ.

548– Keep your undertaking aloof from conceit, your dignity from arrogance, your donation from immoderation, your sharpness from roughness, your punishment from excess, your pardoning from obstruction of justice, your silence from inadvertence, your privacy from disturbance, your determination from stubbornness, your hope from hopelessness, and your cautiousness from cowardliness.

٥٤٩- حَسْمُ ٱلْٱنْقِبَاضِ أَبْقَى لِلْوُدِّ مِنْ أُنْسِ ٱلْٱنْبِسَاطِ.

549– Putting and end to low spirits is more sustaining to friendship than friendly atmosphere of gaiety.

٥٥٠- حُسْنُ الخَلَقِ الجَمَالُ الظَّاهِرُ وَحُسْنُ الخُلُقِ الجَمَالُ البَاطِنُ.[20]

550– Goodness of apparel is outward beauty, goodness of character is inward beauty. (cf. Alon 75 n. 518).

١- حسنُ الخلقِ لِلنَّفسِ، وَحُسْنُ الوَجْهِ لِلجَسَدِ. (ح- ٨١ "أرسطو"؛ كوبرلي، ٦٤ ب).

٥٥١- حُلِيُّ النِّسَاءِ الذَّهَبُ،[21] وَحُلِيُّ الرِّجَالِ الأَدَبُ،[22] فَتَعَلَّمِ الأَدَبَ وَلَوْ كَلِمَةً كُلَّ يَوْمٍ، فَإِنَّ قَلِيلَ الأَدَبِ كَثِيرٌ فِي مَوْضِعِ حَاجَتِكَ إِلَيْهِ. (أبو المجد محمد، سفينه تبريز، ٢٢٨).

551– Gold is women's ornament, and learning is men's ornament, so educate yourself even if it were by a single word a day, for 'A little learning is much when you need it.'

"Was der Putz für das Weib, ist die Geistesbildung für den Mann." (Fleischer, *Nathr al-laʿāli* 68 n. 53).

١- قال الشعبي: حلي الرجالِ العربيةُ وحلي النساءِ الشحمُ. (ياقوت، ٢٥).
٢- قال ٱبن شيرين: مَا رَأيتُ عَلَى رَجلٍ أَحسنَ مِن فَصَاحةٍ، ولا عَلَى ٱمْرأةٍ أَحسَنَ من شحم. (عيون، ٢: ١٥٧؛ إبن حبان البستي، روضة، ٢١٩).
٣- ثَابِر عَلى ٱلاجتهادِ فِي ٱدِّخارِ الحَسَناتِ لِئَلَّا تلحقكَ الحسرةُ وَالنَّدَامَةُ وَقت حَاجتِكَ إليها. (جا- ٢٨ "آذرباد").

٥٥٢- حِلْمُكَ عَنِ السَّفِيهِ يُكْثِرُ أَنْصَارَكَ عَلَيْهِ، (=ﻍ ١٢٢٧، ٢١٨٩ "تُكثرُ"؛ مب- ١١٨ "سقراط") وَدَوَامُ صَمْتِكَ يَجْعَلُ لَكَ الهَيْبَةَ عِندَ النَّاسِ، وَإِنْصَافُكَ فِي مُعَامَلَتِكَ يُكثِرُ أَصْدِقَاءَكَ وَيُحْسِنُ الثَّنَاءَ عَلَيْكَ.

552– Your tolerating the impudent increases your supporters against him; lengthy silence wins awe for you among people; fairness in your dealings increases your friends and enhances praise on you.

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[20] مع- ٨٥ "حُسنُ الصُّورَةِ"؛ الحصري، زهر، ٩٨٣؛ الثعالبي، تمثيل، ٤٠٨.
[21] Freytag, *Proverbia*, III, 113.
[22] كلمات مختارة، ٣٩.

١- بالحِلمِ يَكثُرُ الأَنْصَارُ. (ح- ٥٤؛ مب- ١٩٩؛ كوبرلي، ١٥ أ؛ ش- ١: ٢٠٢؛ لونتال، ٦٥-٦٦؛ اص- ٩٧ "تَكثرُ"؛ العاملي، مخلاة، ٦٩، ١٥٩).
٢- بِالحِلمِ عَنِ السَّفيهِ يَكْثُرُ أَنْصَارُكَ عَلَيْهِ. (مج- ٤٧؛ عقد، ٢: ٢٧٩، ٢٨١ "علي"؛ ن- ٣٩٨ { ٢٢٤؛ مب- ١١٨ "سقراط"؛ بهجة، ١: ٦٠٥؛ المرادي، الإشارة، ١٧٤؛ الطرطوشي، سراج، ٥١؛ تذكرة، ١: ٣٦٠؛ ش/ن- ١٩: ٤٨ { ٢٢٠؛ الإبشيهي، ٥٣).

"By means of tolerating the fool you increase the number of your allies (lit. helpers) against him." (Alon 74 n. 506).

٣- حَسْبُ الحَلِيمِ أَنَّ النَّاسَ مِنْ أَنْصَارِهِ. (الثعالبي، تمثيل، ٤١٣).
٤- حَسْبُ الحَلِيمِ أَنَّ النَّاسَ أَنصَارُهُ عَلَى الجَاهِلِ. (الميداني، ١: ٤٠٨ "المولدون"؛ الزمخشري، ربيع، ٢: ٢١، ٥١).
٥- مِنْ عَاجِلِ نَفعِ الحِلمِ كَثْرَةُ أَعوَانِ الحَلِيمِ عَلَى الجَاهِلِ. (قدامة بن جعفر، نقد النثر، ١٢٧؛ إبن وهب، البرهان، ٢٥٨؛ بهجة، ٦١٦؛ إبن رضوان، الشهب اللامعة، ١٠٤؛ إبن خلكان، ٢: ٥٠١؛ الإبشيهي، ١٩٧).
٦- الحِلمُ فِدَامُ السَّفِيهِ. (مج- ٤٥؛ عقد، ٢: ٢٨٢؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٤، ٤٣٩؛ ن- ٣٩٧ { ٢١١؛ الزمخشري، ربيع، ٢: ٢١، ٤٤؛ ش/ن- ١٩: ٣١).

Forbearance works as a bridle to the impudent.

٧- اِجْعَلْ الحِلْمَ عُدَّةً تَدْفَعُ بِهَا السَّفِيهَ. (جا- ١٨؛ آربري، ١٥٦).
٨- اِجْعَلْ الحِلمَ عُدَّةً لِلسَّفِيهِ وَجُنَّةً مِنْ ٱبْتِهَاجِ الحَاسِدِ فَإِنَّكَ لَمْ تُقَابِلْ سَفِيهاً بِالإِعْرَاضِ عَنهُ وَالٱسْتِخْفَافِ بِعَقلِهِ إِلّا أَذْلَلْتَهُ فِي نَفْسِهِ وَسَلَّطْتَ عَلَيْهِ الٱنْتِصَارَ مِنْ غَيْرِكَ وَإِذَا كَافَأْتَهُ بِمِثْلِ مَا لَكَ وَزَنْتَ قَدْرَهُ بِقَدرِكَ وَلَمْ تنصرْ عَلَيْهِ. (مج- ٥٥؛ الحصري، زهر، ٢: ١٠٧٣؛ العاملي، المخلاة، ١٥٩).
٩- الحِلمُ عُدَّةٌ لِلسَّفِيهِ وَجُنَّةٌ مِنْ كَيْدِ العَدُوِّ وَحِرزٌ مِنْ حَسَدِ الحَسُودِ. (ح- ٨٠ "أرسطو"؛ مب- ٢٠٤؛ كوبرلي، ٢٠ أ: ١٠ "أرسطاطاليس"؛ ٦٤ أ: ١٨ "أفلاطن").

٥٥٣- حَقِيقٌ أَنْ يَكُونَ العَاقِلُ هُوَ الَّذِي يَعرِفُ مَا يُقَالُ لَهُ وَيَقُولُ مَا يُعرَفُ مِنهُ وَيَسْكُتُ إِذَا شَاءَ وَيَنْطِقُ [٩٠] إِذَا شَاءَ.

553– It is suitable for a wise man to be the one who is cognizant of what is being told him, to express what is known of him, to keep silence when needed, and speak when needed.

٥٥٤- حُسْنُ الخُلُقِ يُؤَلِّفُ بَيْنَ القُلوبِ وَيَجْمَعُ المُحِبَّ إِلَى المَحْبُوبِ.

554– Good disposition brings hearts together and unites the lover with the beloved.

٥٥٥- حُسْنُ الأَدَبِ أَوْلَى أَفْعَالِ القُرْبِ وَهُوَ يُزِيلُ الوَحشَةَ بَيْنَ الأَبَاعِدِ وَيَزِيدُ فِي قُرْبِ القَاصِدِ وَهُوَ بِقَبُولِ أَعْمَالِ أَهْلِيهِ شَاهِدٌ.

555– Good manners is the best behavior to bring people close. It removes coldness among those who are distant in relations, enhances the nearness of those who come near, and it is a witness to the acceptance of the actions of the possessors thereof.

٥٥٦- حَذَرُكَ مِنْ رُكُوبِ الخَطَرِ مُسَلِّمٌ لَكَ مِنْ عَظِيمِ الزَّلَلِ.

556– Your precaution in taking risks safeguards you from great mistakes.

٥٥٧- حَوَائِجُ الدُّنيَا تُنْهِكُ الأَعْضَاءَ وَالقُوَى، وَتَقطَعُ عَنْ سَبِيلِ الهُدَى، وَكَثْرَتُهَا مِنِ اتِّبَاعِ الهَوَى.

557– The requirements of this world exhaust the organs and the strength, hinder from the path of salvation, and their profusion comes from adherence to passion.

١- حَوَائِجُ الدُّنيَا تُنْهِكُ القُوَى وَالأَبْدَانَ. (التوحيدي، البصائر، ١: ١٩٦؛ رسالة آداب، ٧١).
٢- إتباع الهوى يصُدُّ عن الهدى. (قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٩).

٥٥٨- حَمْقَةٌ تُورِثُ ضَغِينَةً وَطَرَبَةٌ تَسُوقُ إِلَى بَلِيَّةٍ.

558– Foolishness bequeaths malice; pleasure leads to affliction.

٥٥٩- خَفِ اللَّهَ لِقُدرَتِهِ عَلَيْكَ وَٱسْتَحْيِ مِنَ اللَّهِ لِقُربِهِ مِنكَ. (={ ١١٦٩، ٢٠٣٠؛ مب- ٢٧٣ "لقمان").

559– Fear God for His power over you, and be mindful of Him for His nearness to you.

٥٦٠- خَوْفُ اللَّهِ وَمُرَاقَبَتُهُ تَكَفُّ عَنِ الإنْسَانِ غَضَبَهُ.

560– Fear of God and His supervision avert His anger man from.

٥٦١- خَفِ اللَّهَ عَزَّ وَجَلَّ وَخَفْ مَنْ لا يَخَافُ اللَّهَ.

561– Fear God, to Whom belong might and majesty, and fear those who do not fear God.

٥٦٢- خُشُوعُ الجَوَارِحِ مِنْ خُشُوعِ القَلبِ.

562– Submissiveness of body members depends on the submissiveness of the heart.

٥٦٣- خَيْرُ الدِّينِ الوَرَعُ مِنَ المَحَارِمِ اللَّهِ.

563– The best of religion is refraining from that which God has forbidden.

١- كَمَالُ الدِّينِ الوَرَعُ عَنَ المَحَارِمِ وَمَعْرِفَةُ البَارِي عَزَّ وَجلَّ، بِاليَقِينِ بِهِ. (ح- ٥٨).
٢- شُكْرُ كُلِّ نِعْمَةٍ الوَرَعُ عَنْ مَحَارِمِ اللَّهِ. (القضاعي، دستور، ٢٣-٢٤ "علي").
٣- كمال العبادة الورع واليقين. (مب- ٢٧٢ "لقمان").
٤- لا وَرَعَ كَالكَفِّ عَنْ مَحَارِمِ اللَّهِ. (القضاعي، الشهاب، ٢٨).

No piety is comparable with the abstention from that which God has prohibited.

٥- "صلاح دين بود پرهيزگارى." (ناصر خسرو، روشنايى نامه، ٥١٤).

٥٦٤- خَيْرُ النَّاسِ لِلنَّاسِ خَيْرُهُمْ لِنَفسِهِ. (الميداني، ١: ٤٦٣).

564– The best of mankind to mankind is the best to himself.

١- خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ. (الديلمي، عطف الألف، ٥٦ { ٢١١؛ القضاعي، الشهاب، ٣٥؛ الذهبي، ميزان، ٣: ٢٤٨).

٢- خَيرُ الناسِ مَنْ ينفعُ الناسَ. (قابوس نامه، ٢٠١؛ جا- ١٤٧ "من نفع"؛ دهخدا، ٢: ٧٦٧).

“The best of men is he who benefits his fellows.” (Qābūs 194).

٣- خير الناس أن ينفع الناس اى پدر *گر نه سنگى چه حريفى با مدر. (فروزانفر، أحاديث مثنوى، ١٩٠).
٤- خَيرُ النَّاسِ خَيْرُ النَّاسِ لِلنَّاسِ. (التوحيدي، صداقة، ٢٦٥).

The best man is he who is most serviceable to his equals.

٥- خَيْرِ النَّاسِ مِنْ عَذَرِ النَّاسِ. (كذا)

“The best of men is he who forgives other men.” (Frayha, I, 296).

٥٦٥- خُذْ مِنَ النَّاسِ بِالفَضْلِ وَٱرْحَمْ مَنِ ٱبْتَلَى [٩١] بِظُلْمِكَ.

565– Admonish the people to virtue, and have mercy on those afflicted with your injustice.

٥٦٦- خَيْرٌ مِنْ حَيَوةٍ فِي ذُلٍّ وَعَجْزٍ مَوْتٌ فِي عِزٍّ.

566– Better to die in honor than to live in contempt and weakness.

١- المَوْتُ فِي قُوَّةٍ وَعِزٍّ خَيْرٌ مِنَ الحَياةِ فِي ذُلٍّ وَعَجْزٍ. (مج- ٤٥؛ أبو حاتم السجستاني، المعمرون، ١٢٤؛ قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ٩٩؛ التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٢).

Better a noble death than a wretched life.

٢- مَوْتٌ فِي عِزٍّ خَيْرٌ مِنْ حَيَاةٍ فِي ذُلٍّ. (الثعالبي، تمثيل، ١٥٢؛ الطرطوشي، سراج، ١٧٢؛ فرايتاج، ٣: ٥٠٢).
٣- مَوْتٌ فِي دَوْلَةٍ وَعِزٍّ خَيْرٌ مِنْ حَيَاةٍ فِي ذِلَّةٍ وَعَجْزٍ. (الصغاني، فرائد، ٨٥؛ الإبشيهي، ٥٣).
٤- المَوْتُ خَيْرٌ مِنْ حَيَاةٍ عَلَى رَغْمٍ. (جا- ٢٠٣؛ المفضل، الفاخر، ٨).
٥- المَوْتُ لِمَنْ لا رَاحَةَ لَهُ خَيْرٌ مِنَ الحَيَاةِ. (فريحة، أحيقار، ٧٨).
٦- در آب مردن به كه از فزغ زنهار خواستن. (قابوس نامه، ٥٢ "أنوشروان").

“It is better to die in the water than to beg of a frog.” (Qābūs 46).
“Better be drowned than seek quarter from the frog.” (Haim 191).

٧- بدريا در شدن در بطن ماهى * به است از جل وزغ زنهار خواهى. (دهخدا، ٢: ٧٧٦).
٨- همان مرگ بهتر بنام بلند * ازين زيستن با هراس و گزند. (دهخدا، ١: ١٩٩ "فردوسى").

۹- مهتری گر بکام شیر در است * شو خطر کن زکام شیر بجوی
یا بزرگی و عزّ و نعمت و جاه * یا چو مردانت مرگ رویا روی. (لازار، ۱۲ "حنظله بادغیسی").

If lordship lies within the lion's jaws, Go, risk it, and from those dread portals seize.
Such straight-confronting death as men desire, Or riches, greatness, rank and lasting ease. (E. Browne, *JRAS* 1899, 655).

۱۰- مرا سر نهان گر شود زیر سنگ * از آن به که نامم برآید به ننگ. (دهخدا، ۳: ۱۵۰۹ "فردوسی").
۱۱- بنام نکو گر بمیرم رواست * مرا نام باید که تن مرگ راست
چنین گفت موبد که مردن بنام * به از زنده دشمن بر او شادکام. (لازار، ۱۱۱ "ابو شکور"؛ محجوب، ٦٩).

A good name is better than riches. (E)
"A man of truest wisdom will resign, His wealth, and e'en his life, for good of others;abandon life in a good cause, When death in any case is sure to happen." (*ERE* 12, 744; from *Hitopadesa*, i. 45.)

۱۲- بنام نیکو مردن به که بننگ زندگانی کردن و زیستن. (قابوس نامه، ۹۹).

"To die in good honor is better than to spend one's life in disrepute." (Qābūs 88).

۱۳- مرگ به زانکه نیاز به هم سران خویش. (قابوس نامه، ۵۲ "أنوشروان").

To die is better than to be in need of one's equals.

١٤- از گرسنگی بمردن به که بنان فرومایگان سیر شدن. (قابوس نامه، ۵۲ "أنوشروان").

"Better die of hunger than be sated with the bread of the ignoble men." (Qābūs 46).
"Better to starve than to eat the bread of the ignoble." (Haim 74).

١٥- فَالمَوْتُ أَهْوَنُ مِنَ الحَاجَةِ الَّتِي تُحْوِجُ صَاحِبَهَا إِلَى المَسْأَلَةِ. (كل- ١٩٠).
١٦- المَوْتُ خَيْرٌ مِنَ الحَاجَةِ المُضْطَرَّةِ إِلَى النَّاسِ. (إبن أبي الدنيا، إصلاح المال، ٣٥٨).
١٧- وما خصلةٌ قد تُذِلُّ الرجالَ * بأسوا وأخزى مِنَ المَسألَه
فَإِنْ مُتَّ ضُرًّا فلا تَسْأَلَنَّ * أخا الجهلِ مِنْ مَالِه خَرْدَلَه. (المرزباني، نور القبس، ١٣).
١٨- المَوْتُ أَهْوَنُ مِنَ الفَاقَةِ. (أقوال الحكماء، ١٤).

To die is better than to live in poverty.
19– "Greed debases a man. Death is less hard than asking for alms." (*Maxims of ʿAli* 51).

٢٠- يَنْبَغِي لِلعَاقِلِ أَنْ يَكُونَ إدْخَالُهُ يَدَهُ فِي فَمِ التِّنِّينِ وَٱبْتِلاعُهُ سَمُّهُ أَهْوَنُ عَلَيْهِ مِنْ مَسْأَلَةِ اللَّئِيمِ. (الكرخي، أمل، ٤٠ "كليه ودمنه").
٢١- إِنَّ الكَرِيمَ لَو كُلِّفَ أَنْ يُدخِلَ يدَهُ فِي فَمِ الأَفْعَى فَيُخرِجَ مِنه سَمًّا فَيَبتَلِعَهُ كَانَ ذَلِكَ أَهْوَنَ عَلَيْهِ وَأَحَبَّ إليْهِ مِنْ مَسْأَلَةِ البَخِيلِ اللَّئِيمِ. (كل- ١٩٠).
٢٢- المَوْتُ خَيْرٌ مِنَ المُقَامِ فِي دَارِ الهَوَانِ. (مب- ١٠٦ "سقراط"؛ ش- ١: ١٤٦).

"Death is preferable to life in the an abode of disgrace." (Alon 54 n. 178).

٢٣- وَلَلْمَوْتُ خَيْرٌ مِنْ حَيَاةٍ عَلَى أَذىً * يَضِيمُكَ فِيهَا صَاحِبٌ وَتُرَاقِبُهْ. (بشار، ديوان، العلوي، ٤٥).
٢٤- المَوْتُ خَيْرٌ مِنْ رُكُوبِ العَارِ * وَالعَارُ خَيْرٌ مِنْ دُخُولِ النَّارِ. (الجاحظ، بيان، ٣: ٢٨٧؛ الماوردي، أدب الدنيا، ٢٩٤، ونصيحة، ٤٧٤).
٢٥- فللموت خير للفتى من قعوده * فقيرا و من مولى تدب عقاربه. (الزمخشري، أمثال، ٢: ٧٩).
٢٦- عَارُ الفَقْرِ أَهْوَنُ مِنْ عَارِ الغِنَى. (صغ- ٢٧؛ جا- ١٨٨).

Disgrace of poverty is lesser than that of wealth.

٢٧- بتمناى گوشت مردن به * كه تقاضاى زشت قصابان. (سعدى، گلستان، ١١٢؛ دهخدا، ١: ٣٨٤).

"Better die for want of meat than bear the exactions of the butcher." (Haim 57).

٢٨- مردن بعزت به از زندگى بمذلت. (سعدى).

"An honorable death is better than an inglorious life." (Haim 371). To die in honor is better than to live in dishonor. Either die, or live with honor.

٢٩- المَوْتُ أَحسَنُ بِمَنْ حَيَاتُهُ مَجْلَبَةٌ لِلعَارِ. (مختصر صوان، ٣٥)

"Der Tod ist schön(er) für den, dem das Leben anlaß zur Schande ist." (Ullmann 40).

٣٠- ذهَابُ الحَياةِ خَيْرٌ مِن حياةٍ نَكِدَةٍ. (إبن هندو، ٤٧٥ { ٧٣٥).

"Der Verlust des Leben ist besser als ein erbärmliches Leben." (Ullmann 40).

٣١- حَياةٌ صَالِحَةٌ مَعَ قِلَّةِ المَالِ خَيْرٌ مِنْ حَيَاةٍ رَدِيئَةٍ مَعَ كَثْرَةِ المَالِ. (إبن هندو، ٤٧٥ { ٧٣٧).
٣٢- مَوْتٌ لا يَجُرُّ إِلَى عَارٍ خَيْرٌ مِنْ عَيْشٍ فِي رَمَاقٍ. (إبن السِّكِّيتِ، تهذيب الألفاظ، ٢٢؛ إبن سيدة، المخصص، ١٢: ٢٨٣؛ الميداني، ٣: ٣٣٤؛ أبو العلاء المعري، رسالة الصَّاهل، ٩٧).

“A death that does not lead to shame is to be preferred to a poor life.” (Kassis 174).
“Death that does not lead to disgrace is better than life with a bare sufficiency of sustenance.” (Lane 1158).

٣٣- المَنِيَّةُ وَلا الدَّنِيَّةُ وَالتَّقَلُّلُ وَلا التَّوسُّلُ. (ن- ٤٣٢ { ٣٩٦؛ تذكرة، ١: ٢٥٤؛ ش/ن- ١٩: ٣٦٢).

It is better to die than accept disgrace, better to live with little than to solicit favors.

٣٤- التَّجَلُّدُ وَلا التَّبَلُّدُ، وَالمَنِيَّةُ وَلا الدَنِيَّةُ. (أبو عبيد، أمثال، ١١٣؛ أبو هلال العسكري، أمثال، ١: ٢٢٠؛ ٢: ١٩٣؛ الزمخشري، أمثال، ١: ٣٠٦؛ وراوينى، مرزبان نامه، ٩١).
٣٥- المَنِيّةُ وَلا الدَّنِيَّةُ. (أبو عبيد، أمثال، ١٨٣؛ القالي، الأمالي، ١: ١٦٩؛ أبو هلال العسكري، أَمثال، ٢: ٢٠٥؛ الأغاني، ٢٤: ٧٠؛ الراغب، محاضرات، ٢: ١٣٥؛ الثعالبي، تمثيل، ٤٠٥؛ البكري، فصل المقال، ٢٣٥؛ الميداني، ٣: ٣١٦؛ النويري، ٣: ٣٤٨).

“Death rather than committing a base act.” (Frayha, II, 690).

٣٦- التَّجَلُّدَ وَلا التَّبَلُّدَ. (الميداني، ١: ٢٤٤).

Resign yourself to patience rather than to a state of resignation (only so you achieve your goal).

٣٧- المَنِيَّةَ لا الدَّنِيَّةَ.

“I choose death rather than, or not, disgrace.” (Lane 921).

٣٨- التَّجَلُّدُ وَلا التَّبَلُّدُ، وَالمَنِيَّةُ خَيْرٌ مِنَ الدَّنِيَّةِ. (عقد، ٣: ٩٥).
٣٩- النَّارُ وَلا العَارُ، المَنِيّةُ وَلا الدَّنيَّةُ. (أبو هلال العسكري، أمثال، ٢: ٢٠٥؛ الزمخشري، أمثال، ١: ٣٥١؛ تذكرة، ٥: ١٩٠؛ إبن نُباته، سَرح العيون، ٤١٢؛ وراوينى، مرزبان نامه، ٥٧؛ دهخدا، ١: ٢٧٥).
٤٠- النَّارُ لا العَارُ فَكُنْ سَيِّدًا * فرَّ مِنَ العَارِ إِلَى النَّارِ. (الثعالبي، تمثيل، ٣٣٢ "الليث بن نصر بن سيار"؛ الماوردي، نصيحة، ٤٧٤ "نار ولا عار").
٤١- از وَقفِ کسان دست ببايد بسزا بست * نيكو مثلى گفته است النَّارُ وَلا العارُ. (منوچهرى، ديوان، ١٢٥).
٤٢- دخولُ النَّارِ ولا لزومِ العارِ. (سهل بن هارون، النمر والثعلب، ٣٨).
٤٣- نترسيدن از مردن گه جنگ * زنام بد بترسيدند واز ننگ. (گرگانى، ويس ورامين، ٤٥).
٤٤- نشنودى آن مثل كه زند عامه * مرده به از بكام عدو رسته. (ناصر خسرو، ديوان، ٣٩٣).
٤٥- بخورد و بمرد به از آرمان بگور.

To say, ‘such a one ate (his fill) and died’ is better than to say, ‘He carried his wishes to the grave.’ (Haim 59).

٤٦- به گرسنگی مردن به که حاجت به کسی بردن. (سعدی، گلستان، ١١٠).

It is better to die than beg from others.

٤٧- بسیری مردن به که گرسنگی خوردن. (سعدی)

Better to die of surfeit than to starve.
“Better belly burst than good drink or meat lost.” (Haim 69).

٤٨- أَذُلُّ الحَيَاةِ وَعِزُّ المَمَاتِ * وَكُلًّا أَرَاهُ طَعَاماً وَبِيْلَا
فَإِنْ لَمْ يَكُنْ غَيْرَ إِحْدَاهِمَا * فَسَيْرًا إِلَى المَوْتِ سَيْرًا جَمِيلَا. (ينظر هذا الشعر إلى قول الحكيم:
المَوْتُ فِي قُوَّةٍ وَعِزٍّ أَصْلَحُ مِنَ الحَياةِ فِي ذُلٍّ وَعَجْزٍ. (عيون، ١: ١٩١؛ الأغاني، ٤: ٣٤٤؛ تذكرة، ١: ٢٦٣؛ الميداني، ٣: ٣٤٣ "في قُوتٍ"؛ تغريبردي، نجوم الزاهرة، ١: ٢٥٧).

To die in power and honor is better than to live in disgrace and weakness.

٤٩- گریز از کَفَش در دهان نهنگ * که مردن به از زندگانی به ننگ. (سعدی، بوستان، ١٦٤).
٥٠- غَيْرَ أَنَّ الفَتَى يُلاقِي المَنايَا * كَالِحَاتٍ وَلا يُلاقِي الهَوَانَا. (محفوظ، المتنبي و سعدی، ٢٦٩).

The *fatā* prefers to face the bitter death than live a despicable life.

٥١- العَجَمُ تَقُولُ: كُلُّ عِزٍّ دَخَلَ تَحْتَ القُدْرَةِ فَهُوَ ذَلِيلٌ. (عيون، ٢: ٢؛ التوحيدي، إمتاع، ٢: ١٤٧).
٥٢- كُلُّ عَزِيزٍ تَحْتَ القُدْرَةِ ذَلِيلٌ. (عقد، ٣: ٧٨ "أكثم وبزرجمهر"؛ آبي، نثر، ٧: ٧٢؛ وطواط، غرر، ٣٢٤).
٥٣- خون خود را گر بریزی بر زمین * به که آب روی ریزی در کنار. (لازار، ٢١ "أبو سليك").
٥٤- "رُبَّ عَيْشٍ أَخَفُّ مِنْهُ الحِمَامُ." (الثعالبي، تمثيل، ٤٠٥؛ حريرچی، الأمثال السائرة، ٢٦؛ الرازي، أمثال، ١٦٩).
٥٥- رُبَّ مَوْتٍ خَيْرٌ مِنَ الحَيَاةِ. (الثعالبي، تمثيل، ٤٠٥).

Often death is better than living.

٥٦- المَوْتُ خَيْرٌ مِنَ الحَيَاةِ الرَّدِيئَةِ. (الماوردي، تسهيل، ١١١ "سليمان بن داود").
٥٧- إِنَّ ذَوِي الأَلْبَابِ يَخْتَارُونَ المَوْتَ عَلَى الحَيوةِ الرَّدِيئَةِ.

Nobles choose death to a base life.

Die Einsichtigen (Beherzten) ziehen den Tod dem elenden Leben. (Ullmann 32).

٥٨- إِنَّ الحَيوةَ الصَّالِحَةَ مَعَ قِلَّةِ الشَّيءِ خَيْرٌ مِنَ الحَيوةِ الرَّدِيئَةِ مَعَ كَثْرَةِ الشَّيْءِ. (السجستاني، صوان، ١٩٩ "أوميروس").

Die geringen Mitteln rechtschaffen zu leben ist besser, als im uberflus bose zu leben. (Ullmann 41).

٥٩- إِنَّ العَيْشَ الرَّدِيَّ المَوْتُ خَيْرٌ مِنْهُ. (Ullmann 65).
٦٠- مَا أَدْرِي أَيُّمَا أَمَرُّ: مَوْتُ الغَنِيِّ أَوْ حَيوةُ الفَقِيرِ. (مع-٧٧؛ الثعالبي، تمثيل، ٣٩٥؛ ياقوت، ١٥٢٤).
٦١- کس نیاید بزیر سایه بوم * ور همای از جهان شود معدوم. (سعدی، گلستان، ٦٠).

"No one would seek the shadow of the owl, even if the Homay vanished from the earth." (Haim 330). (=> بوم or in modern Persian جغد is the owl, which was regarded as a bird of ill omen. The Homay, on the contrary, which some translators have identified with the osprey (or مرغ استخوان خوار), but which seems to be altogether fabulous, was considered to be a bird of good omen).

٦٢- هر آنکس که در بیم و اندوه زیست * بدان زندگانی بباید گریست. (دهخدا، ١: ٢٤٠ "فردوسی").
٦٣- أَعَاذِلَ لَيْسَ البُخلُ مِنِّي سَجِيَّةً * وَلَكِنْ رَأَيْتُ الفَقْرَ شَرَّ سَبِيلِ
لَمَوْتُ الفَتَى خَيْرٌ مِنَ البُخلِ لِلفَتَى * وَلَلْبُخلُ خَيْرٌ مِنْ سُؤَالِ بَخِيلِ
لَعَمْرُكَ مَا شَيْءٌ لِوَجهِكَ قِيمَةٌ * فَلا تَلْقَ مَخلُوقاً بِوَجهٍ ذَلِيلِ
وَلا تَسْأَلَنْ مَنْ كَانَ يَسْأَلُ مَرَّةً * فَلَلْمَوْتُ خَيْرٌ مِنْ سُؤَالِ سَؤُولِ. (علي بن الجهم، ديوان، ١٧٤؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٦).

By your life, there is nothing comparable in price to your honor!

٦٤- رَأَيْتُ العُرَى خَيْرًا لِي مِنْ المُعَارِ. (وراوینی، مرزبان نامه، ٧).
٦٥- فإِنَّ الموتَ أَكْرَمُ مَا تَمَنَّى * عَلَى ذُلٍّ يَدُومُ بِهِ البَقَاءُ. (الهمداني، الإكليل، ١: ٤٠٠).
٦٦- به آید مردن از خواری کشیدن * صبوری کردن و تلخی چشیدن. (گرگانی، ویس و رامین، ٢٢٢).
٦٧- لأَنْ أموتَ عَزيزًا أَحَبُّ إِلَيَّ مِنَ الحَياةِ ذَلِيلاً. (سهل بن هارون، النمر والثعلب، ٢٥).
٦٨- [مَنِ ٱبْتُلِيَ] بِفَاقةٍ تَضْطَرُّهُ إِلَى مَسْأَلَةِ: وَالحَيَاةُ لَهُ مَوْتٌ وَالمَوْتُ لَهُ رَاحَةٌ. (صغ- ٥٦).

٥٦٧- خَيْرُ مَا رُمْتَ مَا تُنَالُ. (التوحيدي، إمتاع، ٢: ١٥١؛ الثعالبي، الإعجاز، ٣٧؛ العقد الثمين، ٩٤ "إمرؤ القيس").

567– Your best shot is the one that hits. (cf. # 644).

٥٦٨- خَوْفُ وُقُوعِ المَكْرُوهِ مَقرُونٌ بِرَجَاءِ السَّلامَةِ مِنهُ. (الراغب، محاضرات، ١: ٤٥٨).

568– Fearing the occurrence of a mishap is concomitant with the hope of safety from it.

١- العَافِيةُ مَقْرُونةٌ بِالبَلاءِ، وَالسَّلامَةُ مَقرُونَةٌ بِالعَطبِ، والأَمْنُ مَقرونٌ بالخوف. (الطرطوشي، سراج، ١٦٤).

٥٦٩- خَيْرُ مَا سَاسَ بِهِ الإنْسَانُ نَفسَهُ ضَبْطُ اللِّسَانِ.

569– The best of what man rules himself with is control of the tongue.

٥٧٠- خَيْرُ الأُمُورِ مَغَبَّةُ العَفوِ.

570– The outcome of forgiveness is the best.

١- خَيْرُ الأُمُورِ مَغَبَّةً العَفوُ. (جا- ١١٦).

The best of affairs, in outcome, is forgiveness.

٢- خيْرُ الأُمُورِ مَغَبَّة العقل. (إبن أبي الدنيا، العقل وفضله، ٢٦ "أكثم").
٣- خَيْرُ الأُمُورِ أَحْمَدُهَا مَغَبَّةً. (أبو عبيد، أمثال، ٢١٨؛ عقد، ٣: ١١١؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٥؛ أبو هلال العسكري، أمثال، ٢: ٣٣٢؛ الميداني، ١: ٤٣٠؛ الزمخشري، أمثال، ٢: ٧٧).
٤- خَيْرُ الأُمُورِ مَغَبَّةً أَلَّا تَنِى فِي ٱسْتِصْلاحِ المَالِ. (أبو حاتم السجستاني، المعمرون، ٢٢ "أكثم").
٥- الصَّبْرُ خَيْرٌ مَغَبَّةً. (المدائني، التعازي، ٧٣؛ المبرد، التعازي، ٢٦٢).
٦- خيْرُ الأُمُورِ مَغَبَّةً الصَّبْرُ. (المفضل، الفاخر، ٢٦٣ "أكثم"؛ الميداني، ٣: ٩٦).
٧- خَيْرُ الأُمُورِ خَيْرُهَا عَوَاقِبَ، وَرُبَّمَا نَصَحَكَ الظَّنِينُ وَصَدَقَكَ الكَذُوبُ. (البلاذري، أنساب، ٧(١): ٣٦٢ "أكثم").
٨- إنَّ الكذوبَ قَدْ يَصْدُقُ. (أبو عبيد، أمثال، ٥٠؛ الأزهري، تهذيب اللغة، ١٠: ١٧٤؛ البكري، فصل المقال، ٣٨؛ الميداني، ١: ٢٥؛ الزمخشري، أمثال، ١: ٤٠٩؛ تذكرة، ٧: ٥١؛ لسان العرب، ١: ٧٠٥ "كذب").

The habitual liar sometimes speaks the truth.
Taking everything into account, the best of all things is constancy. (E)
Good deeds remain, all things else perish. (E)

٥٧١- خَذَلَ الإخْوَانُ عِندَ الشَّدَائِدِ إذَا أَلَّمَتْ مَنْ لَمْ يُوَاسِهِمْ أَيَّامَ دَوْلَتِهِ لَمَّا أَقْبَلَتْ.

571– When hard times strike and cause much suffering, friends forsake the one who did not share his worldly goods with them in time of prosperity.

١- مَنْ لَمْ يُواسِ الإخوانَ فِي دَولتِهِ خَذلُوه فِي شِدَّتِهِ. (التوحيدي، صداقة، ٢٠٨ "المأمون").
٢- مَنْ لَمْ يُوَاسِ الإخْوانَ عِنْدَ دَوْلَتِهِ، خَذَلُوهُ عِنْدَ فَاقَتِهِ. (ح- ٧٥ "أفلاطون"؛ مب- ١٣٢).

He who does not share his worldly goods with his friends in time of his prosperity, they forsake him in time of his poverty.

٥٧٢- خَصْلَتَانِ إذَا أَصْلَحْتَهُمَا كَمُلَتْ مُرُوءَتُكَ: دِينُكَ لِمَعَادِكَ وَدِرْهَمُكَ لِمَعَاشِكَ.[1]

572– If you improve two things your manliness would become perfect: your religion for the next world, your wealth for this world.

١- شَيْئَانِ إِذَا أَحْرَزْتَهُمَا لَم تُبَالِ مَا ضَيَّعْتَ بَعْدَهُمَا: دِرهَمُكَ لِمَعاشِكَ وَدِينُكَ لِمَعَادِكَ. (الثعالبي، تمثيل، ٤٦٨؛ عقد، ٣: ٢٩ "خالد بن صفوان"؛ الغزالي، التبر المسبوك، ١٣٥ "لقمان").

Luqmān (the sage) said to his son, "Take care of two things, and do not worry about others: religion for the next world, and dirhams for this world." (Bagley 135).

٥٧٣- خَيْرُ مَالِكَ مَا ٱنْتَفَعْتَ بِهِ. (=ﻙ ٨، ٦٠٣).

573– The best of your wealth is the part that you utilize.

١- خَيْرُ مَالِكَ مَا نَفَعَكَ. (أبو عبيد، أمثال، ١٩٤؛ الجاحظ، البخلاء، ١٨٦، ١٩٠؛ عقد، ٣: ١٠٧؛ الثعالبي، تمثيل، ٣٩٣؛ الميداني، ١: ٤٢٥).

"The best of your wealth is what benefits you." (Kassis 191).
He is not fit for riches, who is afraid to use them. (E)

٢- خَيْرُ مَالِكَ مَا أَغْنَاكَ، وَخَيْرٌ مِنهُ مَا وَقَاكَ. (التوحيدي، صداقة، ٢٠٨؛ الطرطوشي، سراج، ١٧٣؛ العاملي، كشكول، ٧٢٦).
٣- خَيْرُ سِلاحِ المَرْءِ مَا وَقَاهُ. (عقد، ٣: ٧٦ "أكثم وبزرجمهر"؛ الميداني، ١: ٤٣٣).
٤- خَيْرُ أَمْوَالِكَ مَا كَفَاكَ. (الثعالبي، أحاسن كلم، ١٠ "علي"؛ الصغاني، فرائد، ٨٥؛ العاملي، مخلاة، ١٦٤).
٥- خَيْرُ أَمْوَالِكَ مَا أَنْفَقْتَ مِنْهُ، وَخَيْرُ أَعْمَالِكَ مَا وفقتَ فِيهِ. (الثعالبي، سحر البلاغة، ٢٠٠).
٦- خَيْرُ الأَمْوَالِ مَا أُنْفِقَ مِنْهُ، وَخَيْرُ الأَعْمَالِ مَا وُفِّقَ فِيهِ. (جا- ٢٠٧؛ الصغاني، فرائد، ٩).
٧- وَإِنَّمَا لَكَ مِنْ مَالِكَ مَا أَنْفَقْتَ. (الزبير بن بكار، المفقيات، ٥٠١-٥٠٢).

[1] الراغب، محاضرات، ١: ٤٩١.

٨- حَسْبُكَ مِنَ المَالِ مَا نَفَعَكَ، وَمِنَ الدِّينِ مَا وَرَّعَكَ. (بهجة، ٢: ١٩٤).
٩- أَلا إِنَّمَا مَالِي الَّذِي أَنَا مُنْفِقٌ * وَلَيْسَ لِي المَالُ الَّذِي أَنَا تَارِكُهْ
إِذَا كُنْتَ ذَا مَالٍ، فَبَادِرْ بِهِ الَّذِي * يَحِقُّ، وَإِلَّا ٱسْتَهْلَكَتْهُ هَوَالِكُهْ. (أبو العتاهية، ديوان، ٣١٧).
١٠- مَا لَمْ تَكُنْ لَكَ فِيهِ مَنْفَعَةٌ * مِمَّا مَلَكْتَ فَلَسْتَ تَمْلِكُهُ
أَنْفِقْ، فَإِنَّ اللَّهَ يَخْلُفُهُ * لا تَمْضِ مَذْمُوماً وَتَتْرُكُهُ. (أبو العتاهية، ديوان، ٣١٨).
١١- مَا ٱنْتَفَعَ المَرءُ بِمِثْلِ عَقْلِهِ * وَخَيْرُ ذُخْرِ المَرءِ حُسْنُ فِعْلِهِ. (أبو العتاهية، ديوان، ٤٩٣).

٥٧٤- خَالِفْ مَا دَعَاكَ إِلَيْهِ هَوَاكَ تُرْشَدْ. (=ﻉ ٨٠١).

574– Oppose what your fancy invites you to, and you shall be guided rightly.

١- خَالِفْ هَوَاكَ إِذَا دَعَاكَ لِرِيبَةٍ * فَلَرُبَّ خَيْرٍ فِي مُخَالَفَةِ الهَوَى. (أبو العتاهية، ديوان، ٢٦).

Oppose your fancy if it invites you to do suspicious things, for often much goodness is in opposing the fancy.

٥٧٥- خُذُوا مِنَ العِلْمِ أَرْوَاحَهُ (في الأصل: أزواجه) وَدَعُوا ظُرُوفَهُ.

575– Take from science its essence and leave its circumstances.

١- العِلمُ كَثِيرٌ وَالعُمرُ قَصِيرٌ، فَخذوا مِنَ العِلْمِ أرواحَهُ ودعوا ظروفه. (الوشاء، الموشى، ٢؛ "الشعبي").

Science is abundant, but life is short. Take from science its essence and leave its receptacles. (Take the gist and let the skin).

٢- فإنَّ العلمَ نافعٌ لك من حيث أصبته. (جا- ٤٧ "بزرجمهر").
٣- العلمُ أكثرُ من أن يُحصَى فخذوا من كلِّ شَيءٍ أحسنَهُ. (عقد، ٢: ٢٠٨؛ تذكرة، ١: ٢٤٢).

٥٧٦- خَيْرٌ مِنَ الذَّهَبِ مُعْطِي. (أبو هلال العسكري، ديوان المعاني، ١: ١١٨؛ الماوردي، أدب الدنيا، ٣٠٧).

576– Better than the gold is the donor.

١- وَٱعْلَمُوا أَنَّ خَيْرًا مِنَ الخَيْرِ مُعْطِيهِ، وَشَرًّا مِنَ الشَّرِّ فَاعِلُهُ. (أبو عبيد، أمثال، ١٦٠؛ المدائني، التعازي، ١٧، ٩٣؛ المبرد، التعازي، ٤٦؛ عقد، ٣: ١٠٥؛ القالي، الأمالي، ٢: ٥٤ "علي"؛ الثعالبي، أحاسن كلم، ١٣؛ الماوردي، أدب الدنيا، ٣٠٧ "حديث"؛ الميداني، ١: ٩٨؛ الزمخشري، أمثال، ١: ٤١٢؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٦ "علقمة").

Better than the good is the doer of good, and worse than evil is the evil-doer.

٢- فَاعِلُ الخَيْرِ خَيْرٌ مِنْهُ، وَفَاعِلُ الشَّرِّ شَرٌّ مِنْهُ. (ن- ٣٦٦ § ٣٢؛ ش/ن- ١٨: ١٤٩).

He who does good is better than the good; he who does evil is worse than the evil.
"Handsome is as handsome does." (*CDP*, 127. Handsome denotes chivalrous or genteel behavior, though it is often popularly taken to refer to good looks).

٣- خيْرٌ مِنَ الخَيْرِ فَاعِلُهُ، وَشَرٌّ مِنَ الشَّرِّ جَالِبُهُ. (تذكرة، ١: ٢٧٦؛ أبو هلال العسكري، ديوان المعاني، ١: ١١٨؛ أقوال الحكماء، ٥٣؛ البيهقي، غرر الأمثال، ٤٦؛ العاملي، المخلاة، ١٥٩).
٤- لَيْسَ العَاقِلُ مَنْ يَعرفُ الخَيْرَ مِنَ الشَّرِّ، وَإِنَّمَا العَاقِلُ مَنْ يَعرفُ خَيْرَ الشَّرَّيْنِ. (أبو هلال العسكري، أمثال، ١: ٦٠).
٥- لَيْسَ العَالِمُ الَّذِي يَعلمُ الخَيْرَ مِنَ الشَّرِّ، وَلَكِنَّهُ الَّذِي يَعلَمُ خَيْرَ الشَّرِّ. (ح- ١٦٠؛ عيون، ١: ٢٨٠).
٦- قيل لحكيم: هل شيءٌ خير من الدراهم والدنانير ؟ قال: معطيهما. (الراغب، محاضرات، ١: ٦٤٨).
٧- لَيْسَ العَاقِلُ مَنْ يَعرفُ الخير والشر، ولكن العاقل الذي يعرف الخير فيتبعه ويعرف الشر فيجتنبه. (إبن أبي الدنيا، العقل وفضله، ٢٨).

٥٧٧- خَزْنُ العِلْمِ عِندَ أَهْلِهِ جَهْلٌ.

577– The storing of learning by the learned is ignorance.

٥٧٨- خَدِيعَةُ الرَّجُلِ فِي مُعَاشَرَتِهِ تَأْتِي مِنْ لُؤْمِ طَبِيعَتِهِ.

578– A man's treachery in his dealings comes from the meanness of his nature.

٥٧٩- خَيْرُ الصَّدَقَةِ مَا نَفَى فَقرًا.

579– The best of alms is that which eliminates poverty.

١- خَيْرُ الصَّدَقَةِ مَا أَبْقَتْ غِنًى. (أحمد بن حنبل، المسند § ١٥٥٧٧؛ الجاحظ، البخلاء، ١٨٥ "حديث"؛ الشريف المرتضى، أمالي، ١: ٤٠٥).
٢- خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى. (أحمد بن حنبل، المسند § ٧٧٤٥، ٩٢٣٤، ١٠١٧٦، ١٠٧٨٩، ١٠٨٢٠، ١٥٥٧٨).
٣- أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى.

"The most excellent of alms is that which is (derived) from competence (or from manifest competence upon which one relies, and in which he

seeks aid against calamities, or afflictions: or from what remains after fight, or from superfluous property).” (Lane 1929).

٥٨٠- خَيْرٌ لا شَرَّ فِيهِ الشُّكرُ مَعَ النِّعمَةِ وَالصَّبْرُ مَعَ النَّازِلَةِ.[2]

580– A good that has no evil is gratitude in bounty and patience in mishap.

١- قال: ما الخير الذي لا شرَّ معه؟ قال: الشكر مع العافية والصبر عند المعصية. (سهل بن هارون، النمر والثعلب، ٧٢-٧٣).
٢- الخَيْرُ الَّذِي لا شَرَّ فِيه الشُّكرُ مَعَ العَافيةِ، وَالصَّبْرُ عِنْدَ المُصِيبَةِ، فَكَمْ مِنْ مُنْعَمٍ عَلَيهِ غَيْرُ شَاكِرٍ، وَمُبتَلٍ غَيْرُ صَابرٍ! (المدائني، التعازي، ٧٤؛ المبرد، التعازي، ١٠، ٢٤٢ "مُبْتَلًى" "أبو الحسن عن على بن سليمان عن الحسن").
٣- وربَّ مُنعَم مُسْتَدْرَجٌ بالنُّعْمَى، وَرُبَّ مُبْتَلًى مَصنُوعٌ لَهُ بِالبَلوى. (ن- ٤١٢ ﴿ ٢٧٣؛ ش/ن- ١٩: ١٦٢).

Many a blessed will be deluded by bounty, and many an afflicted is tested by affliction for a better bounty.

٥٨١- خَاطَرَ مَنِ ٱسْتَبَدَّ بِرَأْيِهِ.[3]

581– He endangers himself who strictly follows his own judgment.

١- مَنِ ٱسْتَبَدَّ بِرَأْيِهِ كَانَ مِنَ الصَّوَابِ بَعِيدًا. (رسالة آداب، ٧١).
٢- مَنِ ٱسْتَبَدَّ بِرَأْيِهِ خَفَّتْ وَطَائُهُ عَلَى أَعْدَائِهِ. (الطرطوشي، سراج، ١٧٣؛ الصغاني، فرائد، ٥٠؛ أسامة، لباب، ٦٨ "وَطَأْتُهُ").
٣- مَنِ ٱسْتَبَدَّ بِرَأيِهِ هَلَكَ وَمَنْ شَاوَرَ الرِّجَالَ شَارَكَهَا فِي عُقُولِهَا. (ش/ن- ١٨: ٣٨٢؛ الزمخشري، ربيع، ٣: ١٥٣).
٤- مَنِ ٱسْتَبَدَّ رَأْيُهُ هَلَكَ. (ن- ٣٩١ ﴿ ١٦١).
٥- مَنْ قَنِعَ بِرَأيِهِ هَلَكَ. (أبو الفتح الآمدي، غرر، ٢٦٦).
٦- لا تَسْتَبِدَّ بِرَأيِكَ فَمَنِ ٱسْتَبَدَّ بِرَأيِهِ هَلَكَ. (أبو الفتح الآمدي، تصنيف غرر الحكم، قم، ١٣٦٦ هجري، ٤٤٣).

Be not obstinate (and do not strictly follow your own opinion), for he who acts so will meet destruction.

[2] مج- ٥٨ "الحسن"؛ السجستاني، صوان، ١٨٨ "هرمس"؛ القضاعي، دستور، ٢٦ "علي".
[3] =﴿ ١١٠، ٣١٦، ٥٤٣، ١٣٠٦؛ إبن المقفع، حكم ﴿ ٨؛ مج- ٤٥؛ ن- ٣٩٧ ﴿ ٢١١؛ ش/ن- ١٨: ٣٨٢؛ ٢٠: ٣١؛ الزمخشري، ربيع، ٣: ١٥٢؛ الإبشيهي، ٥٣؛ العاملي، كشكول، ٧٢٦.

٦- فَإِيَّاكَ أَنْ تَستَبِدَّ بِرَأيِكَ فَيَغلِبْكَ حِينَئِذٍ هَوَاكَ. (وطواط، غرر، ٧٥).
٧- قَدْ خَاطَرَ مَنِ ٱستَغْنَى بِرَأيِهِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٤؛ التوحيدي، إمتاع، ٢: ١٥٠؛ كلمات مختارة، ٢٤؛ آبي، نثر، ٤: ٢٢٤، ٢٢٦؛ الثعالبي، تمثيل، ٤١٨، وخاص الخاص، ١٢ "من أمثال العجم؛" عبد الله بن يحيى، لقاح الخواطر، ٦٨ ب؛ ن-٣٩٧؛ إبن عقيل، فنون، ٧١٩؛ وطواط، غرر، ٩٤؛ الإبشيهي، ٩٩).

“He exposes himself (to danger) who regards his own counsel or opinion as sufficient.” (Burckhardt 82). This shows that this old proverbial phrase was still current in lower Egypt in the 19th century.

٨- مَنِ ٱسْتَغنَى بِرَأيِهِ خَاطَرَ. (آبي، نثر، ٤: ٢٢٤؛ وطواط، غرر، ٧٥؛ النويري، ٦:٧٠).

He who finds his personal judgment sufficient endangers himself.

٩- مَنِ ٱسْتَغْنَى بِرَأْيِهِ ضَلَّ، وَمَنِ ٱكْتَفَى بِرَأيِهِ زَلَّ. (الماوردي، أدب الدنيا، ٢٧٦، وتسهيل، ١٦٩ الصغاني، فرائد، ٥٤؛ الإبشيهي، ٩٩).
١٠- مَا ٱستغْنَى مُستَبِدٌّ بِرَأيِهِ. (الماوردي، أدب الدنيا، ٢٧٤ "حديث").
١١- مَنْ أُعْجِبَ بِرَأْيِهِ زَلَّ. (الميداني، ٤: ٦٣).
١٢- مَنْ أُعْجِبَ بِرَأْيِهِ ضَلَّ، وَمَنِ ٱسْتَغْنَى بِعِلْمِهِ زَلَّ. (عقد، ٢: ٤٢٠؛ القضاعي، دستور، ٢٨ "علي"؛ الماوردي، أدب الدنيا، ٢٧٥؛ الميداني، ٣: ٣٦١؛ الإبشيهي، ٩٩، ١٠٤).
١٣- مَنِ ٱسْتَغْنَى بِعَقْلِ نَفْسِهِ ٱخْتَلَّ، مَنْ أُعْجِبَ بِرَأْيِهِ ضَلَّ، وَمَنْ صَارَعَ الحَقَّ ذَلَّ، وَمَنْ أَكْثَرَ المَزْحَ مَلَّ، وَمَنْ تَرَكَ الكِبرَ جَلَّ. (جا- ١٩٨؛ الميداني، ٤: ٦٣؛ الطرطوشي، سراج، ٢٤).
١٤- من خَادَعَ الخَلقَ خُدِعَ وَمَنْ صَارَعَ الحَقَّ صُرِعَ. (الصغاني، فرائد، ٣٩؛ إبن عربي، محاضرة الأبرار، ٢: ٣٦٦).
١٥- مَنْ صَارَعَ الحَقَّ صَرَعَهُ. (ن- ٤٣٤ ٤٠٨؛ ش/ن- ٢٠: ٤٥؛ الميداني، ٤: ٥٣).
= هر كه با حق در افتاد ور افتاد.

He who challenges Justice (God), will be challenged.

١٦- من صَارَعَ الدنيا صَرَعَتْهُ. (السلمي، طبقات، ٧٧).
١٧- مَنْ أُعْجِبَ بِرَأْيِهِ مَلَكَهُ العَجْزُ. (الصغاني، فرائد، ٥٥).
١٨- لا رَأْيَ لِمَنِ ٱنْفَرَدَ بِرَأيِهِ. (إبن المقفع، حكم ﴾ ٥١؛ الزمخشري، ربيع، ٣: ١٤٥).
١٩- فَإِنَّ الوَحِيدَ فِي نَفْسِهِ وَالمُنْفَرِدَ بِرَأْيِهِ، حَيْثُ كَانَ فَهُوَ ضَائِعٌ وَلا نَاصِرَ لَهُ. (كل- ١٧).
٢٠- تفرد در رأي رضايت دادن خطاى خويشتن است. (الطوسي، الأدب الوجيز، ٥٤).
٢١- إِنَّ اللَّبِيبَ إِذَا تَفَرَّق أَمْرُهُ * فَتَقَ الأُمُورَ مُنَاظِرًا وَمُشَاوِرًا
وَأَخُو الجَهَالَةِ يَسْتَبِدُّ بِرَأْيِهِ * فَتَرَاهُ يَعْتَسِفُ الأُمُورَ مُخَاطِرًا. (الزمخشري، ربيع، ٣: ١٥٥ "محمود الوراق").
٢٢- كَانَ أَحْسَنَ الذِّكرَيْنِ وَأَفْضَلَهُمَا عِنْدَ أَهْلِ الفَضْلِ وَالعَقْلِ أَنْ يُقَالَ: لا يَتَفَرَّدُ بِرَأْيِهِ دُونَ ٱسْتِشَارَةِ ذَوِي الرَّأيِ. (كب- ٧٠).

٢٣- قد قالت الفرس في حكمها: أَضعَفُ الحِيلَةِ خَيْرٌ مِنْ أَقوَى الشِّدَّةِ، وَأَقَلُّ التَّأَنِّي خَيْرٌ مِن أَكثَرِ العَجَلَةِ، وَالدَّوْلَةُ رَسُولُ القَضَاءِ المُبرَم، وَإِذَا ٱستَبَدَّ المَلِكُ بِرَأيِهِ عَمِيَتْ عَلَيْهِ المَرَاشِدُ، وَإِذَا ظَفِرَ بِرَأيٍ مِنْ خَامِلٍ لا يَرَاهُ لِلرَّأيِ أَهْلاً، وَلا لِلمَشُورَةِ مُستَوجِباً، ٱغْتَنَمَهُ عَفواً، فَإِنَّ الرَّأيَ كَالضَّالَّةِ: تُؤْخَذُ أَيْنَ وُجِدَتْ وَلا يَهُونُ لِمَهَانَةِ صَاحِبِهِ فَيُطرَحُ، فَإِنَّ الدُّرَّةَ لا يَضعُهَا مَهَانَةُ غَائِصِهَا، وَالضَّالَّةُ لا تُترَكُ لِذِلَّةِ وَاجِدِهَا، وَلَيْسَ يُرَادُ الرَّأيَ لِمَكَانِ المُشِيرِ بِهِ، فَيُرَاعِي قَدره، وَإِنَّمَا يُرَادُ لٱنْتِفَاعِ المُستَشِيرِ. (الماوردي، أدب الدنيا، ٢٧٧-٢٧٨؛ العامري، نسك، ٤٩٦، والسعادة، ٢٩٦، ٣٢٠، ٤٢٢ "جاويذان خرد"؛ جا- ٩).

٢٤- الحِكْمَةُ ضَالَّةُ المؤمِنِ، أَيْنَمَا وَجَدَهَا أَخَذَهَا. (آبي، نثر، ٣: ١٤؛ تذكرة، ١: ٢٤١).

Wisdom is the strayed camel of the believer; wherever he finds it, he lays hold of it.

٥٨٢- خَيْرُ الأَعْمَالِ عِندَ العَاقِلِ أَحْمَدُهَا عَاقِبَةً وَخَيْرُهَا عِندَ الجَاهِلِ أَعْجَلُهَا نَفْعاً.

582– The best undertakings for the wise are those with best results, and for the ignorant those with fastest profit.

١- خَيْرُ الأَعْمَالِ أَعْجَلُهَا وَأَحْسَنُهَا عَاقِبَةً. (الثعالبي، أحاسن كلم، ١٢).

٥٨٣- خُذْ مِنَ الدُّنيَا مُتَأَمِّلاً أَنْفَعَهَا لَكَ [٩٢] وَأَعْجَلَهَا رَدًّا عَلَيْكَ وَلا تَسْتَغْرِقكَ الأَشْغَالُ وَتَبْهَركَ المَطالِبُ فَتَذهَبَ أَيَّامُكَ عَنْكَ وَأَنْتَ فِي غَفْلَةٍ عَنْهَا.

583– Take from the world contemplatively the most beneficial and the fastest in yielding to you. Let not preoccupations engross you, or needs overwhelm you, for the days of your life part while you ignore them.

١- خذ من الدنيا بحظٍّ * قبل أن ترحلَ عنها! (أبو نواس، ديوان، ٥: ٢٣٦).

٥٨٤- خَيْرُ القَوْلِ وَالوَصْفِ مَا صَدَّقَهُ الفِعْلُ. (القالي، الأمالي، ٢: ٢٠ "الأحنف").

584– The best saying and description is the one put to action.

١- خَيْرُ القَوْلِ مَا صَدَّقَهُ الفِعلُ. (أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧ "الأحنف"؛ تذكرة، ١: ٢٦٥).

"Actions speak louder than words." (*CDP*, 2).

٢- خَيْرُ الكَلام مَا قَلَّ وَدَلَّ وَلَمْ يُمَلّ. (الثعالبي، خاص الخاص، ٣ "أبو عبدالله كاتب المهدي"، وتمثيل، ١٥٨؛ أبو هلال العسكري، صناعتين، ٦٨ "ما قل وجل"؛ نظامى عروضى، چهار مقاله، ١٣؛ السمعاني، إملاء، ٦٨؛ وطواط، غرر، ١٤٥؛ + "ولم يطل فيمل"؛ النويري، ٧: ١٠ "سهل بن هارون"؛ الإبشيهي، ٦٧؛ فرايتاج، ٣: ١٤٥).

“The best speech is that which is brief and significant [not long and wearisome.]” (E. Browne, *Chahār maqāla* 13; idem, *JRAS* 1899, 636).
“The best speech is that which is concise and expressive.” (Haim 187).
“The best words are those which are pithy.” (Shivtiel 60).
Deliver your words not by number but by weight. (E)
Few words, many deeds. (E) Few words are best. (E)

٣- خَيْرُ الكَلامِ قَلِيلٌ * علَى كَثِيرٍ دَلِيل
والعِيُّ مَعنًى قَصِيرٌ * يحويه لفظٌ طويل. (عقد، ٢: ٢٦٣؛ أبو بكر الصولي، أدب الكتاب، ٢٣٠؛ بهجة، ١: ٦١).
٤- خيرُ الكلامِ مَا أغنى قليلُهُ عَنْ كَثيرِهِ. (أسامة، لباب، ٣٥١).
٥- خيرُ الكَلامِ مَا لَمْ يحْتَجْ بَعْدَهُ إِلَى الكَلامِ. (عيون، ٢: ١٧٠؛ عقد، ٢: ٢٦٦؛ أسامة، لباب، ٣٥١).
٦- وَلَخَيْرُ قَوْلِ المَرءِ أَصْدَقُهُ * وَلخَيرُ فعلِ المَرءِ أَنْفَعُهُ. (أبو العتاهية، ديوان، ٢٧٠).
٧- الكَذِبُ عَارٌ وَخَيْرُ القَوْلِ أَصْدَقُهُ * وَالحَقُّ مَا مَسَّهُ مِنْ بَاطِلٍ زَهَقَا. (الوشاء، الموشى، ٤٢؛ التُّجيبي، المختار من شعر بشار، ٢٨٢).
٨- القَوْلُ مَا صَدَّقَهُ الفِعْلُ * وَالفِعْلُ مَا وَكَّدُهُ العَقلُ
لا يَثْبُتُ القَوْلُ إِذَا لَمْ يَكُنْ * يُقِلُّهُ مِنْ تَحْتِهِ الأَصْلُ. (الماوردي، أدب الدنيا، ٢٥٧ "محمود الوراق").
٩- رَأْسُ الأَدَبِ المَنْطِقُ، وَلا خَيْرَ فِي قَوْلٍ إِلَّا بِفِعْلٍ، وَلا فِي مَالٍ إِلَّا بِجُودٍ، وَلا فِي صَدِيقٍ إِلَّا بِوَفَاءٍ، وَلا فِي فِقْهٍ إِلَّا بِوَرَعٍ، وَلا فِي صِدْقٍ [صدقة] إِلَّا بِنِيَّةٍ. (عقد، ٢: ٤٢١؛ التوحيدي، البصائر، ٢: ١٨٦؛ تذكرة، ٢: ٢٢٩ "الأحنف").

The top of good education is speech, there is no good in speech except with performance, and in wealth except with generosity, and in a friend except with fidelity, and in knowledge except with righteousness, and in truth except with good intention.

١٠- لا خَيْرَ فِي قَوْلِ السُّوءِ. (لسان العرب، ١: ٩٩ "سوا").

There is no good in evil speech.

١١- بِحَسْبِكَ قَوْلُ السُّوءِ.

“A thing sufficient for you is the saying what is evil.” (Lane 143).

١٢- خيْرُ الحَدِيثِ الصِّدْقُ. (أقوال الحكماء، ٢٢).
١٣- خَيْرُ القَوْلِ أَفْهَمُهُ. (أقوال الحكماء، ٢٢).

٥٨٥- خَيْرُ المِيرَاثِ الأَدَبُ. (={ ٤٦٤، ٤٩٠، ٥٠٣؛ عيون، ٣: ٢٣).

585– Good education is the best heritage.

١- الآدَابُ خَيْرُ مِيرَاثٍ. (القضاعي، دستور، ٢١؛ الزمخشري، أمثال، ١: ٢٩٨؛ فرايتاج، ٣: ٨).

Virtues are the best inheritance.

٢- حكي أن فتًى من بني هاشم تَخَطَّى رِقَابَ النَّاسِ عِنْدَ إبن أبي داود فقال: يَا بُنَيَّ: إنَّ الآدَابَ مِيرَاثُ الأَشْرَافِ، وَلَسْتُ أَرَى عِندَكَ مِنْ سَلَفِكَ إرْثاً. (الماوردي، أدب الدنيا، ٣١٦).

Passing step by step (over the necks of the people who were already in their ranks in the mosque): Good manners are the heritage of the noble, and I do not see that you have inherited anything from your ancestors.

٥٨٦- خَيْرٌ مِنَ الزِّيِّ الفَاضِحِ العُرْيُ الفَادِحُ.[4]

586– Grave nudity is better than disgraceful dress.

١- المَوْتُ الفَادِحُ خَيْرٌ مِنَ العِيِّ الفَاضِحِ. (الزمخشري، أمثال، ١: ٣٥٠؛ الجاحظ، بيان، ٢: ١١١ "خير من اليأس"؛ حمزة الأصفهاني، الدرة، ٢: ٤٥٥ "خير من العيش"؛ التوحيدي، إمتاع، ٢: ١٤٨ "خير من الزي الفاضح"؛ فرايتاج، ٣: ٥٠١).
٢- الظَّمَأُ الفَادِحُ خَيْرٌ مِنَ الرِّيِّ الفَاضِحِ. (لسان العرب، ١: ١١٧ "ظمأ"؛ ٢: ٥٦٧ "قمح"؛ وطواط، لطائف، ١٤٨).

Oppressive thirst is better than shameful quenching of thirst.
“Oppressive thirst is easier to bear than the state of satisfaction with drinking that disgraces, or puts to shame.” (Lane 2410).

٣- ظَمَأٌ قَامِحٌ خَيْرٌ مِنْ رِيٍّ فَاضِحٍ. (الميداني، ٢: ٣٠٩؛ الزمخشري، أمثال، ١: ٣٣١؛ لسان العرب، ٢: ٥٦٧ "قمح").

To go on with a thirst like the thirst of a camel unable to drink because of the excess of his thirst is better than being satiated shamefully.

٤- واْعلَم أَنَّ الظَمَأَ القَامِحَ خَيْرٌ مِنْ رِيِّ الفَاضِحِ. (الميداني، ١: ١٢٥؛ الرقيق النديم، قطب السرور، ٥٠٠ "الظمأ الذابح").

“A thirsty tired camel is better than a satisfied one.” (Kassis 199)!

٥- الغَوَى الفَادحُ خَيْرٌ مِنَ الرّيِّ الفَاضِحِ. (الطبري، ٨: ٨٧).
٦- العَقْلُ وَزِيرٌ نَاصِحٌ، وَالهَوَى خَادِمٌ كَذُوبٌ. (تذكرة، ١: ٣٦٧؛ الماوردي، أدب الدنيا، ٣٧؛ فقر الحكماء، ٢٠٩؛ تذكرة، ١: ٣٦٧؛ ياقوت المستعصمي، أسرار الحكماء، ١١٥؛ فقر الحكماء، ٢٠٩ "فيثاغور").

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[4] الزجاجي، أمالي، ٩١، وأخبار، ٢٤١؛ الماوردي، أدب الدنيا، ٣٢٣؛ الثعالبي، تمثيل، ٢٨٢.

٧- العَقْلُ وَزيرٌ نَاصِحٌ، وَالهَوَى وَكِيلٌ فَاضِحٌ. (آبي، نثر، ٦(١): ٦٧؛ التوحيدي، البصائر، ١: ١٥١؛ الماوردي، أدب الدنيا، ٢٢).

Reason is a sincere advisor, passion is a scandalous deputy.

٨- مَوتٌ مريحٌ خَيْرٌ مِنْ فَقرٍ صَريحٌ. (بهجة، ٢: ١٩٦).
٩- المَوْتُ السَّجِيحُ خَيْرٌ مِنَ الحَيَاةِ الذَّمِيمَةِ. (الميداني، ٣: ٣١٧؛ العامري، السعادة، ١٠٩).

An easy death is better than a blameworthy life.

١٠- الموت الجيد خير من الحياة الدَّنيَّة. (العامري، السعادة، ١١٣ "أرسطو").
١١- الذُّنُوبُ الفَاضِحَةُ تُذْهِبُ الحُجَجَ الوَاضِحَةَ. (ح- ٦٧ "سقراط"؛ أسامة، لباب، ٢٣٦ "تَذْهَبُ").

"Base vices are eliminated by clear proofs." (Alon 79 n. 603).

١٢- مَن مَاتَ مَحمُودًا كَانَ أَحسَنَ حَالًا مِمَّنْ عَاشَ مَذمُوماً. (إبن هندو، ٣٥٢ ؛ ٢٤٤ "أرسطو"؛ مب- ١٩٥).
١٣- والموتُ من مات كريماً صابرًا * خَيْرٌ مِنَ العَيْشِ ذَلِيلاً صَاغِرا. (أبو بكر الصولي، أخبار الشعراء، ٥٠ "أبان اللاحقي، كليله ودمنه").
١٤- لَيْسَ مَن مَاتَ فَٱسْتَرَاحَ بِمَيْتٍ * إِنَّمَا المَيْتُ مَيِّتُ الأَحيَاءِ
إِنَّمَا المَيْتُ مَنْ يَعِيشُ كَئِيباً * كَاسِفاً بَالُهُ قَلِيلَ الرَّجَاءِ. (أبو هلال العسكري، صناعتين، ٣١٥ "عدي بن الرَّعلاء"؛ البحتري، الحماسة، ٣٤٠؛ القشيري، رسالة/فارسى، ٩١؛ ياقوت، ١٤٤٦ "صالح بن عبد القدوس").

He who has died and found rest is not dead: death is the dead of the living. Verily the dead is he who lives in sadness, with dejection, and with little hope.

٥٨٧- خَمْسُ خِصَالٍ هُنَّ مِنْ خَمْسٍ أَقْبَحُ: ضِيقُ الذَّرْعِ مِنَ المُلُوكِ، وَسُرْعَةُ الغَضَبِ مِنَ العُلَمَاءِ، وَفُحْشُ القَوْلِ مِنَ النِّسَاءِ، (= ١٣٣٠) وَمَرَضُ الجِسْمِ لِلأَطِبَّاءِ، وَكَذِبُ القَوْلِ مِنَ القُضَاةِ.[5]

587– Five traits are more abominable in five: weakness in kings, sharp temper in scholars, obscene language in women, sickness in physicians, and lying in judges.

[5] = ٦٠٤؛ آبي، نثر، ٤: ٢٣٨ "أربعة".

١- قيل: عشر خصال في عشرةِ أصنافٍ مِنَ النَّاسِ أَقْبَحُ مِنهَا فِي غيرهم: الضِّيقُ فِي المُلُوكِ، وَالغَدْرُ فِي الأَشْرَافِ، وَالكَذِبُ فِي القُضَاةِ، وَالخَديعَةُ فِي العُلَمَاءِ، وَالغَضَبُ فِي الأَبْرَارِ، وَالحِرصُ فِي الأَغْنِيَاءِ، وَالسَّفَهُ فِي الشُّيُوخِ، وَالمَرَضُ فِي الأَطِبَّاءِ، وَالتَّهَزّي فِي الفُقَرَاءِ، وَالفَخرُ فِي القُرَّاءِ. (تذكرة، ١: ٣٦١؛ سهل بن هارون، النمر والثعلب، ٧٦؛ الجاحظ، بيان، ٣: ٢٤٦؛ ٤: ٩٦؛ الراغب، محاضرات، ٢: ٧٠٥؛ وقارن بكتاب الآداب، ٥٤ حيث جعلها ست خصال، وهي أربع في الثعالبي، تمثيل، ٤٧٢، وبرد الأكباد، ١٢٩؛ وخمس في بهجة، ٢: ١٣٨ "الفتوة في الشيوخ"؛ إبن الحداد، الجوهر النفيس، ٤٨).
٢- أَرْبَعٌ تَقبَحُ وَهِيَ فِي أَرْبعةٍ أَقْبَحُ: البُخلُ فِي الأَغْنِياءِ، وَالفُحْشُ فِي النِّسَاءِ، وَالغَضَبُ فِي العُلَمَاءِ، وَالكَذِبُ فِي القُضَاةِ. (الثعالبي، تمثيل، ٤٧٢).
٣- أنوشروان: أَرْبَعُ قَبَائِحَ، وَهِيَ فِي أَرْبَعَة أَقْبَحُ: البُخلُ فِي المُلُوكِ، وَالكَذِبُ فِي القُضَاةِ، وَالحِدَّةُ فِي العُلَمَاءِ، وَالوَقَاحَةُ فِي النِّسَاءِ. (الزمخشري، ربيع، ٤: ٣٥٢).
٤- خَمْسَةُ أَشْيَاءَ تَقْبَحُ بِأَهْلِهَا: ضِيقُ ذَرْعِ المَلِكِ، وَسُرْعَةُ غَضَبِ العُلَمَاءِ، وَبَذَاءَةُ النِّسَاءِ، وَمَرَضُ الأَطِبَّاءِ، وَكَذِبُ القُضَاةِ. (جا- ٣٧ "بزرجمهر"؛ آبي، نثر، ٤: ١٩٠).
٥- گفتم: چه چيز است كه مودت خراب كند؟ گفت: چهار چيز: بزرگان را بخيلى و دانشمندان را عُجب وزنان را بى شرمى، و مردان را دروغ گفتن. (ظفرنامه، ٥٨).
٦- قالت الحكماء: ثلاثةٌ من ثلاثةٍ أَقْبَحُ مِنْهَا فِي غَيْرِهِم: البُخلُ مِنْ ذَوِي الأَمْوَالِ، وَالفُحْشُ مِنْ ذَوِي الإِحْسَانِ، وَالعِلَّةُ فِي الأَطِبَّاءِ. (أبو هلال العسكري، أمثال، ٢: ٣٢٩).

٥٨٨- خَوْفُ اللَّهِ تَعَالَى لا يُشْبِهُ الخَوْفَ مِنَ الخَلْقِ لِأَنَّ مَنْ خَافَ شَيْئاً هَرَبَ مِنهُ وَمَنْ خَافَ اللَّهَ هَرَبَ إِلَيْهِ.

588– Fear of God, The Almighty, does not resemble fear of people, for whenever someone fears something escapes from it, but whoso fears God flees to Him.

٥٨٩- خُذْ بِنَفسِكَ عَنْ شَهَوَاتِهَا حَتَّى تَعِيشَ عَيْشَ الأَبْرَارِ عَاجِلاً وَآجِلاً.

589– Restrain yourself from appetites, so that you live the life of the righteous here and in the hereafter.

١- خذ نفسَكَ بِمَذَاهِبِ الأَحْرَارِ. (السجستاني، صوان، ٢٠١ "أوميروس").
٢- صَيِّرْ مَذْهَبَكَ مَذْهَبَ الأَحْرَارِ. (السجستاني، صوان، ١٩٧ "أوميروس").

Make your manner the manner of the nobles!

٥٩٠- خَيْرُ حَالِ ذِي القُدرَةِ العَفوُ وَشَرُّهُمَا العُقُوبَةُ.

590– The best moment for a powerful person is when he pardons, and the worst when he punishes.

Nothing is so easy as revenge, nothing so grand as forgiveness. (E)

٥٩١- خَيْرُ النَّاسِ مَنْ تَوَاضَعَ مِنْ رِفعَةٍ وَعَفَى عَنْ قُدرَةٍ وَعَفَّ فِي شَبِيبَةٍ وَكَفَّ يَدَهُ عَنْ إِضَاقَةٍ وَصَبَرَ عَنْ شِدَّةٍ. (=؛ ٨٦٥؛ الطرطوشي، سراج، ١٧٢).

591– The best of all men is he who behaves humbly of high rank, pardons of power, refrains from youthful deeds, holds back from harassment, and endures hardships.

٥٩٢- خُسْرَانُ مَالِكَ مَا خَلَّفْتَهُ بَعدَكَ وَمَعْدُومُهُ [٩٣] مَا أَنْفَقْتَهُ لِدُنيَاكَ وَمَوْجُودُهُ مَا أَنْفَقْتَهُ لِآخِرَتِكَ.

592– Loss of your wealth is that which you leave behind, its nonexistence is that which you spent on this world, and its existence is that which you spent on the next world.

٥٩٣- خِفَّةُ المَؤُونَةِ تُوجِبُ المَحَبَّةَ، وَسُوءُ الخُلُقِ يَقطَعُ الرِّزقَ.

593– To be a light burden to those with whom one consorts necessitates love; to be ill-natured severs livelihood.

١- الصُّبْحَةُ تَمْنَعُ الرِّزْقَ. (أحمد بن حنبل، المسند ؛ ٥٣٠، ٥٣٣؛ القضاعي، الشهاب، ٤).

٥٩٤- خَصْلَتَانِ لا تَجتَمِعَانِ: الكَذِبُ وَالمُرُوءَةُ. (عيون، ٢: ٢٦؛ النويري، ٣: ٣٦١ "الأحنف").

594– Two traits (or habits) do not unite: lying and manliness.

١- خَصْلَتَانِ لا تَجتَمِعَانِ فِي مُؤْمِنٍ: سُوءُ الخُلُقِ والبُخلِ. (عيون، ٢: ٣٠؛ اليعقوبي، تأريخ، ٢: ١٠٨؛ الترمذي، سنن ؛ ١٩٦٢؛ أقوال الحكماء، ٢٦ "خلتان"؛ الراغب، محاضرات، ١: ٢٧٥؛ الخطيب البغدادي، البخلاء، ٤٦؛ القضاعي، الشهاب، ١٠).

Two traits do not combine in a believer: ill-nature and greed. There are two bad habits that do not mature among the faithful: bad disposition, and miserliness.

٢- خَصْلَتَانِ لا تَجتَمِعَانِ فِي مُنافق: حُسْنُ سَمْتٍ وَلا فِقْهٌ فِي الدِّينِ. (الترمذي، سنن ؛ ٢٦٨٤؛ الميداني، ٤: ٤٤).

Two traits do not combine in an hypocrite: pious living and knowledge of religion.

٥٩٥- خَطَأُ الجُودِ فِي النَّاسِ أَحْسَنُ مِنْ صَوَابَ المَنْعِ.

595– An act of generosity that is improper is better than a withholding that is proper.

١- إِنْ تُذَمَّ بِالعَطَاءِ خَيْرٌ مِنْ أَنْ تُذَمَّ بِالمَنْعِ. (مع- ٧٦).

To be condemned for rendering a donation is better than being condemned for withholding one.

٥٩٦- خَيْرُ الِاخْتِلافِ مَا اجْتُنِبَ مَعَهُ التَّمَادِي فِي البَاطِلِ وَاهْتُدِيَ فِيهِ بِالتَّبَصُّرِ إِلَى الحَقِّ. (مع- ١٠٤ "بِالصبر").

596– The best disagreement is that with which adherence to falsehood is avoided, and with which one is rightly guided to reflect on justice.

١- الرُّجُوعُ إِلَى الحَقِّ خَيْرٌ مِنَ التَّمَادِي فِي البَاطِلِ. (الثعالبي، تمثيل، ٣٢٨؛ أقوال الحكماء، ٤٤؛ ياقوت، ١٦٩٢).

٥٩٧- خَيْرُ المَعرُوفِ مَا لَمْ يَتَقَدَّمْهُ المَطْلُ وَلَمْ يُقَارِنْهُ العُبُوسُ وَلَمْ يَتْبَعْهُ المَنُّ.[6]

597– The best beneficence is that which is not delayed, is not accompanied by a sour face, and is not followed by any obligation.

١- خِيَارُ البِرِّ عَاجِلُهُ.

"The best generosity is that which is quick." (Burckhardt 76).
"The best charity is that which is given right away." (Frayha, I, 295 "خير البر). Perfect kindness is not delayed.

٢- رادی خوب نخست آنکه از او نخواهند دهد. دو دیگر آنکه چون از او خواهند به جای دهد. سه دیگر چون از او خواهند زمان گیرد، به زمانی که گیرد به دهد. آن خوب که چون به دهد هرگز اندر آن امید ندارد که به من باز دهد، نه بیچارگی آشکار کردن، نه چشم داشتنی را دهد. (آذرباد مانسرسندان، ٣٤١).
٣- فَأَطْعَمْتُهُ منْ كَبْدِهَا وَسَنَامِهَا * شِواءً، وَخَيْرُ الخَيْرِ مَا كَانَ عَاجِلُهْ. (ديوان حاتم الطائي، ٢٨٧).

٥٩٨- خَيْرٌ مِنَ الذَّهَبِ العِلمُ، وَخَيْرٌ مِنَ اللُّؤْلُؤِ النَّفْسُ الصَّالِحَةُ، وَلا يُسْتَطَاعُ العِلْمُ بِرَاحَةِ النَّفسِ. (=؟ ٦١٩، ١٥٥٨).

598– Learning is better than choice gold, and a soul at ease is better than pearls; but learning cannot be gained with a soul at ease. (cf. # 619).

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[6] مع- ١١٦؛ أبو بكر الصولي، الأوراق، ٢٩٦؛ التوحيدي، البصائر، ١: ٢٠٢؛ آبي، نثر، ٣: ١٦١؛ الثعالبي، تمثيل، ٢٣؛ تذكرة، ١: ٢٧٣ "الحسين بن علي"؛ وطواط، غرر، ٢٥٧-٢٥٨.

١- العِلمُ خَيْرٌ مِنَ المَالِ. العِلمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ المَالَ. المَالُ تَنْقُصُهُ النَّفَقَةُ وَالعِلمُ يَزْكُو عَلَى الإنْفَاقِ، وَصَنِيعُ المَالِ يَزُولُ بِزَوَالِهِ. (ن- ٣٨٧ § ١٤٧؛ ش/ن- ١٨: ٣٤٦؛ عيون، ٢: ١٢٠؛ عقد، ٢: ٢١٢؛ البيهقي، المحاسن، ٤٢٨؛ أبو نعيم، حلية، ١: ٨٠؛ أقوال الحكماء، ٤٣؛ الماوردي، نصيحة، ٢١١؛ سبط بن الجوزي، تذكرة الخواص، نجف، ١٩٦٤، ١٤١؛ حسيني، مصادر، ١: ١٢٥).

Knowledge is better than wealth. Knowledge protects you, you protect the wealth. Wealth is reduced by spending, whereas knowledge grows by spending, and what is based on wealth disappears as soon as wealth disappears.

٢- المالُ تَنْقُصُهُ النَّفَقَةُ وِالعِلمُ يَزْكُو عَلَى الإنفَاقِ. (عقد، ٢: ٢١٢).

Riches diminish by expenditure, whereas knowledge increases by dissemination.
"Wealth, what one expends diminishes it, but knowledge increases by expending." (Lane 1240).

٣- العقل يحرسك وأنت تحرسُ المال. (جا- ٦١ "بهمن").
٤- علي (ع) گفت: علم بهتر است از خواسته. (خردنامه، "نجات نامه"، ٩٩).

"Learning is better than house and land." (*CDP*, 157).

٥- خرد بهتر بود از زر که داری * که در زر کس نبیند هوشیاری. (ناصر خسرو، روشنایی نامه، ٥١٢).
٦- فَأمَّا العِلمُ فإنه (كثير) وليس ينقَصُ أحدا ما يأخذه غيره منه، بل يزكو على النفقةِ ويربو مع الصَّدَقةِ. (مسكويه، تهذيب، ١٦٤).

As for knowledge: it is unlimited, for one's lost is not diminished by what another takes from him; instead, it grows with spending, thrives on beneficence, and increases by being given and freely imparted. (Zurayk 147, slightly modified by me).

٧- گفته اند که: در توانایی خرد به، و در نداری خرد پناه. (اندرز بهزاد فرخ § ١٥).

Intelligence is best when wealthy, a refuge when poor.

٨- تَعَلَّمُوا العِلمَ فَإنَّهُ زَيْنٌ لِلغَنِي، وَعَوْنٌ لِلفَقِيرِ. (آبي، نثر، ٤: ٢٠٣؛ ش/ن- ٢٠: ٣١٠).
٩- خرد داشتارِ پناهِ جان، خرد بوختار (=رهایی بخش) و فریاد رس تن. (اندرز بهزاد فرخ § ١٤).
١٠- نخست هنر برای مردمان خرد به. (اندرز اوشنر § ٢؛ عفیفی، ٣٥٢؛ یاسمی، ١٧٠).

Adurbad (n. 21): "And I say, my son, who are fortunate, for man wisdom is the best thing. For if—may it not happen—wealth should vanish,

or cattle should die, wisdom will remain." (Blois, "Admonitions," 49). Ahiqar (Gr. 69, 11): "Have confidence in the soundness of your mind, not in wealth. For time takes the latter away, but the former remains unravished." (Blois, "Admonitions," 49).

۱۱- دو چیز از خویشتن دور نباید داشتن: یکی خوی نیك و دیگر خرد. (اندرز اوشنر ﴿ ۲۳؛ عفیفی، ۳۵۳؛ یاسمی، ۱۷۲).
۱۲- گفته شده است که: فرهنگ اندر فراخی پیرایه، و اندر سختی پناه، و اندر پریشانی دستگیر، و اندر تنگی پیشه (اندرز پوریوتکیشان ﴿ ٤۲).
۱۳- زدانا بپرسید پس دادگر * که فرهنگ بهتر بود یا گُهَر
چنین داد پاسخ بدو رهنمون * که فرهنگ باشد زگوهر فزون. (فردوسی، شاهنامه، ۸: ۲٤٥٤).
١٤- زیبا بعلم شو که نه زیباست * آنکس که او بدیبا زیبا شد. (ناصر خسرو، دیوان، ١٤٠).
١٥- مردم زعلم و فضل شرف یابد * نزسیم و زر و از خز طارونی. (ناصر خسرو، دیوان، ٤٧٥).

16– "Wisdom is a shelter, as money is a shelter, but the advantage of knowledge is this: that wisdom preserves the life of its possessor." (The Bible, Ecc. vii. 12). "She (= wisdom) is more profitable than silver, and yields better returns than gold. She is more precious than rubies; nothing you desire can compare with her." (The Bible, Prov. iii. 14–15). "Wisdom is more precious than rubies, and nothing you desire can compare with her." (The Bible, Prov. viii. 11).

٥٩٩- خُذ مِنَ البَدَنِ الَّذِي يَبْلَى العَمَلَ الحَسَنَ، وَمِنَ المَالِ الَّذِي يَصِيرُ إِلَى التُّرَابِ المَحْمَدَةَ وَالزَّادَ إِلَى الآخِرَةِ، وَمِنَ الذُّنُوبِ الَّتِي تُهلِكُ التَّوْبَةَ وَالإِقْلاعَ.

599– Procure good performance from the body that wears out, commendable deeds and provisions for the hereafter from the wealth that ends up in the dust, and repentance and pledge from sins that destroy.

٦٠٠- خُذِ العَفوَ فَإِنَّهُ أَسْلَمُ لِلعَوَاقِبِ، وَٱتَّقِ سَوْرَةَ الغَضَبِ فَإِنَّهُ أَسْلَمُ لِلدِّينِ.

600– Be forgiving, for it is more secure in outcome, and beware of the outbreak of anger, for it is more secure to religion.

١- خُذِي العَفْوَ مِنِّي تَسْتَدِيمِي مَوَدَّتِي * وَلا تَنْطِقِي فِي سَوْرَتِي حِينَ أَغْضَبُ. (إبن قيم الجوزية، روضة، ٨١).

"Take what is redundant from me, seeking the continuance of my affection; and speak not in my fit of irritation, when I am angry." (Lane 2094).

٦٠١- خُذْ مِنْ نَفسِكَ عُدَّةً لِمَا تُحِبُّ ذِكْرَهُ بَعْدَكَ، لا تَشُوبُهُ الخِيَانَةُ وَصِدقٌ غَيْرُ مَدخُولٍ، وَرُمْ مَا شِئْتَ بِالإنْصَافِ [٩٤] وَأَنَا زَعِيمُكَ بِالظَّفَرِ، فَإِنَّمَا أُتِيَ النَّاسُ مِنْ طَلَبِهِم بِالجَوْرِ مَا يُحِبُّونَ، وَسَعْيِهِم إِلَى جَسِيمِ الأُمُورِ بِالهُوَيْنَا، وَلِذَلِكَ لَمْ يُنْجِبُوا فِيمَا قَصَدُوا وَرَجَعُوا آسِفِينَ. (=؟ ٢٤٢٣؛ جا- ٦٣-٦٤).

601– Make preparations for that which you like to be remembered after you, that no disloyalty contaminates it, a sincerity that is untainted, and aim at whatever you want with equity, then I will warrant you success. Sometimes people are afflicted searching the objects of their desire unjustly, trying to gain great things leisurely, and that is why they do not succeed in their goals and return in regret.

The version in the *Jāwīdān-khirad* has *limā turidu darkahu, bi-ʿadlin*: Make preparations for what you like to accomplish with a justice that no dishonesty taints it, a sincerity that is untainted. However, the text of the *Jāwīdān* is also corrupt: it reads "I guarantee you fairness," which is clearly a misreading.

١- وَرُمْ مَا شِئْتَ بِالإنْصَافِ، وَأَنَا زَعِيمٌ لَكَ بِالظَّفَرِ. (الطرطوشي، سراج، ٤٧).
٢- حَاوِلِ الأُمُورَ بِالنَّصَفَةِ وَأَنَا زَعِيمٌ لَكَ بِالظَّفَرِ. (الطرطوشي، سراج، ١٧٥).
٣- وَهِيَ السَّبِيلُ فَخُذْ لِنَفْسِكَ عُدَّةً * فَكَأَنَّ يَوْمَكَ عَنْ قَلِيلٍ قَدْ أَتَى. (أبو العتاهية، ديوان، ٢٦).
٤- ﴿وَأَنَا بِهِ زَعِيمٌ.﴾ (قرآن، ١٢: ٧٢).

٦٠٢- خَرِّجُوا عُقُولَكُم بِأَدَبِ كُلِّ زَمَانٍ وَٱجْرُوا مَعَ أَهْلِهِ عَلَى مِنهَاجِكُم يَقِلَّ مَنْ يُنَاوِيكُم وَتَسْلَمْ لَكُمْ أَعْرَاضُكُمْ. (جا- ٨٥).

602– Educate your reasons with the culture of each time and place, and adopt the manners of the age. In this way those antagonistic to you will be few, and your dignity will be secure. (The longer version of this is in J. 85. For the rest cf. # 171, 1344, 2118).

١- الأَدَبُ يَزِينُ غِنَى الغَنِيِّ وَيَسْتُرُ فَقرَ الفَقِيرِ. (جا- ٣٤٦؛ ح- ٨٢ "أرسطو"، "غِنَى النَّفْسِ"؛ كوبرلي، ٦٤ ب؛ السجستاني، صوان، ١٤٣ "أرسطو"؛ إبن هندو، ٣٥٥ ؟ ٢٦٣؛ مب- ٢٠٥؛ أسامة، لباب، ٢٣٥ "يَزِينُ"؛ فرايتاج، ٣: ٩؛(Gutas 170).

Culture embellishes the wealth of the wealthy and covers the poverty of the poor.

Education polishes good natures and corrects bad ones. (E)

٢- الأَدَبُ يُكْسِبُ الأَغْنِيَاءَ زِينَةً وَيُكسِبُ الفُقَراءَ مَعَاشاً يَعِيشُونَ بِه بَيْنَ الإخْوَانِ. (مج- ٧١؛ إبن هندو، ٣٣٨ ﴿ ١٤٤ "أرسطو"، "به عيشَ الأحرار").

Aristotle said: “Education is an adornment for the rich, and it enables the poor to live among friends.” (Rosenthal, “Sayings of the Ancients,” 40, 169. With references and variants, including a Greek version. The Greek word for *adab* is *paideia*).

٣- حصون أعراضكم الأدب. (إختيار الدين، أساس الاقتباس، ١٢٩).

٦٠٣- خَيْرٌ مِنْ مَالِكَ مَا نَفَعَكَ، وَمَا ذَهَبَ مِنْ مَالِكَ مَا وَعَظَكَ. (=﴿ ٨، ٥٧٣، ١٥٧٦؛ الجاحظ، البخلاء، ١٩٠).

603– The best part of your wealth is what benefited you, and the part of your wealth that brings you a (good) lesson is not lost.

١- مَا نَقَصَ مِنْ مَالِكَ مَا زَادَ فِي عَقْلِكَ. (الميداني، ٣: ٢٧٧؛ دهخدا، ٤: ١٩٣١) .
٢- هر ضررى خالى از نفعى نيست.

“There is no great loss without some gain.” (*CDP*, 169).

٣- هر ضررى عقلى زياده كند. Every loss is a smartness.
٤- يك زيان كردم و استاد شدم. (دهخدا، ٤: ١٩٣١).
٥- ذَهَابُ المَالِ فِي حَمدٍ وَأَجْرٍ * ذَهَابٌ لا يُقَالُ لَهُ ذَهَابُ. (الجاحظ، بيان، ١: ٢٤٤؛ بهجة، ١: ٢٠١).

Money is not lost when spent for a good name.
A good name is better than gold. (E)

٦- لَمْ يَذهب مِنْ مَالِكَ مَا وَعَظَكَ. (الجاحظ، البخلاء، ١٩٠؛ عقد، ٣: ١٠٧؛ أبو هلال العسكري، أمثال، ٢: ١٦٧ "لَمْ يَضِعْ"؛ ن- ٣٩٤ ﴿ ١٩٦؛ بهجة، ٢: ١٨٨؛ الواحدي، الوسيط، ١٦٢؛ الميداني، ٣: ١١٢ "أكثم"؛ ٣: ٢٤٥، ٢٧٧؛ الزمخشري، أمثال، ٢: ٢٩٥؛ ش/ن- ١٩: ١٥؛ دهخدا، ٤: ١٩٣١).

The money that advises you is not lost.

٧- لَمْ يَهْلِكْ مِنْ مَالِكَ مَا وَعَظَكَ. (أبو حاتم السجستاني، المعمرون، ١٤؛ المبرد، الكامل، ١: ٢٠٥ "لم يذهب"؛ المفضل، الفاخر، ٢٦٤؛ الوشاء، الفاضل، ١: ١٩٢؛ أبو هلال العسكري، أوائل، ١: ٩٥، وأمثال، ١: ٤٠١ "أكثم"؛ ٢: ١٦٧ "لم يذهب"؛ + وَالفُرسُ تَقُولُ فِي أمثالها: كُلُّ خُسْرَانٍ كَيْسٌ؛ التوحيدي، أخلاق الوزيرين، ٤٤٥؛ الطرطوشي، سراج، ١٧٧).

“Money spent for your discipline and teaching is not a loss.” (Kassis 191).

٨- إِنَّمَا لَكَ مِنْ مَالِكَ مَا أَمْضَيْتَهُ لِسَبِيلِهِ فِي حَيَاتِكَ. (ح- ١٦٢).
٩- إِنَّمَا لَكَ مَا أَمْضَيْتَ. (عقد، ٣: ٧٧ "أكثم وبزرجمهر").
١٠- مَا لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلتَ فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ أَوْ أَعْطَيْتَ فَأَمْضَيتَ. (الجاحظ، بيان، ١: ٢٨٤؛ مج- ٢٥ "حديث"؛ القضاعي، الشهاب، ٣٥؛ التُّجيبي، المختار من شعر بشار، ١٩٣؛ الميداني، ٤: ٤٦؛ أسامة، لباب، ٣٣٤).
١١- إنما من مالك ما أكلتَ فَأَفْنَيْتَ، أو لبستَ فَأَبْلَيْتَ، أَوْ أَعْطَيْتَ فأمضيتَ، وما سوى ذلك فهو مالُ الوارث. (أبو عبيد، أمثال، ١٦٤؛ الكرخي، المنتهى، بستان، ١٥٩).
١٢- لَمْ يذهب مِنْ مالِكَ مَا كَسَبَكَ حَمْدًا، وَجَنَّبَك ذَمًّا. (أبو هلال العسكري، أمثال، ١: ٢٨٥).
١٣- بَعْدَ كُلِّ خُسْرٍ كَيْسٌ. (الميداني، ١: ٢١٢).
١٤- خَيْرُ مَا جَرَّبْتَ مَا وَعَظَكَ. (ن- ٣٠٥؛ العاملي، كشكول، ٧٢٦).

The best of all things you have tried is the one which admonished you.

٦٠٤- خَمْسٌ هُنَّ مِنْ خَمْسٍ أَقْبَحُ: الفِسْقُ مِنَ الشُّيُوخِ، وَالحِدَّةُ مِنَ السُّلطَانِ، وَالكَذِبُ مِنْ ذِي الحَسَبِ، وَالبُخلُ مِنْ ذِي اليَسَارِ، وَالحِرصُ مِنَ العُلَمَاءِ. (=؛ ٥٨٧؛ الخطيب البغدادي، البخلاء، ٥٧).

604– Five things are worse in five: sinfulness in old men, wrath in sovereigns, lying in noble men, avarice in the rich, and avidity in scholars.

١- حدثنا أبوبكر بن أبي الثلج الكاتب، حدثنا علي بن عبدة، حدثنا الأصمعي ...: خمسة أقبح شيءٍ فيمَنْ كُنَّ فِيه: الفِسْقُ فِي الشَّيْخِ، وَالحِدَّةُ فِي السُّلطَانِ، وَالكَذِبُ فِي ذِي الحَسَبِ، وَالبُخلُ فِي ذِي الغِنَى، وَالحِرصُ فِي العَالِمِ. (الراغب، محاضرات، ٢: ٧٠٤؛ الخطيب البغدادي، البخلاء، ٥٧؛ مع إسناد إلى الريحاني).

Al-Khatib has this in combination with # 397.

٢- خَمسُ خِلَالٍ هُنَّ أَقْبَحُ شَيْءٍ بِمَنْ كُنَّ فِيه: الحِدَّةُ فِي السُّلطَانِ، وَالكِبرُ فِي ذِي الحَسَبِ، وَالبُخلُ فِي الغَنِي، وَالحِرصُ مِنَ العالِم، وَالفُتُوَّةُ فِي الشُّيُوخِ. (إبن حبان البستي، روضة، ٢٧٥ "سعيد الثوري").
٣- در جهان چه زشت تر ؟ گفت: دو چيز: تندى از پادشاهان وبخيلى از توانگران. (ظفرنامه، ٥٩ "أنوشروان").

٦٠٥- خُضِ الغَمَرَاتِ إِلَى الحَقِّ، وَتَفَقَّهْ فِي الدِّينِ، وَعَوِّد نَفسَكَ الصَّبرَ عَلَى المَكرُوهِ، وَأَصْلِحْ مَثوَاكَ وَبِعْ بِآخِرَتِكَ دُنيَاكَ، وَٱعْلَمْ أَنَّكَ غَرَضُ الأَسْقَامِ وَرَمِيَّةُ المَصَائِبِ.[7]

[7] ن- ٢٩٦-٢٩٧؛ القضاعي، دستور، ٥٩-٦١.

605– Enter hardship for the sake of truth (or God), and learn religion. Accustom yourself to fortitude against mishaps, bring in order your place of permanent rest, exchange this world with the next, and know that you are a butt of diseases and the mark of misfortunes.

١- إنَّمَا لَكَ مِنْ دُنيَاكَ مَا أَصْلَحْتَ بِهِ مَثوَاكَ. (القالي، الأمالي، ٢: ٢٠-٢١ "الأحنف"؛ عقد، ٣: ١٥٧؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧؛ الماوردي، قوانين، ١٦٨؛ سرح العيون، ١٩٦٤، ١١١؛ التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٤؛ ن- ٣٠٦ "إنَّ"؛ القضاعي، دستور، ٢٧ "علي"؛ الطرطوشي، سراج، ١٧٣؛ تذكرة، ١: ٢٦٥).

Your share from this world is that with which you put your abode in the next in order.

٢- لَكَ مِنْ دُنْيَاكَ مَا أَنْفَقْتَهُ عَلَى أُخْرَاكَ. (جا- ١٤١).
٣- عَوِّد نَفسَكَ الصَّبرَ عَلَى مُرِّ المَكرُوهِ. (أقوال الحكماء، ٣١).
٤- عود نفسك الصبر تحمد ذلك. (مب- ٣١٢ "سيلاقس").
٥- الصبار هو الذي عود نفسه الهجوم على المكاره. (إبن قيم الجوزية، عدة الصابرين، ٢٩).

٦٠٦- خُشُونَةُ العَيْشِ مَعَ الفُضَلاءِ خَيْرٌ مِنْ لِينِهِ مَعَ السُّفَهَاءِ. (ش/ن- ٢٠: ٤٢؛ =﴿ ١١٤٦).

606– A rough life with the respectful is better than an easy life with the disrespectful.

١- خُشُونَةُ العَيْشِ مَعَ الصَّلاحِ خَيْرٌ مِنْ لِينِهِ مَعَ الفَسَادِ. (جا- ٣٧٣؛ مب- ٣٢٧؛ كوبرلى، ١١٩ أ).
٢- العَاقِلُ بِخُشُونَةِ العَيْشِ مَعَ العُقَلاءِ، آنَسُ مِنهُ بِلِينِ العَيْشِ مَعَ السُّفَهَاءِ. (ش/ن- ٢٠: ٣٤٠؛ الراغب، محاضرات، ١: ١٥؛ ٢: ٨).
٣- العَاقِلُ بِنَقلِ الصَّخْرِ مَعَ العُقَلاءِ يَكُونُ أَغبَط مِنهُ بِمُطَاعَمَةِ السُّفَهَاءِ، لِعِلمِهِ بِعَاقِبَةِ الصِّنْفَيْنِ. (العامري، نسك، ٤٩٧).
٤- نفسُ العاقلِ بِنقلِ الصَّخرِ مَعَ العقلاء أشدُّ ٱغتباطاً منها بِالأَكلِ وَالشُّربِ مَعَ السُّفَهَاءِ لِعِلمِهِ بِعَاقِبة الصِّنفَيْنِ. (إبن هندو، ٣٤٤ ﴾ ١٨٣ "أرسطو").
٥- العُمْرُ القَصِيرُ مَعَ الفَضِيلَةِ خَيْرٌ مِنَ العُمْرِ الطَّوِيلِ مَعَ الرَّذِيلَةِ. (أسامة، لباب، ٤٣٤).

A short life with excellence is better than a long life with vice.

٦- دوست بى خرد از دشمن بخرد بتر بود. (قابوس نامه، ١٤٠)

A foolish friend is worse than a wise enemy.

۷- دوستی با مردم دانا نکوست * دشمن دانا به از نادان دوست. (مولوی)

"It is advisable to make friends with wise men. Better a wise enemy than a foolish friend." (Haim, 208, 219).

۸- عدوّی عاقلت بهتر بسی زان * که باشد مر ترا صد دوست نادان
ترا گر کودکی یارست وعاقل * به از پیری بود نادان و جاهل. (ناصر خسرو، روشنایی نامه، ۵۱۵).
۹- اگر دانا بود خصم تو بهتر * که با نادان شوی یار و برادر
نیاید دشمنی از مرد عاقل * نشاید دوستی را مرد غافل. (ناصر خسرو، روشنایی نامه، ۵۳۱).
۱۰- چو نادان زهد ورزد هست ظلمت * زدانا ذلت آید هست رحمت. (ناصر خسرو، روشنایی نامه، ٥١٤).
۱۱- زنادان دوستی دانا نجوید * که دشمن را کسی چون دوست گوید. (ناصر خسرو، روشنایی نامه، ۵۳۲).
۱۲- تو نادانی و نشنودی مگر آن * که از بد خواه بدتر دوست نادان. (گرگانی، ویس ورامین، ۳۳۲).
۱۳- چو دانا ترا دشمن جان بود * به از دوست مردی که نادان بود. (فردوسی، شاهنامه، ۸: ۲۳۷۵ "بزرجمهر").
١٤- از قرین بد حذر بایدت کرد کز قرین بد بیالاید قرین. (ناصر خسرو، دیوان، ۳۲۷).
۱۵- منشین با قرین بد که شوی * همچو او زشت نام وبی آزرم
آنکه خود بد بود ندارد عار * گر ترا بد کند ندارد شرم. (الطوسي، الأدب الوجيز، ٦٧).
١٦- أُنْظُر إلى قُرَنَاءِ المَرءِ تَعرِفُهُ * بِهِمْ، وَإنْ أَنْتَ لَمْ تَكشفْهُ عَن خَبَرِ. (عبدالله بن معاوية، ديوان، ٤٧).
۱۷- چو دشمن کی دانا بود به ز دوست * ابا دشمن و دوست دانش نکوست. (الظهیری، سندباد نامه، ١١٦).
۱۸- "عَنِ المَرءِ لا تَسْأَلْ وَسَلْ عَنْ قَرِينِهِ" * فَكُلُّ قَرِينٍ بِالمُقارَنِ يَقْتَدِي. (أبو عبيد، أمثال، ۱۷۹؛ طرفة، ديوان، ٤٤؛ الوشاء، الموشى، ١٦؛ عقد، ۲: ۳۱۱، ۳۳۰؛ الخطابي، العزلة، ١٤٥؛ أبو أحمد العسكري، المصون، ۱۰۸؛ أبو هلال العسكري، أمثال، ۲: ٢٠٤؛ التوحيدي، صداقة، ۷۳؛ الراغب، محاضرات، ۲: ۷؛ الرقيق النديم، قطب السرور، ٢٨٦؛ الثعالبي، الإعجاز، ۳۹؛ تمثيل، ٥٢ "وآبصر"؛ اللخمي، شرح المقصورة، ٣٤٦؛ ديوان عدي بن زيد، ١٠٦؛ الميداني، ۳: ١٦٣، ٥٤٦؛ البيهقي، غرر الأمثال، ٥٠؛ الطوسي، الأدب الوجيز، ٦٧؛ العقد الثمين، ١١٠ "طرفة").

A man is known by the company he keeps. (E)

٦٠٧- خَيْرُ مَفَاتِيحِ الأُمُورِ الصِّدقُ وَخَيْرُ خَوَاتِيمِهَا الوَفَاءُ.

607– The best of keys to the affairs is truthfulness, and their best seal is fidelity.

1– “The best truth is the keeping of promise.” (*Maxims of ʿAli* 27).

٦٠٨- خَيْرُ مَكَاسِبِ الدُّنيَا إِخْوَانُ الصِّدقِ هُمْ زِينَةٌ فِي الرَّخَاءِ [٩٥] وَعُدَّةٌ عِندَ البَلاءِ وَمَعُونَةٌ عَلَى حُسْنِ المَعَاشِ وَالوُصُولِ إِلَى المَعَادِ. (عقد، ٢: ٣٠٤؛ التوحيدي، البصائر، ٢: ١٨٧؛ الزمخشري، ربيع، ١: ٤٤٧).

608– The best of all earnings in this world are sincere friends: they are an ornament in time of ease, a support at the time of misfortune, an assistance to a good living and to the attainment of the hereafter.

١- عَلَيْكَ بِإِخوَانِ الصِّدقِ فَإِنَّهُمْ زِينَةٌ عِنْدَ الرَّخَاءِ وَعِصْمةٌ عِنْدَ البَلاءِ. (البيهقي، المحاسن، ٤٠٤ "حديث"؛ المحاسن والأضداد، ٣١؛ إبن عربي، محاضرة الأبرار، ٢: ٣١٠).
٢- عَلَيْكَ بِإِخْوَانِ الصِّدْقِ فإنَّهُمْ زِينَةٌ فِي الرَّخاءِ وَعُدَّةٌ فِي البلاءِ. (رسالة آداب، ٧٢؛ الثعالبي، تمثيل، ٤٧٢ "شبيب بن شيبة"؛ الماوردي، أدب الدنيا، ١٤٦).
٣- اِعْلَمْ أَنَّ إِخْوَانَ الصِّدْقِ هُمْ خَيْرُ مَكاسِبِ الدُّنيَا، هُمْ زِينَةٌ فِي الرَّخاءِ، وَعُدَّةٌ فِي الشِّدَّةِ، وَمَعُونَةٌ عَلَى خَيْرِ المَعَاشِ وَالمَعَادِ، فلا تُفَرِّطَنَّ فِي ٱكْتِسَابِهِمْ وَٱبتِغَاءِ الوُصُلاتِ وَالأَسْبَابِ إِلَيْهِمْ. (كب- ١٠٨).
٤- عَلَيْكُم بِإِخوَانِ الصِّدْقِ فَٱكتَسبُوهُمْ فَإِنَّهُمْ زَيْنٌ فِي الرَّخَاءِ وَعُدَّةٌ عِندَ البَلاءِ. (الوشاء، الموشى، ٢٤ "عمر بن الخطاب"؛ إبن حبان البستي، روضة، ٩٠؛ آبي، نثر، ٢: ٤٣؛ السلفي، المنتقى، ١٥٩، ٢٠١).
٥- إخوانُ الصَّدِيقِ خَيْرُ مَكاسِبِ الدُّنيَا، هُمْ زِينَةٌ فِي الرَّخَاءِ وَعُدَّةٌ فِي البَلاءِ. (التوحيدي، صداقة، ٣٦ "شَبِيبْ بن شَيْبَة").
٦- عَلَيْكَ بِإِخْوَانِ الصِّدقِ فَكِسْ فِي ٱكتِسَابِهِم؛ فإِنَّهُمْ زَيْنٌ فِي الرَّخَاءِ وَعُدَّةٌ عِندَ البَلاءِ. (السلفي، المنتقى، ١٥٩، ٢٠١؛ أسامة، لباب، ١٢ "عمر بن الخطاب").
٧- الإخوان اِثنان: فمحافظ عليك عند البلاء، وصديقٌ لك في الرَّخَاءِ، فٱحفظ صديقَ البَلِيَّةِ، وتجنب صديق العافية، فإنهم أعدى الأعداء. (الخطابي، العزلة، ١٤٧؛ إبن حبان البستي، روضة، ٢٠١).
٨- دَعْوَى الإخَاءِ عَلَى الرَّخَاءِ كَثِيرَةٌ * بَلْ فِي الشَّدَائِدِ تُعْرَفُ الإخْوَانُ. (دامادى، ١، ٢٤٢ "حسان بن ثابت"؛ الطوسى، أخلاق ناصرى، ٣٢٨).

Pretensions to brotherhood are many in prosperity, brothers are recognized in adversity.

Adversity tries friends. (E) A friend is best found in adversity. (E)

٩- سئل ديوجانس: بِمَاذَا يُعرَفُ الصَّديقُ؟ فَقَالَ: عِنْدَ الشَّدَائِدِ، لِأَنَّ كُلَّ وَاحِدٍ فِي الرَّخَاءِ صَديقٌ. (إبن هندو، ٤١٤ { ٤٧٧؛ مب- ٨١؛ التوحيدي، صداقة، ٥٨).
١٠- [يُعرفُ] الصديقُ عِندَ الشِّدَةِ. (جا- ٩٨).

It is in a time of reverse that one can tell one’s friend from one’s enemy.

١١- أَخِلَّاءُ الرَّخَاءِ هُم كَثِيرٌ * وَلَكِنْ فِي البَلاءِ هُم قَلِيلُ. (الماوردي، أدب الدنيا، ١٥٢ "حسان بن ثابت").
١٢- صَدِيقُكَ حِينَ تَسْتغنِي كَثِيرٌ * وَمَا لَكَ عِندَ فَقرِكَ مِنْ صَدِيقِ
فَلا تَغْضَبْ عَلَى أَحدٍ إِذَا مَا * طَوى عَنْكَ الزِّيَارَةَ عِندَ ضَيقِ. (مج- ٨٨؛ التوحيدي، صداقة، ٣٤٦-٣٤٧).
١٣- وَكُلُّ أَخٍ عِندَ الهُوينَى مُلاطِفٌ * وَلَكِنَّمَا الإِخْوَانُ عِندَ الشَّدَائِدِ. (الماوردي، أدب الدنيا، ١٦١).
١٤- وَكُلُّ خَلِيلٍ بِالهُوَيْنَا مُلاطِفٌ * وَلَكِنَّمَا الإِخْوَانُ عِندَ النوائب. (الخطابي، العزلة، ١٤٧).
١٥- أَرَى النَّاسَ إِخوَانَ الرَّخَاءِ وَإِنَّمَا * أَخُوكَ الَّذِي آخَاكَ عِنْدَ الشَّدَائِدِ. (الخطابي، العزلة، ١٤٧).
١٦- دوست مشمار آن كه در نعمت زند * لاف يارىّ و برادر خواندگى
دوست آن دانم كه گيرد دست دوست * در پريشان حالى و درماندگى. (سعدى، گلستان ٧١).

“A friend is he who gives a helping hand to his friend in distress.” (Haim 217).

١٧- برادر آن بود كه روز سختى * ترا يارى كند در تنگ بختى. (ناصر خسرو، روشنايى نامه، ٥١٢).

“A friend in need is a friend indeed.” (*CDP*, 106).

١٨- كسى را مرد عاقل دوست خواند * كه او با نيك وبد با دوست ماند. (ناصر خسرو، روشنايى نامه، ٥٣١).
١٩- صَدِيقُكَ مَنْ رَاعَاكَ عِنْدَ شَدِيدَةٍ * وَكُلًّا تَرَاهُ فِي الرَّخَاءِ مُرَاعِياً. (محفوظ، المتنبي و سعدى، ١٧٣؛ "إبن مقلة"؛ الراغب، محاضرات، ٢: ١٥؛ دامادى، ٢، ٢٤٢).

A friend is he who cares for you in hard times; in prosperous times every one presents himself as someone who cares.

٢٠- إِنَّ أَخَا الهَيْجَاءِ مَنْ يَسْعَى مَعَكَ، وَمَنْ يَضُرُّ نَفسَهُ لِيَنفَعَكَ. (الميداني، ١: ٥٦؛ التوحيدي، صداقة، ٢٩ "المأمون"؛ ش/ن- ١٨: ١١٣؛ الإبشيهي، ٥٥).
٢١- إِنَّ أَخَاكَ الصِّدقِ مَنْ كَانَ مَعَكْ * وَمَنْ يَضُرُّ نَفْسَهُ لِيَنْفَعَكْ
وَمَنْ إِذَا رَيْبُ الزَّمَانِ صَدَّعَكْ * شَتَّتَ فِيهِ شَمْلَهُ لِيَجمَعَكْ.
وَإِنْ غَدَوْتَ ظَالِماً غَدَا مَعَكْ. (أبو العتاهية، ديوان، ٣١٥؛ عيون، ٣: ٤؛ المسعودي، مروج، ٤: ١٧٨؛ أبو أحمد العسكري، المصون، ١٤٨؛ أبو هلال العسكري، أمثال، ١: ٥١-٥٢).

Al-Masʿūdī judged these lines as sufficient evidence for raising Abū al-ʿAtāhiya above all his contemporaries as a poet.

٢٢- فمن كان معروفا بالوفاء في أوقات الشِّدّةِ وحالات الضرورة، فنافس فيه واسبق إليه... (الجاحظ، رسائل، ١: ١٢٣).
٢٣- االصدق خيرٌ. (البيروني، آثار، ٢١٩). Truth is the best.

٦٠٩- خَيْرُ الإِخْوَانِ أَقَلُّهُمْ مُصَانَعَةً فِي النَّصِيحَةِ، وَخَيْرُ الأَعْمَالِ خَيْرُهَا عَاقِبَةً.[8]

609– The best friends are the least stilted in giving advice; the best deeds are the best in outcome.

١- خيرُ الإخوانِ أَشَدُّهُمْ مُبالغة في النصيحة، كما أنَّ خيرَ الأعمال أحمدها عاقبةً، وأحسنها إخلاصا. (إبن حبان البستي، روضة، ١٩٥).
٢- خَيْرُ إِخْوَانِكَ المُشَارِكُ فِي المُرِّ * وَأَينَ الشَّرِيكُ فِي المُرِّ أَيْنَا. (زلهايم، شوارد الأمثال، ١٣٠ "بشار").
٣- وَمَا النَّاسُ إِلَّا حَافِظٌ وَمُودّعٌ * وَمَا العَيْشُ إِلَّا مَا يَطِيبُ عَوَاقِبُهُ. (زلهايم، شوارد الأمثال، ١٢٩ "بشار").
٤- قال الأحنف: خَيْرُ الإِخْوَانِ مَنْ إِنِ ٱستَغْنَيْتَ عَنْهُ لَمْ يَزِدْكَ فِي المَوَدَّةِ، وَإِنِ ٱحْتَجْتَ إِلَيْهِ لَمْ يُنْقِصْكَ مِنْهَا، وَإِنْ عَثَرْتَ عَضَدَكَ، وَإِن ٱحْتَجْتَ إِلَى مَؤُونَتِهِ رَفَدَكَ. (عيون، ٣: ٤؛ التوحيدي، صداقة، ٩٩؛ ش/ن- ٢٠: ٣٣٠).

٦١٠- خَيْرُ النَّاسِ مَنْ فَرِحَ لِلنَّاسِ[9]. إِذَا نَالُوهُ وَبِالشَّرِّ إِذَا ٱنْصَرَفَ عَنْهُمْ وَشَرُّهُمْ مَنْ حَسَدَ بِالخَيْرِ عَلَى النِّعْمَةِ وَشَمِتَ عِندَ المُصِيبَةِ

610– The best of all people is he who rejoices in the welfare of people when they gain it, and in the departure of evil from them. The worst of all people is he who envies people for wealth and rejoices in their misfortune.

"He is the chosen of the people who rejoices in the welfare of others." (Burckhardt 78).
Talmud: He who rejoices in his neighbor's good fortune will prosper. (*The Jewish Enc.*, x. 229).

٦١١- خَفِ اللَّهَ تَأْمَنْ وَلا تَأْمَنْ فَتَخَافُ وَٱحْزَنْ تُسَرُّ وَٱصْبِرْ عَلَى مَا تَكْرَهُ وَٱعْطِ مَا تُحِبُّ مِثْلَ مَا تَشْتَهِي وَٱتْعَبْ قَلِيلاً تَسْتَرِحْ طَوِيلاً.

611– Fear God, so be safe; be not safe, so that you fear; grieve a little, so you shall be made happy; endure what you disdain, give away what

[8] كل- ١٢٢؛ كل عزام، ٧١؛ اليمني، مضاهاة، ٨٠؛ الحصري، زهر، ٥٨٠.
[9] ={ ٥٦٤؛ الميداني، ١: ٤٦٣.

you love with the same passion as you want, take a little pain, so you shall have long comfort.

٦١٢- خَوْفُ الخَالِقِ أَمْنٌ وَالأَمْنُ مِنْهُ كُفْرٌ، وَخَوْفُ المَخْلُوقِ رِقٌّ وَأَمْنُهُ حُرِّيَّةٌ، وَالرَّجَاءُ لَهُ غِناً لا يَضُرُّ مَعَهُ فَقرٌ، وَالأَيَاسُ مِنهُ فَقرٌ لا يَنْفَعُ مَعَهُ غِنًى.

612– Fearing the Creator is security, and feeling secure from Him is unbelief. Fearing the creatures is bondage, and feeling secure from them is freedom. Placing hope on Him is a richness with which poverty has no effect; and disappointment of Him is a poverty with which richness is of no avail.

٦١٣- خَشْيَةُ اللَّهِ فِي السِّرِّ وَالعَلانِيَةِ، وَالعَدلُ فِي الرِّضَاءِ وَالغَضَبِ، وَالقَصْدُ فِي الفَقرِ وَالغِنَى، وَحَمْدُ اللَّهِ عَلَى كُلِّ حَالٍ مَنْ أُوتِيهُنَّ فَقَدْ أُوتِيَ خَيْرًا كَثِيرا.[10]

613– Apprehension of God in privacy and in public, being fair when happy or angry, moderate when poor or wealthy, and praising God at all times, whoever performs these has in fact performed great good.

١- قال (حديث): ثَلَاثٌ مُنجِيَاتٌ، وَثَلاثٌ مُهْلِكَاتٌ: فأَمَّا المُنجِيَاتُ: فَخَشْيَةُ اللَّهِ فِي السِّرِّ وَالعَلانِيَةِ، وَالاقْتِصَادُ فِي الفَقْرِ وَالحُكْمُ بِالعَدْلِ فِي الرِّضَا وَالغَضَبِ. وَالمُهْلِكَاتُ: شُحٌّ مُطَاعٌ، وَهَوًى مُتَّبَعٌ، وَإِعْجَابُ المَرْءِ بِنَفْسِهِ. (جا- ١٠٨-١٠٩؛ عبد الرزاق، المصنف، ١١: ٣٠٤ "داود النبي"؛ أحمد بن حنبل، الزهد، بيروت ١٩٧١، ٢: ٥٧؛ أبو الشيخ الإصبهاني، وَالغِنَى، طبقات المحدثين، ٢: ٦٠، ٣٣٠؛ الراغب، محاضرات، ١: ١٨؛ الثعالبي، تمثيل، ٤٧٠؛ الماوردي، أدب الدنيا، ١٢٥؛ القضاعي، الشهاب، ١٠-١١؛ بهجة، ٢: ١٢٣، ٢٤٦؛ النسفي، القند، ٤٨٤، ٤٨٦؛ تذكرة، ١: ٤٦؛ إبن الجوزي، ذم الهوى، ١٩، ٢٠؛ ش/ن- ١٨: ٣٩٢؛ ١٩: ٣١٦؛ إبن قيم الجوزية، روضة، ٤٢٩-٤٣٠، ٥١٠).

"Three things that save and three things that cause perishing: Fearing God in secret and public, economizing in richness and poverty, and ruling with justice in satisfaction and anger. (And the ruinous ones مهلكات): A miserliness obeyed, a desire followed, and pride in oneself." (Kassis 180–81, 239).

٢- لولا ثلاثٌ صَلُحَ الناس: شُحٌّ مُطَاعٌ، وَهَوًى مُتَّبَعٌ، وَإِعْجَابُ المَرْءِ بِنَفْسِهِ. (أبو داود السجستاني، الزهد، ١٩٩، ٢٠٧؛ عقد، (بيروت ١٩٩٧)، ٢: ٢٥٧؛ ٣: ٢١٥؛ آبي، نثر، ٢: ٩٤؛ الماوردي، التحفة الملوكية، ١١١؛ بهجة، ١: ٦٠٣).

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10 أحمد بن حنبل، الزهد، ٣٩؛ أبو عبيد، الخطب والمواعظ، ١٤٣؛ إبن أبي الدنيا، إصلاح المال، ٣٠٣؛ الثعالبي، درر الحكم، ١٩٩٢، ٤١؛ الماوردي، قوانين، ١٢٦، والأمثال والحكم، ٣٧؛ القضاعي، دستور، ٦٢.

٣- هلاك مرد اندر دو چیزست: عجب، و نومیدی. (الغزالي، كيمياى سعادت، ١٧٥ (٦١٨).

Man’s ruin is in two things: Conceit and disappointment.

٦١٤- خَفِ اللَّهَ خَوْفاً لا تَأيَسَنَّ فِيهِ مِنْ رَحمَتِهِ وَٱرجُهُ رَجَاءً لا تَأمَنُ [٩٦] فِيهِ عِقَابُهُ.

614– Fear God without being disappointed of His mercy, and place your hope in Him without feeling secure of His punishment.

٦١٥- خَوْفُ القَلبِ أَمْرٌ لَيْسَ لأَحَدٍ ٱسْتِقَامَةٌ إِلَّا بِهِ مِنْ ذِي دِينٍ يَخَافُ العِقَابَ، وَمِنْ ذِي كَرَمٍ يَخَافُ العَارَ، وَمِنْ ذِي عَقْلٍ يَخَافُ التَّبِعَةَ. فَمَنِ ٱسْتَجْمَعَتْ لَهُ الثَّلَاثَةُ فَقَدْ كَمُلَتْ فَضِيلَتُهُ وَحَسُنَتْ أَفْعَالُهُ.

615– Fear of the heart is something that nobody has integrity except with it: whether a religious person who fears punishment, a noble person who fears dishonor, and an intelligent person who fears consequence. Whoever combines these three fears in himself, his merit becomes complete, and his deeds become good.

٦١٦- خَمْسُ خِصَالٍ فِيهِنَّ رَاحَةُ أَبْدَانِكُمْ وَدَوَامُ سُرُورِكُمْ: القُنُوعُ بِمَا كَفَى، وَحُسْنُ التَّمييزِ لِلمَكَاسِبِ، وَالقَمْعُ لِفَاحِشِ الحِرْصِ، وَالتَّنَزُّهُ عَنِ المُنَافَسَةِ وَالحَسَدِ وَالتَّعَزِّي عَنْ كُلِّ مَصُونٍ بِهِ، وَتَرْكُ السَّعْي فِيمَا لا يُوثَقُ بِنُجحِهِ وَتَمَامِهِ. (الراغب، محاضرات، ٢: ٧٠٣-٧٠٤ "أردشير").

616– Your bodily comfort and continuance of your joy depend on five things: contentment with what is sufficient, careful choice of sources of gain, repression of immoderate desires, rising above rivalry and envy, and staying aloof from the things that strengthen them, and abandoning work on what one is not certain of its success and completion.

٦١٧- خَابَ سَعْيُ مَنْ بَاعَ آخِرَتَهُ بِدُنيَا غَيْرِهِ، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفعَلْ، وَأَسْخَطَ خَالِقَهُ لِرِضَاءِ المَخْلُوقِينَ.

617– His labor results in disappointment who exchanges his future life for the worldly pleasures of others, expects to be praised for what he has not done, and has displeased his creator by pleasing His creatures.

١- أَشَدُّ النَّاسِ نَدَامَةً يَوْمَ القِيَامَةِ رَجَلٌ بَاعَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ. (البخاري، التأريخ الكبير، ٣(٢): ١٢٨).
٢- خَابَ سَعيُهُ وَأَمَلُهُ.

“His labor, and his hope or expectation, resulted in disappointment.” (Lane 828; 100 “were disappointed, frustrated, or balked.”).

٣- مَنْ بَاعَ آخِرَتَهُ بِدُنيَاهُ خَسِرَهُمَا. (أبو الفتح الآمدي، غرر، ٢٧٤).

He who exchanges his next life for his present life loses both.

٤- أي الناس أجهلُ؟ قال: من باع آخرته بدنياه. (أقوال الحكماء، ٦٠).
٥- من طلب الدنيا بعمل الآخرة خسرهما، ومن طلب الآخرة بعمل الدنيا ربحهما. (آبي، نثر، ٤: ٢١٧).

٦١٨- خَمْسٌ يَجِبُ ٱعْتِنَامُهُنَّ قَبْلَ خَمْسٍ: الحَيٰوةُ قَبْلَ المَوْتِ، وَالصِّحَّةُ قَبْلَ السُّقْمِ، وَالفَرَاغُ قَبْلَ الشُّغْلِ، وَالشَّبَابُ قَبْلَ الهَرَمِ، وَالغِنَى قَبْلَ الفَقْرِ. (=؛ ٢٤٧).

618– Five things should be dealt with before five other things: Life before death, health before disease, leisure before occupation, adolescence before old age, and wealth before poverty.

١- فليأخُذ العبدُ من نفسه لنفسه، ومن دنياه لآخرته، ومن الشبيبةِ قبل الكَبْرَةِ، ومن الحياة قبل الموت. (الجاحظ، بيان، ١: ٣٠٣ "حديث").
٢- قال [الحكيم]: إنَّ همتي لعظيمة. قال الإسكندر: وما هي؟ قال: حياةٌ لا موت معها، وشباب لا هَرَم بعده، وغنًى لا فقر معه، وسرور بغير مكروه، وصحة من غير سقم. (ح- ٩١؛ مب- ٢٤٤).

٦١٩- خَيْرٌ مِنَ المَالِ العِلْمُ (=؛ ٥٩٨) لِأَنَّ العِلْمَ يَحْرُسُ نَفسَكَ مِنَ الهَلَاكِ بِلِسَانِكَ مِنَ الخَطَأِ، وَعَمَلَكَ [٩٧] مِنَ الزَّلَلِ، وَمَالَكَ مِنَ الإِسْرَافِ. (ن- ٣٧٨؛ ١٤٧).

619– Wisdom is better than wealth, for it guards you from ruin by preventing your tongue from falsity, your action from error, and your property from dissipation.

1– “How much better to get wisdom than gold, to choose understanding rather than silver!” (The Bible, Prov. xvi. 16).
2– “Wisdom is better than wealth.” (*Mainyo* 187; 47:6).

٦٢٠- خَفِّفُوا عَنِ النَّاسِ الخِلافَ إِنْ أَرَدْتُمِ العَيْشَ مَعَهُمْ فكَفَى بِبَعْضِ الخِلافِ عَدَاوَةً. (=؛ ٤٥٩).

620– If you want to live in peace with people mitigate disputes with them, for a little dispute is sufficient to ignite animosity.

٦٢١- خُمُولُ الذِّكرِ خَيْرٌ مِنَ العَيْشِ الذَّمِيمِ.

621– To remain obscure is better than to live a blameworthy life.

١- الخُمُولُ أَسْنَى مِنَ الذِّكرِ الذَّمِيمِ. (جا- ٣٧٣ "العامري"؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٤ "خُمُولُ الذِّكرِ"؛ رسالة آداب، ٧١؛ ش/ن- ٢٠: ٢٦٣؛ الإبشيهي، ٥٣؛ كوبرلى، ١١٩ أ).
٢- خُمُولُ الذِّكرِ أَجْمَلُ مِنَ النَّبَاهَةِ بِالذِّكرِ القَبيحِ. (جا- ٧٧؛ صغ- ٥٠).
٣- خُمُولُ الذِّكرِ السَّنِيِّ خَيْرٌ مِنَ الذِّكرِ الذَّمِيمِ. (مب- ٣٢٧).
٤- العَيْشُ كُلُّهُ فِي كَثْرَةِ المَالِ، وَصِحَّةِ البَدَنِ، وَخُمُولِ الذِّكْرِ. (عيون، ١: ٢٦٠؛ الراغب، محاضرات، ١: ٤٥٧).

٦٢٢- خُذْ مِنْ أَهْلِ التَّجَارِبِ (جا- ١٧٤) وَأُولِي الفَضْلِ مِنْ ذَوِي الأَسْنَانِ وَأَهْلِ الحِكْمَةِ، وَلا تُدْخِلَنَّ فِي مَشُورَتِكَ أَهْلَ الدِّقَّةِ وَالبُخْلِ وَلا ذَوِي الكَذِبِ وَالعَجزِ وَلا أَصْحَابَ الهَوَى وَالخَتْلِ وَلا تَسْمَعَنَّ لَهُمْ قَوْلًا. (=؛ ١٩٥١).

622– Take lessons from the experienced, the meritorious among the elderly and the wise; do not let the narrow-minded and the stint, the liars and the feeble, the fanciful and the deceitful enter your consultation, and do not listen to what they say.

٦٢٣- خَرَسُ اللِّسَانِ خَيْرٌ مِنَ الكَلَامِ فِي غَيْرِ مَوْضِعِهِ، وَاليَمِينِ مِنْ غَيْرِ أَنْ تُسْتَحْلَفَ، وَالمُزَاحِ عِندَ أَهْلِ الوَرَعِ، وَالشَّتْمِ لِلإِخْوَانِ، وَاللَّعْنِ لِلبَهَائِمِ، وَالذِّكْرِ لِلنِّسَاءِ فِي المَحَافِلِ، وَمَدْحِ الإِنْسَانِ نَفسَهُ.

623– Dumbness is better than an impropriety of language, swearing without having been asked to, jesting in the company of the righteous, abusing friends, cursing the beast of burden, speaking of women in gatherings, and praising oneself.

١- الخَرَسُ خَيْرٌ مِنَ الكَذِبِ. (الزمخشري، ربيع، ٤: ٣٥١؛ أقوال الحكماء، ١٤).

Better be dumb than lie.

٢- الخَرَسُ خَيْرٌ مِنْ قَوْلٍ يُحْوِجُكَ إِلَى ٱعْتِذَارٍ أَوْ شَفِيعٍ. (أسامة، لباب، ٤٣٨).
٣- الخَرَسُ خَيْرٌ من البيانِ بما لا يجب. (إبن رزين، آداب الملوك، ٩٢ "شيرويه").
٤- الخَرَسُ خَيْرٌ مِنْ بَعْضِ البَيَانِ. (ياقوت المستعصمي، أسرار الحكماء، ٥٦ "شيرويه").
٥- قال صاحب الكتاب (= كليلة): الخَرَسُ خَيْرٌ مِنَ البَيَانِ الكَذِبِ. (اليمني، مضاهاة، ٣١).
٦- بعضُ البَيانِ عِيٌّ. (كب- ١٢١).

٧- فضلُ النَّاطِقِ عَلَى الأَخْرَسِ بِالنُّطقِ، وَزَيْنُ النُّطقِ الصِّدقُ، فَإِذَا كَانَ النَّاطِقُ كَاذِباً، فَالأَخْرَسُ خَيْرٌ مِنْهُ. (النويري، ٣: ٣٦١ "أرسطو").
٨- أَكثِرُوا الصَّمْتَ فَإِنَّهُ سَلامَةٌ مِنَ المَقْتِ، وَٱسْتَعْمِلُوا الصِّدقَ فَإِنَّهُ زَيْنُ النُّطْقِ. (مب- ٢٩ "أسقلبيوس"؛ ش- ١: ٨٩).

"Truth embellishes one's speech." (*Maxims of ʿAli* 27).

٩- لِكُلِّ شَيْءٍ زِينَةٌ وَزِينَةُ المَنْطِقِ الصِّدْقُ. (البلاذري، أنساب، ٧(١): ٣٥٥ "أكثم").

Everything has an ornament, and the ornament of speech is truthfulness.
"Honesty is the best policy." (*CDP*, 136).

١٠- مَنْ لَزِمَ الصَّمْتَ أَمِنَ المَقْتَ. (الصغاني، فرائد، ٧٤؛ أقوال الحكماء، ٢٢).
١١- تذاكروا الصَّمْتَ وَالمَنْطقَ، فقال قَومٌ: الصَّمْتُ أفضلُ. فقال الأحنفُ المنطقُ أفضلُ، لأنَّ فَضْلَ الصَّمْتِ لا يَعدُو صَاحِبَهُ، وَالمَنْطقَ الحَسَنَ يَنْتَفِعْ بِهِ مِنْ سَمِعَهُ. (إبن أبي الدنيا، الصمت، ٣٠٣).
١٢- تَذَاكَرَ قَوْمٌ فَضْلَ الكَلامِ عَلَى الصَّمْتِ وَفَضْلَ الصَّمْتِ عَلَى الكَلامِ. فَقَالَ أَبو مُسْهِر: كَلَّا! إِنَّ النَّجْمَ لَيْسَ كَالقَمَرِ إِنَّكَ تَصِفُ الصَّمْتَ بِالكَلامِ، وَلا تَصِفُ الكَلامَ بِالصَّمْتِ. (عيون، ٢: ١٧٥؛ الجاحظ، بيان، ١: ٢٦٤؛ الحصري، زهر، ٦٨١ "أبو تمام").

A group of people debated on the superiority of speech to silence, and that of silence to speech. Abū Mushir said: "No! the star is not like the moon; you describe silence with speech, but you do not describe speech with silence."

Another sentence in the same context offers a compromise: "Speech about goodness, all of it, is superior to silence; and silence from evil talk, all of it, is superior to speech." (*ʿIqd al-farīd*, II, 474).

١٣- سئل بعض الحكماء عن المنطق والصمت فقال: إنَّك تمدح الصمت بالمنطق ولا تمدح المنطق بالصمت، وما عُبِّرَ به عن شيءٍ فهو أفضلُ منه. (البيهقي، المحاسن، ٤٢٤؛ المحاسن والأضداد، ٢٧).
١٤- قالوا: مِمَّا يَدُلُّ مِنْ فضلِ الكَلامِ عَلَى الصَّمْتِ أَنَّكَ بِالكَلامِ تُخبرُ عَنِ الصَّمْتِ، وَلَا تخبر بِالصَّمْتِ عَنْ فَضْلِ الكَلامِ. (الجاحظ، رسائل، ١: ٢٥٨؛الحصري، زهر، ٦٨١ "فضل الكلام على الصمت عند الجاحظ").
١٥- بِالكَلامِ وُصِفَ فَضْلُ الصَّمْتِ، وَلَمْ يُوصَفِ القَوْلُ بِالصَّمْتِ. (عقد، ٢: ٢٧٤).

The merits of 'silence' are described by words, but 'speech' is not described by silence.

١٦- صَاحِبُ الصَّمْتِ لا يَجوزُ نفعه نفسه، وصاحب النطقِ يتكلم فينفع نفسه وغيره. (جا- ١٧٠).

١٧- قيل لبعضهم: السُّكُوتُ أَفْضَلُ أَمْ النُّطقُ؟ فَقَالَ: السُّكُوتُ حَتَّى يُحتَاجَ إِلَى النُّطقِ. (آبي، نثر، ٤: ١٥٦؛ الراغب، محاضرات، ١: ٦٩؛ + "فإذَا ٱحتِيجَ إلى النُّطقِ فَالسُّكُوتُ حَرَامٌ").

Someone was asked: Is keeping silence better or talking? He said: Keeping silence until one has to talk.

١٨- الصَّمْتُ نَوْمٌ وَالنُّطقُ يَقظَةٌ. (بهجة، ١: ٥٥).
١٩- الصَّمْتُ مَنَامٌ وَالكَلَامُ يَقظَةٌ. (عيون، ٢: ١٧٠؛ عقد، ٢: ٤٧٤ "نوم"؛ الماوردي، تسهيل، ١٤٥، والأمثال والحكم، ١٢٣).
٢٠- الصَّمْتُ مَنَامُ العَقْلِ وَالمَنْطِقُ يَقَظَتُهُ. (إبن أبي الدنيا، الصمت، ٢٩٩؛ جا- ١٦٠ "أكثم"؛ أبو نعيم، حلية، ٧: ٨٢؛ مب- ٣٣٧).
٢١- السَّاكِتُ بَيْنَ النَّائِمِ والأَخْرَسِ. (الجاحظ، بيان، ١: ١٠٢؛ عيون، ٢: ١٧٥؛ بهجة، ١: ٥٥؛ الزمخشري، ربيع، ١: ٧٨٠).

The silent is between a sleeper and a dumb.

٢٢- عَادَةُ الصَّمْتِ تُورِثُ العِيَّ. (مب- ٣١ "أوميروس"؛ كوبرلي، ٢١ ب "أوميروس").
٢٣- وِعَاءُ الخَطَايَا بِالصَّمْتِ يُخْتَمُ. (مع- ٩٥؛ الثعالبي، تمثيل، ٤٢٥).

٦٢٤- خُصَّ إِخْوَانَ الإِخْوَانِ بِشُعْبَةٍ مِنَ الحِفْظِ وَالمَودَّةِ فَإِنَّ إِخْوَانَ الإِخْوَانِ مِنَ الإِخْوَانِ وَهُمْ بِمَنْزِلَةِ العَلَمِ المُسْتَدَلِّ بِهِ عَلَى الوَفَاءِ وَخُصَّ الأَكْفَاءَ بِالكَرَامَةِ فَإِنَّهَا تَحْسِمُ الجَفَاءَ وَتَجُرُّ الإِخَاءَ.

624– Endow friends of friends with a portion of compliance and friendliness, for friends of friends are also friends; they are like signs by which one judges fidelity; and endow your equals with esteem, for it terminates estrangement and draws friendship.

١- وليَعلَمْ صاحبُكَ أنكَ تُشفِقُ عليه وعلى أصحابه، وإياك إنْ عاشَرَكَ ٱمرؤ أو رافَقَك أن لا يَرَى منك بأحدٍ من أصحابه وإخوانه وأخدانِهِ رَأفَةً، فإنَّ ذلك يَأخذُ من القلوب مَأخذًا وإنَّ لُطفَكَ بِصَاحِبِ صاحبِكَ أحسَنُ عنده مَوقِعاً من لطفِكَ به في نفسِهِ. (كب- ١٢٧).

٦٢٥- خِصَالٌ أَرْبَعُ تَتَوَلَّدُ مِنهَا المَحَبَّةُ: حُسْنُ البِشْرِ، [٩٨] وَبَذلُ البِرِّ، وَقَصْدُ الوِفَاقِ، وَتَرْكُ النِّفَاقِ. وَأَرْبَعٌ مِنْ عَلامَاتِ الكَرَمِ: بَذلُ النَّدَى، وَكَفُّ الأَذَى، وَتَعْجِيلُ المَثُوبَةِ، وَتَأْخِيرُ العُقُوبَةِ. وَمِنْ عَلامَاتِ اللُّؤْمِ: الغَدْرُ، وَإِفْشَاءُ السِّرِّ، وَالغِيْبَةُ، وَسُوءُ الجِوَارِ، وَالنَّمِيْمَةُ.[11]

[11] الصغاني، فرائد، ٦٩-٧٠؛ بهجة، ١: ٣٣٨؛ ش/ن- ٢٠:٢٦٩؛ أسامة، لباب، ٦٥.

625– Love is born out of four traits: Pleasant countenance, beneficence, aspiration for concord, and forsaking hypocrisy. The signs of nobility are four: generosity, magnanimity, expediting reward, and delaying punishment. The sings of ignobility are: perfidy, divulging secrets, backbiting, bad neighborliness, and slander.

١- مَنْ طَلَبَ الوِفَاقَ تَرَكَ النِّفَاقَ. (الصغاني، فرائد، ٨٥).
٢- البِشْرُ يُعقِدُ القُلُوبَ عَلَى المَحَبَّةِ. (الثعالبي، تمثيل، ٤١٤).
٣- البِشرُ أَصْلُ كُلِّ بِرٍّ. (الثعالبي، تمثيل، ٤١٤).

Pleasant countenance is the foundation of every righteousness.

٤- البِشْرُ أَوَّلُ البِرِّ. (الصغاني، فرائد، ٣٠).

Pleasant countenance is the beginning of righteousness.

٥- البِشْرُ عُنوانُ النَّجَاحِ. (ش/ن- ١٩: ٢٤٥).

Cheerfulness is the index of success.

٦- حُسْنُ البِشْرُ مَخِيلَةُ النُّجْحِ. (تذكرة، ٨: ١٥٩).
٧- حُسْنُ البِشْرِ عَلَمٌ مِنْ أَعْلَامِ النُّجْحِ. (الثعالبي، تمثيل، ١٤٦، وخاص الخاص، ٣).

Pleasant countenance is a token of success.

٨- عَلَى المَلكِ أَنْ يَعملَ بِثَلاث خِصَال: تأخيرِ العقوبةِ عند سلطانِ الغضب، وَتَعجيلِ مُكَافَأةِ المُحسنِ، وَالأَنَاةِ فِي الذي يَحدُثُ. (جا- ١٣ "أوشهنج"؛ آبي، نثر، ٤: ٢٣٤- ٢٣٥؛ بهجة، ١: ٣٣٨؛ أسامة، لباب، ٥٣؛ ياقوت المستعصمي، أسرار الحكماء، ١٢١ "أفلاطون"؛ ش/ن- ٢٠: ٢٦٩؛ النويري، ٦: ٥).
٩- واْعلم أنَّ أحسنَ ما تألَّف به الناس قلوب أخلائهم ونفوا به للضِّغْن عن قلوب أعدائهم، البشرُ بهم عند حضورهم، والتفقد لأمورهم، وحسن البشاشة، فذلك يُثبت المحبة والإخاء. (الوشاء، الموشى، ٢٨).

٦٢٦- خُذْ بِحَظِّكَ مِنْ آخِرَتِكَ وَاْقْنَعْ بِنَصِيبِكَ وَلا تَنْظُرْ إِلَى حَظِّ صَاحِبِكَ وَلا تَتَمَنَّى مَا لَسْتَ نَائِلَهُ فَإِنَّهُ مَنْ يَقْنَعْ يَشْبَعْ وَمَنْ لا يَقْنَع لا يَسْتَغنِي.

626– Prepare your allotment for the hereafter; be content with your fortune, and do not look at your associate's allotment. Do not crave what you cannot obtain, for he who is content is satisfied, and he who is not content will not be satisfied.

١- يا بنى! ارضَ بِشَيْئِكَ وَاْقنع بِهِ، فَإِنَّهُ مَنْ يقنع بِشَيْئِهِ لا يستبن فقره، ولا تنظر إِلَى حَظِّ صَاحِبِكَ ولا تتمن ما لست نائله. (مب- ٢٧٠ "لقمان").

٢- يَا بُنَيَّ: كُلْ نَصِيبَكَ وَلا تَهْزَأْ بِجَارِكَ. (فريحة، أحيقار، ٧١).
٣- "وَحَسْبُكَ مِنْ غِنًى شِبَعٌ وَرِيٌّ." (أبو عبيد، أمثال، ١٦٧؛ عيون، ٢: ٧٦؛ عقد، ٣: ١٠٦؛ القالي، الأمالي، ١: ١٨؛ ٢: ٢٦٢؛ أبو هلال العسكري، أمثال، ١: ٣٠٥؛ الجوهري، الصحاح، ٥: ٢١٣٨ "سمن"؛ إمرؤ القيس، ديوان، ١٣٧؛ العقد الثمين، ٩٨؛ الميداني، ١: ٣٤٨؛ الزمخشري، أمثال، ٢: ٦٣؛ الرازي، أمثال، ١٤٦؛ النويري، ٣: ٢٧؛ العبدري، تمثال الأمثال، ٤٢٤).

Two explanations are offered for this: Give people more than it satisfies hunger and thirst; or: Be content with what is sufficient, and let be the search for more. Abū ʿUbayd preferred the first.

Be content with your lot, one cannot be first in everything. (E)

٤- لا تُمْسِكِ المَالَ وَٱسْتَرضِ الإلَهَ بِهِ * فَإنَّ حَسْبَكَ مِنْهُ الرِّيُّ وَالشَّبَعُ. (أبو العتاهية، ديوان، ٢٦٢).

٦٢٧- خِزْيٌ عَلَى أَهْلِهِ السَّفِيهُ الجَاهِلُ وَحُزْنٌ وَبَلاءٌ طَوِيلٌ وَمَثَلُ مَنْ يَعِظُ السَّفِيهَ الجَاهِلَ كَمَثَلِ مَنْ يُطْعِمُ قَوْماً وَهُمْ لِلطَّعَامِ كَارِهُونَ. (=﴿ ٢٨٠، ٨٨١).

627– The ignorant fool is a disgrace to his family, a grief and a lengthy affliction. The parable of the one who admonishes an ignorant fool is that of the one who feeds a people who are averse to eating.

٦٢٨- خُلَّةُ الأَخِلَّاءِ فِي اللَّهِ، وَزَوجَةٌ صَالِحَةٌ تَصُونُ نَفسَهَا وَتُطِيعُ بَعْلَهَا، وَرَجُلٌ قَرَّتْ عَيْنُهُ فِي آخِرِ عُمرِهِ وَلَمْ يَشْمَتْ بِهِ عَدُوُّهُ (=﴿ ١١١٧) وَرَجُلٌ لَمْ يَعْثَرْ لِسَانُهُ وَلَمْ يَتَغَيَّرْ يَقِينُهُ وَلَمْ يَخدُم شَرًّا مِنهُ، وَعَبدٌ آتَاهُ اللَّهُ الحِلْمَ فَكَظَمَ الغَيْظَ، مِنَ السَّعَادَةِ فِي الدُّنيَا المُؤَدِّيَةِ إِلَى السَّعَادَةِ فِي [٩٩] الآخِرَةِ.

628– Friendship of friends in God, a pious wife who protects herself and is obedient to her husband, a man who is delighted at the end of his life and no enemy rejoices at his misfortune, a man whose tongue does not slip, his certitude does not change, and he serves no evil of his, and a subject whom God has made prudent and he suppresses rage, are all fortunes in this world that lead to the fortunes in the world to come.

٦٢٩- خَيْرُ المَوَاهِبِ العَقْلُ وَشَرُّ المَصَائِبِ الجَهْلُ،[12] العِلْمُ يُصلِحُ فَاسِدَكَ وَيُرغِمُ حَاسِدَكَ وَيُقِيمُ مَيْلَكَ وَيُصَحِّحُ أَمَلَكَ وَمَنْ لَمْ يَعْلَمْ لَمْ يَسْلَمْ. (الماوردي، أدب الدنيا، ٢٥-٢٦).

[12] الصغاني، فرائد، ٥؛ الماوردي، أدب الدنيا، ٣؛ فرايتاج، ٣: ١٤٧.

629– The best of all fortunes is wisdom, and the worst of all afflictions is ignorance. Learning mends that which spoils you, abases him who envies you, straightens your propensity, and rectifies your hope; and he who does not learn will not be safe.

١- العُقُولُ مَوَاهِبٌ، وَالآدَابُ مَكَاسِبُ. (ح- ٦٣ "سقراط"؛ مب- ٩٤؛ أسامة، لباب، ٢٣٦؛ اص- ٧٦؛ العاملي، مخلاة، ١٥٩).

"Intellects are [natural gifts], while *adab* is [an] acquired [capacity.]" (Alon 84 n. 691).

٦٣٠- خَيْرُ العِلْمِ مَا نَفَعَ وَعُمِلَ بِهِ، وَخَيْرُ الوَعظِ مَا رَدَعَ عَنِ الخَطَأِ أَهْلَهُ، وَالدُّنيَا حُلْمٌ وَالٱغتِرَارُ بِهَا مَرَضٌ، وَالسَّعِيدُ مَنِ ٱعْتَبَرَ بِأَمْسِهِ، وَٱسْتَظْهَرَ لِنَفسِهِ، وَتَزَوَّدَ قَبْلَ حُلُولِ رَمْسِهِ، وَالشَّقِيُّ مَنْ جَمَعَ لِغَيْرِهِ وَضَنَّ عَلَى نَفسِهِ بِخَيْرِهِ.[13]

630– The best knowledge is that which benefits and is acted upon. The best admonition is that which prevents the admonished from mistakes. This world is like a dream, and to be deluded by it is a sickness. The blessed is he who took lessons from the day that is gone, prepared for himself, and gathered provisions before entering his grave. The wretched is he who accumulated wealth for others and withheld its benefit from himself.

١- خَيْرُ العِلْمِ مَا نَفَعَ، وَخَيْرُ القَوْلِ مَا رَدَعَ. (الماوردي، أدب الدنيا، ٦٩؛ الصغاني، فرائد، ٩).

٢- خَيْرُ العِلمِ مَا نَفَعَ. (عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ أبو الشيخ الإصبهاني، الأمثال، ١٨١؛ الخطيب البغدادي، إقتضاء، ٣٣).

٣- خَيْرُ القَوْلِ مَا نَفَعَ. (ن- ٢٩٧). The best saying is that which benefits.

٤- خَيْرُ القَوْلِ مَا ٱتُّبِعَ. (عقد، ٣: ٧٩ "أكثم وبزرجمهر").

The knowledge the most useful is what one puts into practice.

٥- خَيْرُ العِلمِ مَا نَفَعَ وَخَيرُ الهُدَى مَا ٱتُّبِعَ. (عبد الرزاق، المصنف، ١١: ١٥٩؛ أبو داود السجستاني، الزهد، ١٦٠ "تبع"؛ مب- ٢٦٦ "لقمان").

Learning is a scepter to some, a bauble to others. (E)

[13] التوحيدي، إمتاع، ٢: ٦١؛ كلمات مختارة، ٢١؛ الصغاني، فرائد، ٩؛ الماوردي، أدب الدنيا، ١١٠ "وبخل على"، وقوانين، ١٦٦؛ الطرطوشي، سراج، ١٧٤ "وضيق على".

٦- خَيْرُ العِلْمِ مَا حُوْضِرَ بِهِ. (أبو عبيد، أمثال، ١٠١؛ المبرد، الكامل، ١: ٣٠٣؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٥؛ أبو هلال العسكري، أمثال، ١: ٣٣٤؛ الراغب، محاضرات، ١: ٦١؛ الزمخشري، أمثال، ٢: ٧٨ "خير الرأي"؛ تذكرة، ١. ٢٨١؛ اليوسي، أمثال، ٢: ٢٠٥).

"The best of knowledge is what you know at an appropriate time." (Kassis 151).

٧- أَصْلَحُ عِلْمِ المَرْءِ مَا حَاضَرَ بِهِ. (جا- ٢٠٣).
٨- خَيْرُ الفِقهِ مَا حَاضَرْتَ بِهِ. (أبو عبيد، أمثال، ١٠١، ٢١٤؛ أبو حاتم السجستاني، المعمرون، ٢١ "أكثم"؛ الثعالبي، تمثيل، ١٦٧؛ إبن سيدة، المخصص، ٢: ٣٣؛ الميداني، ١: ٤٢٦؛ الزمخشري، أمثال، ٢: ٧٨؛ لسان العرب، ١٣: ٥٢٣ "فقه"؛ فرايتاج، ٣: ١٤٥).

Abū ʿUbayd explains: the best knowledge is when it comes at the right time (when one is in need of it), hence it means astuteness and understanding. When an Aʿrābī says: I bear witness on you with *fiqh*, he means exactly this (i.e.: I acknowledge you with full knowledge). Al-Maydānī adds: that is, the most useful part of your knowledge is that which is there when you need it.

٩- خَيْرُ الوَعْظِ مَا رَدَعَ وَخَيْرُ المَالِ مَا نَفَعَ. (فرايتاج، ٣: ١٤٦).
١٠- وَالصِّدقُ أَفْضَلُ مَا حَضَرتَ بِهِ * وَلَرُبَّمَا ضَرَّ الفَتَى كَذِبُهُ. (بشار، ديوان، العلوي، ٤٩؛ التُّجيبي، المختار من شعر بشار، ٢٧٨، ٢٨١؛ زلهايم، شوارد الأمثال، ١٢٨ "نَفَعَ الفَتَى").
١١- الدُّنيَا حُلْمٌ وَالاْغْتِرَارُ بِهَا سُقْمٌ. (الصغاني، فرائد، ٩).
١٢- الدُّنْيَا حُلْمٌ وَالآخِرَةُ يَقْظَةٌ، وَنَحنُ بَيْنَهُمَا أَضْغَاثُ أَحْلام. (ش/ن- ٢٠: ٣٢٦؛ إبن أبي الدنيا، ذم الدنيا، ١٥٣؛ عقد، ٣: ١٥٢ "الحسن البصري"؛ التوحيدي، البصائر، ٤: ٧٥؛ الثعالبي، تمثيل، ١٧٠؛ الزمخشري، ربيع، ١: ٥٣ "الدنيا سباتٌ"؛ إبن الجوزي، ذم الهوى، ٦٧١).
١٣- ومثلُ الدُّنْيَا كَبَرقِ الخُلَّبِ * مَنْ يَغتَرِر مِنْهُ بِسَقى يُكذِ
وَهُوَ قِيَاساً مِثْلُ نَومِ النائمِ * تفرحه أضغاثُ حُلمِ الحَالِمِ. (أبو بكر الصولي، أخبار الشعراء، ٤٧ "أبان اللاحقي، كليله ودمنه").
١٤- المُنَى أَضْغَاثُ أَحْلامِ. (الشريف الرضي، ديوان، بيروت ١٣٠٩، ٢: ٨٣٩).

Wishes are false dreams.

١٥- ﴿أَضْغَاثُ أَحْلامٍ﴾ (قرآن، ١٢: ٤٤).

The confused circumstances of dreams. (Lane 632).

١٦- كان أبو روح قُرَّة يَعتَقِدُ أَنَّ المَنَامَات كُلُّهَا أَضْغَاثُ أَحْلام. (السجستاني، صوان، ٣٠٠؛ دنلوپ ١٢٣).

١٧- وما المرءُ في دنياه إلَّا كهاجعٍ * رأى في غرارِ النَّومِ أَضْغَاثَ أَحْلامِ. (الثعالبي، ثمار، ٦٧١).
١٨- مِنْ حَقِّ العَاقِلِ أَنْ يعتبر بِأَمْسِهِ وَيتوفرَ عَلَى إصلاحِ نَفسِهِ. (الصغاني، فرائد، ٨٤).
١٩- أشقى الناس مَن اهْتَمَّ بِمَا يَجْمَعُ لِغَيْرِهِ. (إبن هندو، ٣٢٩ ؛ ١٠٦ "أفلاطون").

٦٣١- خَيْرُ النَّاسِ مَنْ أَخْرَجَ الحِرْصَ عَنْ قَلبِهِ، وَعَصَى هَوَاهُ فِي طَاعَةِ رَبِّهِ، وَلَمْ تَفسِدِ الشَّهْوَةُ دِينَهُ، وَلَمْ تُزِلِ الشُّبْهَةُ يَقِينَهُ. (الصغاني، فرائد، ١٢؛ إبن عربي، محاضرة الأبرار، ٢: ٤٣٥).

631– The best of people is he who ousts cupidity from his heart, disobeys his passion in obedience to his Lord, lust does not corrupt his religion, and doubt does not make his certitude to stumble.

١- أَفْضَلُ النَّاسِ مَنْ عَصَى هَوَاهُ. (الصغاني، فرائد، ١٢؛ الماوردي، أدب الدنيا، ١٨).

٦٣٢- خَيْرُ المَبَارِ مَا أَسْدَيْتَهُ إِلَى الأَبْرَارِ، وَمِنْ حُسْنِ الاخْتِيَارِ الإِحْسَانُ إِلَى الأَخْيَارِ.[14]

632– The best benevolence is the one rendered to the benevolent, and the best choice is beneficence towards the best.

١- ثَمَرَةُ العَقْلِ حُسْنُ الاخْتِيَارِ وَدَلالَتُهُ صُحْبَةُ الأَخْيَارِ. (الصغاني، فرائد، ٥).

٦٣٣- خَيْرُ الأَمْوَالِ مَا أَخَذْتَهُ مِنَ الحَلالِ وَصَرَفْتَهُ فِي النَّوَالِ وَقَضَى اللَّوَازِمَ وَابْتَنَى المَكَارِمَ، وَشَرُّ الأَمْوَالِ مَا أُخِذَ مِنَ الحَرَامِ وَصُرِفَ فِي الآثَامِ[15] وَالمُوَاسَاةُ أَفْضَلُ [١٠٠] الأَعْمَالِ وَالمُدَارَاةُ، أَجْمَلُ الخِصَالِ.[16]

633– The best of wealth is what you earn legally and expend it on gifts, fulfillment of daily necessities, and performance of noble deeds. The worst of wealth is what is earned illegally and is expended on sinful deeds. Association with others on equal footing is the best of all dealings, and sociability is the best of all traits.

١- خَيْرُ الأَمْوَالِ مَا قَضَى اللَّوَازِمَ، وَخَيْرُ الأَعْمَالِ مَا بَنَى المَكَارِمَ. خيرُ المالِ مَا أَخَذْتَهُ مِنَ الحَلالِ وَصرفتَهُ فِي النَّوَالِ، وَشَرُّ المَالِ مَا أَخَذْتَهُ مِنَ الحَرَامِ، وصرفتَهُ فِي الآثام، وَالمُوَاسَاةُ أَفْضَلُ الأَعْمَالِ وَالمُدَارَاةُ أَجْمَلُ الخِصَالِ. (إبن عربي، محاضرة الأبرار، ٢: ٣٨٢؛ الصغاني، فرائد، ٣٤؛ الإبشيهي، ٥٢).

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[14] الصغاني، فرائد، ٣١ "إلى الأحرار"؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٦، ٤٨٠.
[15] فقر الحكماء، ٢٠٩ "فيثاغور").
[16] الصغاني، فرائد، ٣٤؛ الماوردي، أدب الدنيا، ١٩٨؛ دهخدا، ٢: ٧٦٧.

٢- شَرُّ المالِ مَا ٱكتُسِبَ مِن حيثُ لا يَحِلُّ وأنفقَ فيما لا يَجمُلُ. (إبن حبان البستي، روضة، ٢٢٧).
٣- خَيْرُ الغِنَى مَا ٱكتُسِبَ مِنْ حِلِّهِ. (مب- ٢٥٨ "بطليموس").

Happy is he whose riches are won by honest means.

٤- المُوَاسَاةُ أَفْضَلُ الأَعمَالِ. (جا- ٦١ "أنوشروان").

٦٣٤- خَيْرُ الإِخْوَانِ مَنْ صَرَفَ إِخْوَانَهُ عَنِ الشَّرِّ إِلَى الخَيْرِ،[17] وَخَيْرُ العَطِيَّةِ مَا لَمْ يَكُنْ فِيهِ رِيَاءٌ، وَأَحْمَدُ القُوَّةِ مَا دُفِعَ بِهَا الضُّرَّ عَنِ النَّاسِ،[18] وَأَنْفَعُ الغِنَى مَا عَمَّتْ مَنْفَعَتُهُ، وَأَفْضَلُ العِتَابِ مَنْ تَخَلَّصَ مِنَ البَلاءِ مَنْ سَتَعْتِبُهُ، وَأَجْمَلُ القَنَاعَةِ أَنْ لا تَطْمَحَ العَيْنُ إِلَى مَا لا تَمْلِكُهُ (=﴿ ١٩٧٩) وَأَقْصَدُ السِّيرَةِ طِيبُ المَكْسَبِ وَتَقدِيرُ الإِنْفَاقِ،[19] وَأَقْوَى القُوَّةِ غَلَبَةُ الشَّهْوَةِ، وَأَعَزُّ العِزِّ ٱلْامْتِنَاعُ مِنَ الهَوَى، وَأَحْسَنُ اللِّبَاسِ المَحْمَدَةُ فِي العَامَّةِ، وَأَحَقُّ النَّاسِ بِالمَدْحِ أَتْرَكُهُمْ لِلذُّنُوبِ، وَأَكْثَرُ النَّاسِ صَدِيقاً أَلِينُهُمْ كَلِمَةً وَأَشدُّهُمْ تَوَاضُعاً، وَأَحْمَدُ الخِصَالِ الحِلْمُ وَأَرْضَاهَا التَّوَاضُعُ وَشَرُّهَا الكِبْرُ، وَأَعْجَبُ النَّاسِ بِرَأْيِهِ أَقَلُّهُمْ عِلْماً، وَأَكْمَلُ النَّاسِ عَقْلاً أَصْبَرُهُمْ عَلَى الشِّدَّةِ فِي الجَهدِ وَأَبْعَدُهُمْ مِنَ البَطَرِ فِي الغِنَى.

634– The best of friends is he who dissuades his friends from evil and persuades them to good; the best of gifts is the one given without hypocrisy. The more commendable faculty is the one with which damage is prevented from people. The more useful wealth is the one the use of which extends to everyone. The best reprimand is the one that releases the reprimanded from affliction. The more commendable contentment is not to turn a glance towards that which is not yours. The more moderate manner of life is the goodness of profession and the proper calculation of expenses. The strongest faculty is subduing passion, and the highest honor is the avoidance of passion. The best mantle is the rendering of services to people. The people most deserving of praise are the most disdaining of sins. The people with most friends are those softer in words and stronger in modesty. The best of all good traits is forbearance, the most pleasing is modesty, and the worst is arrogance. The people more proud of their personal judgments are the least learned, and those more perfect in

[17] ح- ٦٥؛ مب- ١٠٠ "سقراط"؛ فرايتاج، ٣: ١٤٢؛ ش- ١: ١٣٩؛ الون، ٧٦ ﴿ ٣٣١.
[18] ح- ٦٥-٦٦ "سقراط"؛ الون، ٧٦ ﴿ ٣٣١ "أقوى القوة".
[19] ح- ٦٦؛ مب- ١٢٣ "سقراط"؛ الون، ٧٦ ﴿ ٣٣١.

intelligence are the more enduring of hardship when striving and the most distant from hubris when wealthy.

١- خَيْرُ الأَصْحَابِ مَنْ دَلَّكَ عَلَى الصَّوَابِ. (فرايتاج، ٣: ١٤٣؛ فلايشر، نثر اللآلئ، ٦٩ { ٦٣ "على الخير").

The best of friends is he who directs you to the right. (Frayha, I, 294).

٢- بهين دوستان آن كسى دان * كه او راهت نمايد سوى احسان. (ناصر خسرو، روشنايى نامه، ٥١٣).
٣- أعزُّ العزِّ الَامتناعُ مِن تملّكِ الهوى. (الماوردي، أدب الدنيا، ٢٠).
٤- وَالمُوبِقَاتِ وَهِيَ أَنْ تَمُدَّ عَيْنَكَ إِلَى مَا لا تَمْلكُ وَلا حَقَّ لَكَ فِيهِ. (جا- ٥٧-٥٨).
٥- و آن يك بندى كه از هر بندى سخت تر وَرُون (شهوة). (اندرز اوشنر { ١١؛ عفيفى، ٣٥٢؛ ياسمى، ١٧١).
٦- لا شَيْءَ أَشَدُّ مِنْ تَركِ الشَّهْوَةِ. (ح- ٤٦ "على خاتم سيلاقس"؛ كوبرلي، ٦٤ ب).

Nothing is as difficult as abandoning passion.

٧- مَنْ تَرَكَ الشَّهَوَاتِ عَاشَ حُرًّا. (الميداني، ٣: ٣٤٢).

He who abandons lust lives a free life.
"The strongest of powers is that by means of which harm is averted from people." (Alon 64).
"The most appropriate conduct is [gaining] a good profit [on the one hand] and rationing expenses [on the other hand]. (Alon 64).

٦٣٥- خُرُوجُ الكَلِمةِ مِنْ فِيكَ شَاهِدٌ لَكَ وَعَلَيْكَ فَلا تَقدِرُ عَلَى إِعَادَةِ مَا فَرَطَ مِنكَ فِيهِ فَانْظُرْ مَا أَنْتَ قَائِلٌ وَتَوَقَّ. [١٠١]

635– The issuance of a word from your mouth is a witness for you and against you, and you cannot recall what slips from your tongue; so reflect on what you say, and beware.

١- القَوْلُ لا تَمْلِكُهُ إِذَا نَمَا * كَالسَّهْمِ لا يَرْجِعُهُ رَامٍ رَمَا. (بهجة، ١: ٧٩).
٢- فَدَاوَيْتُهُ بِالحِلْمِ وَالمَرْءُ قَادِرٌ * عَلَى سَهْمِهِ مَاَ دَامَ فِي كَفِّهِ السَّهْمُ. (الجاحظ، بيان، ٣: ٢٠٣؛ عقد، ٢: ٢٧٦؛ الراغب، محاضرات، ١: ٢٣٦؛ بهجة، ١: ٧٩).
٣- نيايد دگر باره زى مرد آن * سخن كز دهن جست وتير از كمان. (محجوب، ٦٩).
٤- لا تَقْدِرُ عَلَى ٱسْتِرِدَادِ مَا تَكَلَّمْتَ بِهِ. (مختصر صوان، ٦٠).

You cannot return the words you have spoken. (cf. Ullmann 49).

٥- سخن تا نگفتى تُوانيش گفت * ولى گفته را باز نتوان نهفت. (الطوسي، الأدب الوجيز، ٦٨؛ أبو المعالي، كليله، ٩٩).

"As long as a thing is unsaid, you can always say it; but once said, it cannot be recalled." (Haim 254).

"Fear your tongue: it is an arrow that misses the mark." (*Maxims of ʿAli* 23).

٦- تير از كمان چو جست نيايد بشست باز. ("سعدى").

"Once the arrow has left the bow, it will not return to the thumbstall." (Haim 122).
There is no overtaking the shot once fired. (E) Words once spoken cannot be recalled. (E) A word spoken is an arrow let fly. (E)

٦٣٦- خِصَالٌ إِذَا يُجْمَعَنَّ فِي رَجُلٍ كَانَ كَامِلاً وَإِنْ تَعَلَّقَ بِوَاحِدَةٍ مِنهُنَّ كَانَ صَالِحاً بَيْنَ العَامَّةِ: عِلْمٌ يَدُلُّهُ عَلَى العَمَلِ، وَعَقْلٌ يَصْرِفُهُ عَمَّا يَهْوَى، وَوَرَعٌ يَحْجُرُهُ عَنِ المَحَارِمِ، وَتَوَاضُعٌ يُذِلُّهُ عِندَ الحَقِّ، وَخُلُقٌ يُدَارِى بِهِ النَّاسَ، وَحَيَاءٌ يَمْنَعُهُ عَنِ القَبِيحِ، وَصَمْتٌ يَمْنَعُهُ مِنْ فُضُولِ الكَلَامِ، وَقَنَاعَةٌ تُغْنِيهِ عَمَّا فِي أَيْدِي النَّاسِ، وَعِبرَةٌ تَدُلُّهُ عَلَى غِيَرِ الدُّنيَا، وَفِكْرٌ يُطْلِعُهُ عَلَى الاهْتِمَامِ لِلمَعَادِ.

636– The traits that in combination make a man perfect, and in isolation make him righteous among people, include: a knowledge that guides him to proper action, a reason that averts him from what his passion will, a piety that thwarts him from the forbidden, a modesty that makes him humble to the truth, a disposition that makes him deal kindly with the people, a bashfulness that hinders him from the vile, a silence that hinders him from excess of talking, a contentment that makes him not need what the people own, a warning that shows him the vicissitudes of this world, and a reflection that gives him an insight to endeavor for the hereafter.

١- خِصَالٌ ثَلاثٌ مَنْ لَمْ يَكُنَّ فِيه لَمْ يَنْفَعْهُ الإِيمَانُ: حِلْمٌ يَرُدُّ بِهِ جَهْلَ الجَاهِلِ، وَوَرَعٌ يَحْجِزُهُ عَنِ المَحَارِمِ، وَخُلْقٌ يُدَارِي بِهِ النَّاسَ. (ياقوت المستعصمي، أسرار الحكماء، ٢٥ "عمر بن الخطاب"؛ مج- ٦٤؛ الراغب، محاضرات، ٢: ٧٠٣؛ الماوردي، أدب الدنيا، ٢٥٢؛ بهجة، ١: ٥٣٣؛ ٢: ١٢٧؛ تذكرة، ٢: ١١٩-١٢٠؛ إبن الحداد، الجوهر النفيس، ١٢٢؛ ش/ن- ١٢: ١١٨).

٦٣٧- خُذْ مِنَ الكَلَامِ مَا تَقدِرُ عَلَى تَرْكِهِ وَاتْرُكْ مَا لا تَنتَفِعُ بِأَخْذِهِ وَاسْجُنْ لِسَانَكَ كَمَا تَسْجُنُ أَعْدَاءَكَ وَاحْذَرْهُمْ كَمَا تَحْذَرُهُ. (=٤ ٨٨).

637– Adopt from speech so much as you can abandon it, abandon what you do not benefit by adopting it, imprison your tongue as you

imprison your enemies, and be on your guard against them as you guard yourself against it.

١- مَا اتَّقَى اللَّهُ أَحَدٌ حَقَّ تُقَاتِهِ حَتَّى يَخْزُنَ مِنْ لِسَانِهِ. (أبو عبيد، أمثال، ٣٩ "فجعل الفمَ للسان خِزَانةً، كما جعله ابن مسعود له سجناً"؛ الزمخشري، أمثال، ٢: ٣١٠).
٢- إذَا المَرءُ لَمْ يَخْزُنْ عَلَيْهِ لِسَانَهُ * فَلَيْسَ عَلَى شَيْءٍ سِوَاهُ بِخَزَّانِ. (العقد الثمين، ٩٧؛ إمرؤ القيس، ديوان، ٩٠؛ إبن قتيبة، الشعر والشعراء، ٤٠؛ المبرد، الكامل، ٢: ٣٠٩؛ البحتري، الحماسة، ٢٢٤؛ الوشاء، الموشى، ١٠؛ أبو هلال العسكري، صناعتين، ٣٨٦؛ بهجة، ١: ٨٢؛ البكري، فصل المقال، ٢١؛ اليوسي، أمثال، ٣: ٤٤).
٣- إنْ كَانَ الشُّؤْمُ فَفِي اللِّسَانِ، وَوَاللَّهِ مَا عَلَى وَجْهِ الأَرْضِ شَيْءٌ أَحَقُّ بِطُولِ سِجْنٍ مِنَ اللِّسَانِ. (بهجة، ١: ٨٣).

On the other side, the tongue is also the خازن (one that deposits, stows, lays up, keeps):

٤- إذَا كَانَ خَازِنُكَ حَفِيظاً وَخِزَانَتُكَ أَمِينَةً رَشَدْتَ فِي أَمْرَيْكَ دُنْيَاكَ وَآخِرَتِكَ.

"When thy tongue (is such as keeps the secret confided to thee), and thy heart (is trustworthy), thou wilt follow the right way in respect of thy two states, thy state in the present world and thy state in the world to come." (Lane 735 "Luqman").

٥- من سجن لسانه أمن على نفسه، ومن أطلق لسانه خان على نفسه. (الون ٨٨ "سقراط").

"He who imprisons his tongue provides security for himself, and he who sets his tongue free betrays himself." (Halkin 85 n. 58; Alon 72 n. 462).

٦٣٨- خُذْ مِنْ إقْبَالِ الدُّنيَا لِإدْبَارِهَا وَمِنِ إيْسَارِهَا لِإعْسَارِهَا وَأَعْدِدْ فِي الصِّحَّةِ لِأَيَّامِ السَّقَمِ وَفِي العِزِّ لأَيَّامِ المَذَلَّةِ وَفِي الرَّخَاءِ لأَيَّامِ الشِّدَّةِ.

638– Put aside from the good fortune of the world for its misfortune, from its affluence for its destitution, and prepare in healthy days for the days of sickness, in the days of honor for the days of humiliation, and in the days of ease for the days of hardship.

١- للدَّهرِ إدبارٌ وإقبالُ * وكلُّ حالٍ بعدَهَا حَالُ. (علي بن الجهم، ديوان، ٦٨).

٦٣٩- خُلْفُ الوَعْدِ بَعْدَ تَأْكِيدِهِ وَكَثْرَةُ تَرْدَادِ الطَّالِبِ إلَى المَطلُوبِ إلَيْهِ حَتَّى إذَا أَتْعَبَهُ [١٠٢] وَأَضْجَرَهُ وَآيَسَهُ أَحْسَنُ مَا كَانَ بِهِ ظَنُّهُ وَأَوْثَقُ مَا كَانَ بِهِ قَلبُهُ وَأَشْرَهُ مَا كَانَتْ إلَيْهِ نَفْسُهُ يُخرِجُهُ إلَى مَلامَتِهِ أَرْبَعَ مِرَارٍ وَلَوْ رَدَّهُ مِنْ أَوَّلِ أَمْرِهِ لَمَا كَانَ لَوْمُهُ لَهُ إلَّا مَرَّةً

وَاحِدَةً. فَأَمَّا الأَرْبَعُ: فَمَرَّةٌ حِينَ شَغَلَهُ عَن سَبَبٍ لَعَلَّهُ قَدْ كَانَ يَنتَفِعُ بِهِ، وَأُخْرَى حِينَ رَدَّدَهُ وَإِنَّمَا التَّرْدِيدُ إِهَانَةٌ وَكَفَى بِالهَوَانِ مُصِيبَةً، وَأُخْرَى حِينَ مَنَعَهُ فَانْصَرَفَ فَارِغَ اليَدِ مِمَّا رَجَاهُ.

639– Violation of a promise after its reassurance, and the repeated request of the supplicant for its fulfillment to the extent that his positive expectation, confidence, and aspiration make him tired, irritated, and disappointed, will force him to reprove on four accounts, whereas if the promise-giver had rejected him at first, his reproof would have been only once. As to the four: once as he distracted him from the means which he could perhaps have made use of; another as he made him come back again and again, for indeed repeated promise is disgracing, and disgrace is sufficient as misfortune; still another as he rejected him and he returned empty handed from what he had hoped for. (First the author speaks of four reasons the violator will be reproved for, but he lists only three).

١- مَنْ وَعَدَ فَأَخْلَفَ لَزِمَتْهُ ثَلاثُ مذَمَّاتٍ: ذَمُّ اللُّؤْمِ، وَذَمُّ الخُلْفِ، وَذَمُّ الكَذِبِ. (النويري، ٣: ٣٨٠).

٦٤٠- خَفَاءُ عَيْبِ الإِنْسَانِ عَلَيْهِ أَشَدُّ عُيُوبِهِ مَضَرَّةً.

640– Not to be aware of one's faults is the most harmful of all faults.

١- مِنْ أَشَدِّ عُيُوبِ الإِنْسَانِ خَفَاءَ (كذا!) عُيُوبُهُ عَلَيْهِ، فَإِنَّ مَنْ خَفِيَ عَلَيْهِ عَيْبُهُ خَفِيَتْ عَلَيْهِ مَحَاسِنُ غَيْرِهِ. وَمَنْ خَفِيَ عَلَيْهِ عَيْبُ نَفْسِهِ وَمَحَاسِنُ غَيْرِهِ فَلَنْ يُقْلِعَ عَنْ عَيْبِهِ الَّذِي لا يعرفُ ولن ينال محاسِنَ غَيْرِهِ الَّتِي لا يُبصِرُ أَبَدًا. (صغ- ٥٠؛ السجستاني، صوان، ١٤٤- ١٤٥ "أرسطو"؛ كوبرلي، ٤٠ أ).

One's unawareness of his faults is the greatest of all his faults, for he whose faults are hidden to him cannot see the merits of others. And he whose faults and the merits of others are hidden to him neither will ever depart from the faults that he does not know of, nor will ever attain the merits that he never notices.

٢- أَعْوَدُ الأُمُورِ مَا صَرف مِنهَا إِلَى أَهْلِهَا وَأَشَدُّ عُيُوبِ المَرءِ خَفَاءُ عَيْبِهِ عَلَيْهِ. (العامري، نسك، ٤٩٩).

٣- أَيُّ الذُّنُوبِ أَعْظَمُ عَلَى الإِنْسَانِ؟ قَالَ: أَنْ يَخْفَى عَلَيْهِ عَيْبُهُ. (جا- ٥٨ "أنوشروان").

٤- العَاقِلُ لا يَخْفَى عَلَيْهِ عَيْبُ نَفسِهِ؛ لِأَنَّ مَنْ خَفِيَ عَلَيْهِ عَيْبُ نَفْسِهِ خَفِيَتْ عَلَيْهِ مَحَاسِنُ غَيْرِهِ، وَإِنَّ مِنْ أَشَدِّ العُقُوبَةِ لِلمَرءِ إِنْ يَخْفَى عَلَيْهِ عَيْبُهُ. (إبن حبان البستي، روضة، ٢٢).

٥- مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ ٱشْتَغَلَ عَنْ عَيْبِ غَيْرِهِ. (تذكرة، ١: ٢٥٣-٢٥٤؛ عقد، ٢: ٤٢٠ "علي"؛ القضاعي، دستور، ٢٩ "علي"؛ ن- ٤٢٣ ﴿ ٣٤٩؛ ش/ن- ١٩: ٢٦٤؛ الطرطوشي، سراج، ٢٤ "مَنْ أَبْصَرَ"؛ الميداني، ٤: ٦٢، ٦٣؛ فرايتاج، ٣: ٣٤).

Whoever sees his own error, is tender of another's fault.

٦- گفتم: از عیبهای مردم کدام زیان کارتر است. گفت: آن عیب که از مردم پوشیده نباشد. (ظفرنامه، ٥٨؛ گفتم: از عیب های مردم کدام زیانکارتر ؟ گفت: آنکه بر او پوشیده باشد. (ظفرنامه، ٦٧).
٧- ثَلاثٌ مِنَ العَيِّ: أَنْ تَعِيبَ عَلَى النَّاسِ مَا تَأْتِي، وَأَنْ تَرَى مِنَ النَّاسِ مَا يَخفَى عَلَيْكَ مِنْ نَفسِكَ، وَأَنْ تُؤَذِّيَ جَلِيسَكَ فِيمَا لا يَعنِيكَ. (عيون، ٣: ٩).
٨- ولا تَأتينَّ الأمورَ التى * تعيبُ عَلَى النَّاسِ أَمْثَالَهَا. (عبدالله بن معاوية، ديوان، ٧٦).
٩- تَأَمُّلُ العَيْبِ عَيْبٌ. (الميداني، ٢: ٢٦٦). Seeing only faults is a fault.
١٠- قال زينون: أصعب الأشياء أن تعرف نفسك وتكتم سرك وتمستك عما لا ينبغي أن تتكلم فيه.

The most difficult thing is to know oneself, to keep one's secrets, and to stay aloof from that which is not one's concern. (cf. F. Rosenthal, "Nachrichten über Zenon," 61).

١١- قيل لحكيم: ما أصعبُ الأشياء؟ قال: معرفة الإنسان عيب نفسه، والإمساك عن الكلام فيما لا يعنيه. وقيل قد يعرفُ نَقَصَ غيره من لا يعرفُ نقص نفسه، ولا يعرف نقص نفسه من لا يعرف نقص غيره، فآكل الثوم لا يجدُ نتن نفسه. (الراغب، محاضرات، ١: ١٩).

A sage was asked: What is the most abstruse thing? He said: Man's recognizing his own faults, and restraining himself from talking about that which does not concern him.

٦٤١- خَيْرُ الرِّزقِ مَا سَلِمَ مِنَ الآثَامِ فِي الاكْتِسَابِ، وَالذُّلِّ وَالخُضُوعِ عِنْدَ السُّؤَالِ، وَالدَّنَاءَةِ فِي الصِّنَاعَةِ، وَمُعَامَلَةِ الأَوْغَادِ وَالظَّلَمَةِ. (=﴿ ١٦١٤).

641– The best livelihood is that which protects from sins in making a living, from humiliation and subjection when asking for a favor, from baseness in profession, and from doing business with the scoundrels and the tyrants.

١- خَيْرُ الرِّزقِ مَا سَلِمَ مِنْ خَمْسَة: مِنَ الآثامِ فِي الاكتِسَابِ، وَالمَذَلَّةِ وَالخُضُوعِ فِي السُّؤَالِ، وَالغِشِّ فِي الصِّنَاعَةِ، وَإِثْمَانِ آلة المعاصي، ومعاملة الظلمة. (السلمي، طبقات، ٥٤ "سريٌّ السقطي").

٦٤٢- خُذُوا الحَقَّ مِنْ أَهْلِ البَاطِلِ وَلا تَأْخُذُوا البَاطِلَ مِنْ أَهْلِ الحَقِّ، وَٱعْتَزِلِ الشَّرَّ يَعتَزِلْكَ، وَإِيَّاكَ وَالكَسَلَ وَالضَّجَرَ فَإِنَّكَ إذَا كَسَلْتَ لَمْ تُؤَدِّ حَقًّا، وَإذَا ضَجِرْتَ لَمْ تَصبِرْ عَلَى حَقٍّ.[20]

642– Take what is right from those who do wrong, but take not what is wrong from those who do right; avoid evil, it avoids you; beware of idleness and impatience, for if you were idle you would not do the right, and if you were impatient, you would not endure the right.

١- قال محمد بن على (المعروف بٱبن الحنفيه؟ أوْ إمام محمد الباقر؟) لٱبْنِهِ: يَا بُنَيَّ: لا تَكْسَلْ فَإنَّكَ إذَا كَسَلْتَ لَمْ تُؤَدِّ حَقًّا وَلا تَضْجَر فَإنَّكَ إنْ ضَجِرْتَ لَمْ تَصْبِرْ عَلَى حَقٍّ وَلا تَمْتَنِعْ مِنْ حَقٍّ فَإنَّهُ مَا مِنْ عَبْدٍ يَمْتَنِعُ مِنْ حَقٍّ إلاَّ فَتَحَ اللَّهُ بَابَ بَاطِلٍ فَأَنْفَقَ فِيهِ أمْثَالَهُ. (مج- ٦٦؛ ح- ١٣٢؛ مب- ٢٧٥ "لقمان"؛ أسامة، لباب، ١٢).
٢- إيَّاكَ وَالكَسَلَ وَالضَّجَرَ فَإنَّهُمَا مِفتَاحُ كُلِّ شَرٍّ. (ش/ن- ٢٠: ٢٧٢).

Take care not to be idle and impatient, for these are keys to every vice.
Idleness is the mother of all evils. (E)
Idleness is the key to poverty (or beggary). (E)

٣- إيَّاكَ وَالضَّجَرَ وَسُوءَ الخلقِ. (ح- ٦٦ "سقراط").
٤- بهر سختى مكن فرياد بسيار * بنوش آن و مده دل را بتيمار. (ناصر خسرو، روشنايى نامه، ٥١٢).

٦٤٣- خَيْرُ المُزَاحِ لا يُقَالُ وَشَرُّهُ لا يُنَالُ. (=؟ ٣٠٠).

643– No good is known for jesting, and its harm cannot be fathomed.

٦٤٤- خَيْرُ مَا رُمْتَ [١٠٣] مَا يُنَالُ فلا تَسْعَ لِمَا لا يُدرَكُ. (=؟ ٥٦٧).

644– The best that you throw is the one that hits, hence do not strive for what cannot be accomplished.

٦٤٥- خَابَ مَنْ نَسِيَ زَلَّتَهُ وَٱسْتَعْظَمَ زَلَّةَ غَيْرِهِ،[21] وَٱسْتَحَقَّ الأَذَى مَنْ أَظْهَرَ البَذَاءَ؛ مَنْ حَمَلَ أَكْثَر مِمَّا يُطِيقُ عَجَزَ، مَنْ نَصَبَ [نَفسَهُ] لِلنَّاسِ مُعَلِّماً فَعَلَيْهِ أَنْ يَبدَأَ بِتَعْلِيمِ نَفسِهِ. (صغ- ٢٤؛ كل- ٦٣).

645– He is disappointed who forgets his lapses and regards the lapses of others as great. He deserves pain who shows ribaldry. He who carries

[20] أقوال الحكماء، ٢٧؛ إبن المعتز، البديع، ٣٨ "لقمان"؛ الراغب، محاضرات، ١: ٤٤٨ "الأحنف"؛ الزمخشري، ربيع، ٣: ٨٧؛ الإبشيهي، ٣٠٥.
[21] عقد، ٢: ٤٢٠ "علي".

more than he can take will fail. He who presents himself as a teacher to the people should start teaching himself first.

٦٤٦- خِصَالٌ كَثِيرَةٌ مَحْمُودَةٌ فِي ٱصْطِنَاعِ المَعْرُوفِ: أَوَّلُهَا وَأَجَلُّهَا القُرْبَى إِلَى اللَّهِ تَعَالَى، وَثَانِيهَا المَحَبَّةُ فِي قُلُوبِ النَّاسِ، وَثَالِثُهَا الشُّكْرُ البَاقِي عَلَى الأَلْسِنَةِ.

646– Rendering kind services to others has many positive aspects: the first and foremost of these is closeness to God, the Sublime; the second is affection in people's hearts; and the third is lasting gratitude on people's tongues.

١- اِصْطِنَاعُ المَعْرُوفِ يَقِي مَصَارِعَ السُّوءِ. (أبو عبيد، أمثال، ١٦٥ "حديث"؛ عيون، ٣: ١٧٥؛ مج- ٢٦؛ عقد، ١: ٢٦٣؛ ٣: ١٠٦؛ الحصري، زهر، ٣٣؛ آبي، نثر، ١: ١٦٠، ١٨٨؛ الثعالبي، أحاسن كلم، ٩؛ البكري، فصل المقال، ٢٠٤؛ الميداني، ٢: ٢٤٠؛ البيهقي، غرر الأمثال، ٤٨؛ وطواط، لطائف، ١٣٧ "كردن نيكوئى نگاه دارد از افتادن جاى هاى بذى"؛ أسامة، لباب، ٣٣٤).
٢- فِعْلُ المَعْرُوفِ يَقِي مَصَارِعَ السُّوءِ. (القضاعي، الشهاب، ٥).
٣- عَلَيْكُمْ بِٱصْطناع المَعرُوفِ فَإِنَّه مَنْبِهَةٌ للكريم ويُستغنَى به عن اللئيم. (إبن أبي الدنيا، إصلاح المال، ١٩٣).
٤- عليكم بإِصْلاحِ المَالِ فإِنَّهُ مَنبهَةٌ لِلكَريمِ، ويُسْتَغْنَى بِهِ عَنِ اللَّئِيمِ. (الجاحظ، بيان، ٢: ٨٠؛ الزجاجي، أمالي، ٢٩).
٥- يَا بُنَيَّ، عَليك بٱصطناع المعروف، فَمَنْ يَغرِسُ كَرماً يَشرَبُ خَمرًا. (أسامة، لباب، ٤٣٤).

"My son, it is your duty to do what is commendable, for he who plants a vine drinks wine." (Alon 76 n. 531).

٦- خيْرُ أَيَّامِ الفَتَى يَوْمٌ نَفَعْ * وَٱصْطِنَاعُ الخَيْرِ أَبْقَى مَا صَنَعْ. (أبو العتاهية، ديوان، ٢٥٥).
٧- صَنَائِعُ المَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ. (الثعالبي، تمثيل، ٢٩ "أبو بكر"، ٤٢٢ "مَصَارِعَ الحُتُوفِ"؛ الماوردي، أدب الدنيا، ١٨٥؛ الميداني، ٤: ٤٥؛ تذكرة، ١: ٢٤٣؛ الزمخشري، ربيع، ٣: ٦٦١).
٨- السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ، قَرِيبٌ مِنَ النَّاسِ، قَرِيبٌ مِنَ الجَنَّةِ، بَعِيدٌ مِنَ النَّارِ. (أبو عبيد، أمثال، ١٦٥؛ الترمذي، سنن ﴿ ١٩٦١؛ اليعقوبي، تأريخ، ٢: ١٠٢؛ المحاسن والأضداد، ٧٧؛ السلفي، المنتقى، ١٣٥؛ الثعالبي، الدرر، ٦٢؛ + "والبَخِيلُ بَعِيدٌ مِنَ اللَّهِ، بَعِيدٌ مِنَ النَّاسِ، بَعِيدٌ مِنَ الجَنَّةِ، قَرِيبٌ مِنَ النَّارِ"؛ إبن حبان البستي، روضة، ٢٣٥؛ الهجويري، كشف المحجوب، ٤٠٨؛ الماوردي، أدب الدنيا، ١٦٨، والتحفة الملوكية، ٩٣؛ أقوال الحكماء، ٧٥؛ الراغب، محاضرات، ١: ٦٤٨؛ الخطيب البغدادي، البخلاء، ٤٦-٤٩؛ دهخدا، ١: ٢٣٦).

The generous is close to God, to people, to paradise, and far from Hell.

٦٤٧- خَسَاسَةُ المَرْءِ بِالعُيُوبِ أَعْجَلُ مِنْ مَضَرَّتِهِ بِالذُّنُوبِ.

647– A man's baseness due to shortcomings goes before his harm due to sins.

٦٤٨- خَيْرٌ مِنَ الطَّمَعِ فِيمَا عَزَّ مَطلَبُهُ وَصَعُبَ مَكسَبُهُ اليَأْسُ مِنهُ. (=} ٣٣٣).

648– Despair is better than hoping for that which its attainment is hard and its acquisition is difficult.

١- قال قيصر: مَا الحِيلةُ فِيمَا أَعْيَا إِلَّا الكَفَّ عَنْهُ، وَلا الرَّأْيُ فِيمَا لا يُنَالُ إِلَّا اليَأْسَ مِنْهُ. (آبي، نثر، ٤: ١٦٧؛ التوحيدي، البصائر، ٦: ١٢٩؛ ياقوت المستعصمي، أسرار الحكماء، ٥١).

٦٤٩- خِفَّةُ الظَّهْرِ أَحَدُ اليَسَارَيْنِ،[22] وَالرَّدُّ الجَمِيلِ أَحَدُ النُّجْحَيْنِ (=} ١١٨٢) [وَ]القَنَاعَةُ إِحْدَى الرَّاحَتَيْنِ. (=} ٣٢٩).

649– Lightness of the burden on the back is a kind of prosperity. A graceful rejection of a request is like a happy ending. Contentment is also comfort.

١- قِلَّةُ العِيَالِ أَحَدُ اليَسَارَيْنِ. (الجاحظ، البخلاء، ١٢، وبيان، ١: ٧٩؛ عيون، ١: ٤٧؛ البغدادي، الكُتَّاب، ٦٨؛ عقد، ٣: ٧٧ "أكثم وبزرجمهر"؛ حمزة الإصبهاني، الدرة، ٢: ٥١٣؛ أبو بكر الصولي، أدب الكتاب، ٧٤؛ ن- ٣٨٦ } ١٤١؛ الراغب، محاضرات، ١: ٣٢٠؛ التوحيدى، البصائر، ٢: ٦٠٨، وعلم الكتابة، ٢٤؛ آبي، نثر، ١: ٣٥٦؛ الثعالبي، تمثيل، ١٩٧، ولطائف اللطف، ٦٧؛ الماوردي، الأمثال والحكم، ١٧٢؛ القضاعي، الشهاب، ٤؛ بهجة، ١: ٩٠؛ الطرطوشي، سراج، ١٧٤؛ الميداني، ٢: ٥٣٨؛ ش/ن- ٤: ٣٠٩؛ ١٨: ٣٣٩؛ يوسف البلوي، الفباء، القاهرة ١٢٨٧، ١: ٧٨؛ النويري، ٣: ٣١٩؛ إبن هذيل، عين الأدب، ٦٥؛ إختيار الدين، أساس الاقتباس، ١٦٧).

A family with few members is a kind of affluence (or wealth). (cf. Spitaler 63 n. 202). Considering the expression رجل خفيف الظهر "A man having a small household to maintain," it seems that this aspect has also given rise to:

٢- کم عيالی دوم توانگری است. (قابوس نامه، ١١٩).

Having a small family is like being rich.

[22] القالي، الأمالي، ٢: ٥٦؛ التوحيدي، إمتاع، ٢: ١٥١؛ البكري، سمط اللآلي، ٦٨٩؛ السيوطي، المُزهِر، ٢: ١٨٥؛ اليوسي، أمثال، ٢: ٢١٣؛ فيروز آبادي، قاموس، ٢: ٨٢ "ظهر".

٣- كَثْرَةُ العِيَالِ أَحَدُ الفَقْرَيْنِ. (بهجة، ١: ٩٠).

A family with many members (too burdensome a family) is a kind of poverty. (cf. Spitaler 49 n. 142).

٤- العِيَالُ سُوسُ المَالِ. (عيون، ١: ٢٤٥؛ ح- ١٦٠؛ التوحيدي، إمتاع، ٢: ١٤٨؛ الثعالبي، ثمار، ٦٧٩، وتمثيل، ١٩٧؛ أقوال الحكماء، ٣٣؛ بهجة، ٢: ١٩٤).

"The persons who compose a household are the grubs of property." (Lane 1466).

٥- اِسْتَظْهِرْ عَلَى الدَّهْرِ بِخِفَّةِ الظَّهْرِ. (الزمخشري، ربيع، ٤: ٣٨٧؛ كلمات مختارة، ٤٠).
٦- قَدِّرْ بَلاغَكَ مِنَ الزَّادِ مَعَ خِفَّةِ الظَّهْرِ. (ن- ٣٠١).

Take proper amount of provisions for the journey without burdening yourself.

٧- الرَّدُّ الجَمِيلِ أَحَدُ الجُودَيْنِ. (إبن هذيل، عين الأدب ٦٦).

A polite refusal is a kind of generosity. (cf. Spitaler 20 n. 26).

٨- حُسْنُ المَنعِ أَحَدُ البَذلَيْنِ. (حمزة الإصبهاني، الدرة، ٢: ٥١٤).

A polite refusal of a demand is (almost) equal to fulfilling it. (cf. Spitaler 18 n. 8).

٩- تَعجِيلُ اليَأسِ أَحدُ النُّجحَيْنِ. (حمزة الإصبهاني، الدرة، ٢: ٥١٢).
١٠- سُرعَةُ الرَّدِّ أَحَدُ العَطَائَيْنِ. (حمزة الاصبهاني، الدرة، ٢: ٥١٢).

Prompt rejection is also a donation. (cf. Spitaler 42 n. 121).

١١- الرَّدُّ الجَميلُ أَحْسَنُ مِنَ المَطلِ الطَّوِيلِ. (التوحيدي، إمتاع، ٢: ١٥٠؛ كلمات مختارة، ٣٩؛ النويري، ٣: ٣٨٠).
١٢- اليَأْسُ أَحَدُ النُّجْحَيْنِ، وَقيل إِحْدَى الرَّاحَتَيْنِ. (البكري، سمط اللآلئ، ٦٨٩؛ البيهقي، المحاسن، ٢٨٠؛ الكرخي، أمل، ٣١؛ أبو بكر الصولي، أدب الكتاب، ٧٤؛ التوحيدي، البصائر، ٢: ٦٠٨؛ الماودي، أدب الدنيا، ١٨١؛ أبو العلاء المعري، رسالة الصَّاهل، ٤١٢؛ بهجة، ١: ٩٠؛ أبو الفتح الآمدي، غرر، ٧٤؛ إبن الجوزي، ذم الهوى، ٥٨٧).

Despair is success. (cf. Spitaler 60 n. 179).

١٣- وَاليَأْسُ إِحْدَى الرَّاحَتَيْنِ، وَلَنْ تَرَى * تَعَباً كَظَنِّ الخَائِبِ المَكدُودِ. (البحتري، ديوان، ٧٠١؛ ش/ن- ١٩: ٥٠).
١٤- اليَأسُ إِحْدَى الرَّاحَتَيْنِ. (الوشاء، الموشى، ٤٣؛ التوحيدي، إمتاع، ٢: ١٥٢؛ الميداني، ٢: ٧٨).

Relinquishing hope brings comfort. (cf. Spitaler 27 n. 70).
“Despair is one of the two states of rest” (Lane 2974).

١٥- أَرْوَحُ مِنَ اليَأسِ. (الميداني، ٢: ٧٨). More comforting than despair.
١٦- اليَأْسُ أَحَدُ النُّجْحَيْنِ. وَيُقَالُ تَعْجِيلُ اليَأسِ أَحَدُ الظَّفَرَيْنِ. (بهجة، ١: ٩٠).

To speed off despair is also a victory.

١٧- تَعجِيلُ اليَأسِ أَحَدُ اليُسْرَيْنِ. (القالي، الأمالي، ٢: ٥٦؛ السيوطي، المزهر، ٢: ١٨٥ "اليَسَارَيْنِ"؛ اليوسي، أمثال، ٢: ٢١٣).

Despair at the right time is an advantage. (cf. Spitaler 64 n. 203).

١٨- تَرْكُ الوَطَنِ أَحَدُ اليَسَارَيْنِ. (بهجة، ١: ٢٢٥).
١٩- بدانچه دارى قانع باش كه: قانعى دوم بي نيازيست. (قابوس نامه، ١٠٤).

“You must be content with what you possess (contentment being a second means of independence). (Qābūs 92). Better: Contentment is also independence.

٢٠- السَّلمُ أَحَدُ الظَّفَرَيْنِ. (حمزة الاصبهاني، الدرة، ٢: ٥١٣).

Peace is victory. (cf. Spitaler 38 n. 103).

٢١- الصَّبرُ أَحَدُ الظَّفَرَيْنِ. (أبو الفتح الآمدي، غرر، ٧٥).

Patience is like victory. (cf. Spitaler 39 n. 104).

٢٢- تَعْجِيلُ اليَأْسِ أَحَدُ الظَّفَرَيْنِ. (عيون، ١: ٤٧؛ بهجة، ١: ٩٠؛ البغدادى، الكتاب، ٦٨؛ الراغب، محاضرات، ١: ٥٤٩).

A speedy despair is also a victory. (cf. Spitaler 39 n. 105).

٢٣- تَعْجِيلُ اليَأْسِ أَحَدُ اليُسْرَيْنِ. (القالي، الأمالي، ٢: ٥٦؛ السيوطي، المُزهِر، ٢: ١٨٥؛ اليوسي، أمثال، ٢: ٢١٢).
٢٤- سُرْعَةُ اليَأْسِ أَحَدُ النُّجْحَيْنِ. (البيهقي، المحاسن، ٢٨٠).
٢٥- مِنَ الظَّفَرِ تَعْجِيلُ اليَأْسِ مِنَ المُمْتَنِعِ. (قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٩).
٢٦- مِنَ الظَّفرِ بِالبُغْيَةِ تَعْجِيلُ اليَأسِ. (الميداني، ٣: ٣٦٧ "المولدون").
٢٧- فَرَأيُ الشَّيْخِ مَوْلَى المَجْدِ فِي أَنْ * يُشَرِّفَنِي بِإِحْدَى الحُسْنَيَيْنِ
بِنَقْدٍ أُرْتَجِيهِ، أَوْ بِيَأْسٍ، * فَإِنَّ اليَأْسَ إِحْدَى الرَّاحَتَيْنِ. (الثعالبي، يتيمة الدهر، ٤: ٨٣ "أبو القاسم الكسروي").
٢٨- المُشَاوِرُ بَيْنَ إِحْدَى الحُسْنَيَيْنِ: صَوَابٌ يَفوزُ بِثَمَرَتِهِ، أَوْ خَطأٌ يُشَارِكُ فِي مَكرُوهِهِ. (الحصري، زهر، ٨٢٤ "بشار").

٢٩- الفِرَارُ فِي وَقتِهِ ظَفَرٌ. (الثعالبي، أحاسن كلم، ١٩ "أبرويز"؛ الظهيرى، سندبادنامه، ٢٢٣، ٣٢٧؛ دهخدا، ١: ٢٦٥).

Escaping when necessary is a victory.
Opportune escape is victory. Or: Every thing is good in its season. (E)

٣٠- هزيمت بهنگام غنيمتى تمام است. (الظهيرى، سندبادنامه، ٣٢٧).
٣١- أَمْلِكُوا العَجِينَ فَإِنَّهُ أَحَدُ الرَّيْعَيْنِ. (الجاحظ، بيان، ٢: ٢٨٦؛ أبو عبيد، غريب الحديث، ٣: ٣٢٩؛ عيون، ٣: ٢٩٦؛ عقد، ٢: ٤٥٦؛ آبي، نثر، ٢: ٢٦؛ بهجة، ١: ٩١؛ البكري، سمط اللآلئ، ٦٨٩؛ إبن الأثير، النهاية، ٢: ٢٨٩؛ السيوطي، المُزهِر، ٢: ١٨٥).
Make the dough well, for it yields too.
"Knead ye well, or thoroughly, or soundly, the dough; for this action is one of the رَيعان [here meaning the two causes of redundance; the other cause being the grinding" (Lane 1201).

٣٢- القَلمُ أَحَدُ اللِّسَانَيْنِ، وَخِفَّةُ العِيَالِ أَحَدُ اليَسَارَيْنِ، وَتَعْجِيلُ اليَأْسِ أَحَدُ الظَّفَرَيْنِ، وَإِمْلاكُ العَجِينِ أَحَدُ الرَّيْعَيْنِ، وَحُسْنُ التَّقدير أَحَدُ الكَاسِبَيْنِ، وَاللَّبَنُ أَحَدُ اللَّحْمَيْنِ. وَقَدْ يُقَالُ: المَرْقُ أَحَدُ اللَّحْمَيْنِ. (عيون، ١: ٤٧؛ عبد الله البغدادي، الكتاب، ١٤٧).

Good planning is profit; and milk is like meat; others say: Gravy is same as meat.

٣٣- اللَّبَنُ أَحَدُ الجُبْنَيْنِ. (بهجة، ١: ٩٠).
٣٤- السُّؤَالُ عَنِ الصَّدِيقِ إِحْدَى القَرَابَتَيْنِ. (التوحيدي، صداقة، ١٤١).
٣٥- السؤالُ عن الصَّدِيقِ أَحَدُ اللّقَائَيْنِ. (التوحيدي، صداقة، ٣٠٥).
٣٦- المَرْقُ أَحَدُ اللَّحْمَيْنِ. (بهجة، ١: ٩١).
٣٧- اللَّبَنُ أَحَدُ اللَّحْمَيْنِ. (القالي، الأمالي، ٢: ٥٦؛ الزمخشري، ربيع، ٢: ٧٣٣؛ السيوطي، المُزهِر، ٢: ١٨٥؛ اليوسي، أمثال، ٢: ٢١٣).

٦٥٠- خِصَالٌ تَخْتَصُّ بِالجُهَّالِ: الغَضَبُ فِي غَيْرِ شَيْءٍ، وَالكَلامُ فِي غَيْرِ نَفْعٍ، وَالعَطِيَّةُ فِي غَيْرِ مَوْضِعِهَا، وَالاسْتِهَانَةُ بِحِفْظِ السِّرِّ، وَقِلَّةُ المَعْرِفَةِ بِالصِّدْقِ مِنَ العَدُوِّ، وَالثِّقَةُ بِكُلِّ أَحَدٍ.[23]

650– Characteristics specific to the ignorant are: baseless anger, useless speech, inexpedient donation, carelessness in keeping secrets,

[23] الجاحظ، بيان، ٢: ٢٠٠؛ الراغب، محاضرات، ٢: ٧٠٤؛ السلمي، طبقات، ٢١٥ "محمد بن الفضل البلخي"؛ آبي، نثر، ٤: ١٩٢؛ أبو نعيم، حلية، ١٠: ٢٣٢؛ بهجة، ١: ٥٣٥؛ ٢: ١٣٩؛ ش/ن- ٢٠: ٢٧٧، ٣٠٢.

lack of discernment in differentiating friend from foe, and trusting everybody. (cf. # 1539).

١- این شش چیز برای دُژآگاهان بود نه دانایان: یکی آنکه بدون سبب خشم گیرد، دو دیگر که دوست و دشمن نشناسد، سه دیگر که سخن بی سود بسیار گوید، چهارم که راز نشاید داشتن، پنجم که بیگاه بسیار خندد، ششم که بهر کس گستاخ بود. (اندرز اوشنر ﴿ ٤٠؛ عفیفی، ٣٥٥؛ یاسمی، ١٧٤).

The habits restricted to the ignorant: anger without a cause, lack of discernment in differentiating friend from foe, useless speech, negligence in keeping secrets, laughing without a cause, and trusting everybody.

٢- ثمَانِي خِصَالٍ مِنْ طِبَاعِ الجُهَّالِ: الغَضَبُ في غيرِ معنًى، والإعْطَاءُ في غَيْرِ حَقٍّ، وَإتعَابُ البَدنِ فِي البَاطلِ، وَقِلَّةُ مَعْرِفَةِ ·الرَّجُلِ صَدِيقَهُ مِنْ عَدُوِّهِ وَوَضْعُهُ السِّرَّ فِي غَيْرِ أَهْلِهِ، وَثِقَتُهُ بِمَنْ لَمْ يُجَرِّبْهُ، وَحُسْنُ ظَنِّهِ بِمَنْ لا عَقْلَ لَهُ وَلا وَفَاءَ، وَكَثْرَةُ الكَلامِ بِغَيْرِ نَفْعٍ. (جا- ١٢ "اوشهنج"؛ الماوردي، نصيحة، ٥٥٣؛ النويري، ٣: ٣٥٦).
٣- سَبْعُ خِصَالٍ مِنْ طِبَاعِ الجُهَّالِ: الغَضَبُ فِي غَيْرِ شَيْءٍ، وَالإعْطَاءُ فِي غَيْرِ حَقٍّ، وَقِلَّةُ المَعْرِفَةِ بِأَنْفُسِهِم، وَلا يُفَرِّقُونَ بَيْنَ عَدُوِّهم وَصَدِيقِهم، وَالتَّصَنُّعُ لِلأَشْرَارِ، وَكَثْرَةُ الكَلامِ فِي غَيْرِ نَفْعٍ، وَحُسْنُ الظَّنِّ بِمَنْ لَيْسَ لِذَلِكَ بِأَهْلٍ. (جا- ٣٧ "بزرجمهر"؛ فرايتاج، ٣: ٦٤-٦٥).
٤- ثلاثة أَشْيَاءَ مِنْ طِبَاعِ الجُهَّالِ: الغَضَبُ فِي غَيْرِ شَيْءٍ، وَالإعْطَاءُ مِنْ غَيْرِ حَقٍّ، وَتَرْكُ التَّمْيِيزِ بَيْنَ الصَّدِيقِ وَالعَدُوِّ. (فرايتاج، ٣: ٥٧).

Three habits are proprietary of the ignorant: becoming angry without a cause, giving donations improperly, and failing to distinguish between friends and enemies.

٥- سخن بی سود همه زیان بود. (قابوس نامه، ٢٨).

Useless words are entirely harmful.

٦- أَوْضَعُ الأخلاقِ إخْتِيَانُ الصَّدِيقِ، وَإذَاعَةُ السِّرِّ، وَالثِّقَةُ بكلِّ أَحَدٍ، وكَثْرَةُ الكَلامِ فِيمَا لا يَعْنِي، وَطَلَبُ الفَضْلِ مِنَ اللِّئَامِ. (ح- ١٢٩ "لقمان"؛ مب- ٢٧٦ "إضاعة").
٧- أَيُّ شَيْءٍ أَوْضَعُ لِلرِّجَالِ؟ قَالَ: كَثْرَةُ الكَلامِ، وَإضَاعَةُ السِّرِّ، وَالثِّقَةُ بِكُلِّ أَحَدٍ. (أسامة، لباب، ٢٣٩، ٢٤٣؛ وطواط، غرر، ١٤٥).
٨- قيل لعدي بن حاتم: مَا أَضَرُّ الأَشْيَاءِ لِلرَّجُلِ؟ قَالَ: كَثْرَةُ الكَلامِ، وَإفشَاءُ السِّرِّ، وَالثِّقَةُ بِكُلِّ أَحَدٍ. (التوحيدي، صداقة، ٣٨٦؛ الخطابي، العزلة، ١٦٩).
٩- خَصلَتَانِ لا يُعدِمَنَّكَ مِنَ الجَاهِلِ: كَثْرَةُ الالتِفاتِ وَسُرعَةُ الجَوَابِ. (الجاحظ، بيان، ٢: ١١٤؛ عيون، ٢: ٣٩؛ عقد، ٢: ٣٥٧؛ الراغب، محاضرات، ٢: ٧٠٣؛ السلمي، طبقات، ٢٣٥؛ بهجة، ١: ٥٤٣).

١٠- كَانَ يُقَالُ: مَا أَعْدَمُكَ مِنَ الأَحمَقِ فَلا يعدَمُكَ مِنْهُ كَثْرَةُ الْاَلتِفَاتِ وَسُرعَةُ الجَوَابِ. (مج- ٦٣).
١١- عَلامَةُ الأحْمَقِ ثَلاثٌ: سُرعَةُ الجَوَابِ، وَكَثْرَةُ الْاَلْتِفَاتِ، وَالثِّقَةُ بِكُلِّ أَحَدٍ. (الميداني، ٤: ٦٤؛ آبي، نثر، ٤: ١٨٨؛ النويري، ٣: ٣١٢).

"The sign of the fool is seen in three (matters): Hasty answer, continuous adhering to others, and trust in everybody." (Kassis 135).

١٢- إِذَا كَانَ الغَدْرُ فِي النَّاسِ مَوجُودًا فَالثِّقَةُ بِكُلِّ أَحَدٍ عَجْزٌ. (القالي، الأمالي، ٢: ٢١ "الأحنف"؛ الفرج المعافى، الجليس الصالح، ٢: ٢٤٧؛ تذكرة، ١: ٢٦٥).
١٣- مِنْ عَلامَاتِ الحُمقِ الَّتِي يَجِبُ لِلعَاقِلِ تَفَقُّدُهَا مِمَّنْ خَفِيَ عَلَيْهِ أَمْرُهُ: سُرعَةُ الجَوَابِ، وَتَركُ التَّثَبُّتِ، وَالإفرَاطُ فِي الضَّحْكِ، وَكَثْرَةُ الْاَلتِفَاتِ، وَالوَقِيعَةُ فِي الأَخيَارِ، وَالْاَختِلاطُ بِالأَشْرَارِ. (إبن حبان البستي، روضة، ١١٩).
١٤- ثَلاثٌ يُخْلِقْنَ العَقلَ وَفِيهَا دَلِيلٌ عَلَى الضَّعْفِ: سُرعَةُ الجَوَابِ، وَطُولُ التَّمنِّي، وَالْاَستِغْرَابُ فِي الضَّحِكِ. (الجاحظ، الحيوان، ٥: ١٩٠؛ عيون، ١: ٢٦١ "تخلقُ"؛ الراغب، محاضرات، ١: ٤٥٥؛ فرايتاج، ٣: ٥٧ "الاستغراق").

"Three things wear out reason and indicate (mental) weakness: Quick answering, long wishing, and immoderate laughter." (Rosenthal, *Sweeter than hope* 101).

"A stupid man will give himself away in three things: in speaking of matters of which he is ignorant; in answering before he is questioned; in temerity in his undertakings." (*Maxims of ʿAli* 25).

١٥- يعرفُ الجاهل بثلاثٍ: الثِّقَةُ بِكُلِّ أَحَدٍ، وَإِفشَاءُ السِّرِّ، وَكَلامٌ فِي غَيْرِ نَفعٍ. (أقوال الحكماء، ٤٠-٤١).
١٦- ثلاثةٌ من طبائع الجهال: الغضب فِي غَيْرِ شَيْءٍ، وَالإعطاءُ فِي غَيْرِ حَقٍّ، وَلا يَعرف عَدُوَّهُ مِنْ صَدِيقِهِ. (أقوال الحكماء، ٤١).
١٧- لا تتخذوا الأَيْدِي فِي غَيْرِ مَوَاضِهِا وَلا تَجعَلُوا عطاياكُمْ فِي غَيْرِ حَقِّهَا، فَإِنَّ كَثيرًا مِنَ الجُهَّالِ يُعطون فِي غَيْرِ أَوَانِ العَطِيَّةِ، وَيمنعون عِندَ الحَاجَةِ. (مب- ٩٩ "سقراط").

"Do not do favors where they are inappropriate, nor give your donations unbecomingly, for many ignorant people give at an improper time and withhold gifts at times of need." (Alon 76 n. 538).

٦٥١- دَعْ مَا سِوَى اللَّهِ وَقُلِ اللَّهَ وَعَلَيْكَ بِاللَّهِ وَكُنْ مَعَ اللَّهِ وَذَرهُم فِي خَوْضِهِمِ يَلعَبُونَ.[1]

651– Leave everything aside except God, speak of God, turn towards God, be with God, then let them plunge in the vain game they play (in vain discourse and trifling).

– قُلِ اللَّهُ: "Say: Allah (sent it down, i.e., the Qur'an)."

٦٥٢- دَعْ مَا تَكرهُ أَنْ يَصْحَبَكَ إِلَى الآخِرَةِ وَٱلجَأْ إِلَى اللَّهِ تَعِزَّ.

652– Leave what you do not want to accompany you to the next world; take refuge to God become strong.

٦٥٣- دَارُكُمْ أَمَامَكُمْ وَحَيٰوتُكُمْ بَعدَ مَوْتِكُمْ.

653– Your abode is this world, but your real life is after your death.

٦٥٤- دَعْوَةُ المَظلُومِ غَيْرُ ضَائِعَةٍ فَٱتَّقُوهَا وَلا تُحْوِجُوا نُفُوسَكُم إِلَيْهَا.

654– The crying of the oppressed for justice will not be unheard, so fear it and do not make yourself the object thereof.

١- أَقرَبُ الأَشيَاءِ صَرعَةُ الظَّلُومِ وَأَنفَذُ السِّهَامِ دَعْوَةُ المَظلُومِ. (الصغاني، فرائد، ٣٨ ؛ الماوردي، أدب الدنيا، ١٢٦؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٤).
٢- اِتَّقُوا دَعوَةَ المَظلُومِ. (البخاري، التأريخ الكبير، ١: ١٨٦، والصحيح، ٢: ٩٩ (= المظالم، باب ٩)؛ أبو عبيد، الأموال، ٣٧٦؛ أبو داود السجستاني، الزهد، ٢١٠، ٢١١؛ الترمذي، سنن ﴿ ٦٢٥، ١٩٠٥، ٢٠١٤، ٢٥٢٦؛ القضاعي، الشهاب، ٢٤؛ الميداني، ٤: ٤٦؛ الزمخشري، ربيع، ٢: ٨١٦). Beware of the cry of the oppressed!
٣- وَٱتَّقِ دَعْوَةَ المَظْلُومِ، فَإِنَّ دَعْوَةَ المَظْلُومِ مُسْتَجَابَةٌ. (مالك بن أنس، الموطأ، ١٠٠٣؛ الراغب، محاضرات، ١: ٢١٦؛ ياقوت المستعصمي، أسرار الحكماء، ١٦٨ "علي").

Beware of the cry of the oppressed, for it will be answered.

٤- يا بني! ٱتَّقِ دَعْوَةَ المَظْلُومِ، فَإِنَّها أوشَكُ الدُّعَاءِ صعوداً إلى الله عز وجل وأوشَكُهَا ٱسْتَجَابَةً. (مب- ٢٧٠ "لقمان").

[1] قرآن، ٦: ٩١؛ ٤٣: ٨٣؛ ٧٠: ٤٢.

Avoid being cursed by victims. Indeed invocation reaches God and He will respond.

٥- إِيَّاكُمْ وَدَعْوَة المَظلومِ وَإِنْ كَانَ كَافِرا. (القضاعي، الشهاب، ٣١).
٦- إِيَّاكَ وَدَعْوَةَ المَظْلُومِ. (المحاسبي، المسترشدين، ٤٥).

٦٥٥- دَعِ المِرَاءَ وَإِنْ كُنْتَ مُحِقًّا، وَالكَذِبَ فِي المُزَاحِ.[2]

655– Leave quarreling aside even when you are right, and do not lie even while joking.

١- قال رسول الله: أنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الجَنَّةِ لِمَنْ تَرَكَ المِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبِبَيْتٍ فِي وَسْطِ الجَنَّةِ لِمَنْ تَرَكَ الكَذبَ. (أبو داود السجستاني، سنن، ٤: ٢٥٣؛ الترمذي، سنن ﴿ ١٩٩٣).
٢- مَنْ ضَنَّ بِعِرضِهِ فَلْيَدَعِ المِرَاءَ. (ن- ٤٢٥ ﴿ ٣٦٢؛ ش/ن- ١٩: ٢٨٠؛ ٢٠: ٣٠٨).

Whoso fears to lose face should avoid dispute.

٦٥٦- دَاوِ المُرُوءَةَ بِكَثْرَةِ التَّعَاهُدِ. (=﴿ ٦٧٦).

656– Treat manliness with much commitment.

١- دَاوِ المَوَدَّةَ بِكَثْرَةِ التَّعَهُّدِ. (مج- ٤٥؛ الماوردي، أدب الدنيا، ٣١١؛ تذكرة، ٤: ٣٥٩ "التعاهد").
٢- حُسْنُ الأَدَبِ بِكَثْرَةِ التَّعَهُّدِ. (جا- ٢٦٨).
٣- كَثْرَةُ التَّعَاهُدِ سَبَبُ التَّبَاعُدِ. (وطواط، غرر، ٣٦٢).

Many promises cause estrangement.

٤- يقال: المودة التعاهد. (إبن أبي الدنيا، العقل وفضله، ٢٦ "أكثم").
٥- بَقَاءُ المَوَدَّةِ عَدلُ التَّعَاهُدِ. (المفضل، الفاخر، ٢٦٣ "أكثم"؛ الميداني، ٣: ٩٦).

The continuance of friendship is the token of a mutual pact.

٦٥٧- دَعْ مُمَارَاةَ أَخِيكَ وَمُزَاحَهُ وَلا تُفَارِقْهُ عَلَى حِقْدٍ وَإِنْ حَثَا فِي فِيكَ التُّرَابَ.

657– Leave quarreling and joking with your friend aside, and do not withdraw from him in despite even if he strews dirt into your mouth. (cf. # 86, 123, 192).

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[2] إبن أبي الدنيا، الصمت، ٢١٠، ٢٩٠؛ الميداني، ١: ٤٨٣؛ الزمخشري، ربيع، ١: ٧٨٣.

١- لا تَطلُبْ مُجَازَاةَ أَخِيكَ وَلَوْ حَثَا التُّرَابَ بِفِيكَ. (جا- ١٩٥).

Do not seek the punishment of your brother even if he throws dirt into your mouth.

٢- دَعْ مُصَارَمَةَ أَخِيكَ وَإِنْ حَثَا التُّراَبَ فِي فِيكَ. (التوحيدي، صداقة، ٣٤، والبصائر، ٢: صفحة (ل)؛ الزمخشري، ربيع، ١: ٤٣١، ٤٧١).

٦٥٨- دَعُوا المَعَاذِرَ فَإِنَّهَا مَفَاجِرُ، فَقَلَّ مَا ٱعْتَذَرَ رَجُلٌ إِلَّا كَذَبَ. (الجاحظ، رسائل، ١: ١٦٥).

658– Avoid excuses, for they are falsities. Indeed a man who asks for pardon often lies.

١- دَع المَعَاذِرَ فَإِنَّ أَكْثَرهَا مَفَاجِرُ. (الجاحظ، بيان، ١: ١٩٢؛ ٢: ٩١؛ آبي، نثر، ٤: ١٩٨؛ الماوردي، أدب الدنيا، ٣١٣).

٢- المُعَاذِرُ مفَاجِرُ (إبن أبي الدنيا، الصمت، ٢٤٨؛ الخطيب البغدادي، تأريخ بغداد، ٧: ١٩).

٣- المعاذرُ مَفَاجِرُ وَالمَعَاتبُ مَغَاضِبُ. (آبي، نثر، ٤: ١٩٥).

٤- المَعَاذِرُ مَكَاذِبُ. (عيون، ٣: ١٠١؛ أبو عبيد، أَمثال، ٦٤ "المعاذير"؛ الأزهري، تهذيب اللغة، ٢: ٣١٢ "عذر"؛ ١٠: ١٧٤؛ أبو هلال العسكري، أمثال، ١: ٣٠؛ + وقال بعضهم: "لا يَعْتَذِرُ أَحَدٌ إِلَّا كَذَبَ." الزمخشري، أمثال، ١: ٣٤٧؛ ياقوت، ٣١٥؛ لسان العرب، ١: ٧٠٥ "كذب"). “Excuses are lies.” (Lane 1985).

٥- المَعَاذِرُ مَكَاسِبُ. (الميداني، ٣: ٣٠٤).

٦- أُسْكُتْ مَعذُوراً فَإِنَّ المَعَاذِيرَ يَحضُرُهَا الكَذِبُ. (ش/ن- ١٩: ٢٤١).

٧- دَعِ الٱعْتِذَارَ، فَإِنَّهُ يُخَالطُ الكَذِبَ. (الجاحظ، بيان، ١: ١٩٢؛ ٢: ٩١، ١٩٠؛ آبي، نثر، ٤: ١٩٨ "يُخَالِطُهُ").

٨- إِنَّ المَعَاذِيرَ قَدْ يَشُوبُهَا الكَذِبُ. (أبو عبيد، أمثال، ٦٤؛ عيون، ٣: ١٠١؛ الميداني، ١: ١٧؛ ٣: ٣٠٥؛ الزمخشري، أمثال، ١: ٣٤٧؛ البيهقي، غرر الأمثال، ٦٩؛ لسان العرب، ١: ٧٠٥ "عذر").

“Verily excuses, lying mixes therewith.” (lane 1985).

Lying mixes excuses (said to a person who accepts an apology, knowing that it is a lie).

٩- فَإِنَّ المَعَايِبَ تَنْمِي وَالمَعَاذِيرَ لا تَنْمِي. (كب- ١٠٥).

Faults increase, excuses do not.

٦٥٩- دَعِ الكَذِبَ حَيْثُ تَرى أَنَّهُ يَنفَعُكَ فَإِنَّهُ يَضُرُّكَ.[3]

659– Avoid lying when you think it benefits you, indeed it harms you.

١- قال الشعبي: عَلَيْكَ بِالصِّدقِ حَيْثُ تَرى أَنَّهُ يَضُرُّكَ فَإِنَّهُ يَنْفَعُكَ وَٱجْتَنِبِ الكَذِبَ حَيْثُ تَرَى أَنَّهُ يَنفَعُكَ فَإِنَّهُ يَضُرُّكَ. (البيهقي، المحاسن، ٤١٢؛ المحاسن والأضداد، ٤٣).
٢- وعَلَيْكَ بِالصِّدقِ حَيْثُ تَرى أَنَّهُ يَضُرُّكَ فَإِنَّهُ يَنْفعُكَ. (أبو عبيد، أمثال، ٤٦).

"Speak the truth where you think it would harm you, for in fact it will benefit you." (cf. Kassis 145).

٣- عَلَيْكَ بِالصِّدْقِ وَإِنْ قَتَلَكَ، وَإِيَّاكَ وَالكَذِبَ وَإِنْ مَلَّكَكَ وَمَوَّلَكَ. (البلاذري، أنساب، ٧(١): ٣٧٢ "أكثم").
٤- عَلَيْكُمْ بِالصِّدقِ فَإِنَّهُ مَعَ البِرِّ: وَهُمَا فِي الجَنَّةِ، وَإِيَّاكُمْ وَالكَذِبَ فَإِنَّهُ مَعَ الفُجُورِ، وَهُمَا فِي النَّارِ. (أبو عبيد، الخطب والمواعظ، ١٨٦؛ إبن أبي الدنيا، الصمت، ٢٢٥، ٢٣٤، ومكارم الأخلاق، ٢٦؛ إبن حبان البستي، روضة، ٥٢).

Surely falsehood leads to vice, and vice leads to fire.

٥- عَلَيْكُمْ بِالصِّدقِ فإن ظننتم فيه الهلكة فإنَّ عاقبته النجاة، وَإِيَّاكُمْ وَالكَذِبَ فإن ظننتم فيه النجاة فإنَّ عاقبته الهلكة. (اليعقوبي، تأريخ، ٢: ١١٦ "حديث").
٦- عَلَيْكُم بِالصِّدقِ فَإِنَّ الصِّدقَ يَهدِي إِلَى البِرِّ، وَإِنَّ البِرَّ يَهْدِي إِلى الجَنَّةِ، و إيَّاكم والكذب، فإِنَّ الكَذِبَ يَهْدِي إِلَى الفُجُورِ، وإِنَّ الفُجُورَ يَهدِي إِلَى النَّارِ. (مالك بن أنس، الموطأ، ٩٨٩؛ عبد الرزاق، المصنف، ١١: ١١٦، ١٥٩؛ أحمد بن حنبل، المسند ﴿ ٣٦٣٨؛ الترمذي، سنن ﴿ ١٩٧١؛ المحاسبي، المسترشدين، ٤٤؛ مسلم بن الحجاج، صحيح مسلم، ٤: ٢٠١٢ (رقم ٢٦٠٧)؛ إبن أبي الدنيا، مكارم الأخلاق، ٢٥، والصمت، ٢٢٥، ٢٢٦؛ الماوردي، نصيحة، ٢٥١-٢٥٢).

Keep you to truth; for surely truth leads to virtue, and virtue leads to Paradise; avoid falsehood, for falsehood leads to evil and evil takes one to Hell.

٧- إِيَّاكُمْ وَالكَذِبَ فَإِنَّهُ يَسلُبُ البَهَاءَ وَيُورِثُ النَّدَامَةَ. (إبن المقفع، التاج في سيرة أنوشروان، ١٠٧).
٨- گر راست سخن گویی و در بند بمانی * به زانکه دروغت دهد از بند رهایی. (سعدی، گلستان، ١٨٦).
٩- حق بگوی اگر چه تلخ باشد. (قابوس نامه، ٥٢).

"Speak the truth though it be bitter." (Qābūs 46).

[3] أبو عبيد، أمثال، ٤٦؛ الميداني، ١: ٤٧٧؛ فرايتاج، ١: ٤٨٦؛ زلهايم، الأمثال العربية، ٣٣.

١٠- الصِّدقُ مَنْجَاةٌ لِمَنْ هُوَ صَادِقٌ * وَترى الكَذُوبُ بِمَا يَقُولُ يُوَبَّخُ. (الوشاء، الموشى، ٤٢).
١١- الصِّدقُ مَنجَاةٌ. (المفضل، الفاخر، ٢٦٤؛ الوشاء، الفاضل، ١: ١٩٢ "أكثم"؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٢؛ الميداني، ٣: ٢٤٥). Veracity is a refuge.
١٢- الصِّدقُ مَنجَاةٌ وَالكَذِبُ مَهْوَاةٌ. (عقد، ٢: ١١ "أكثم"؛ ٣: ٧٨ "أكثم وبزرجمهر").
١٣- عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ نَجاةٌ. (إبن أبي الدنيا، مكارم الأخلاق، ٣١).
١٤- وَفِي الحِلمِ أَدْهَانٌ وَفِي العَفوِ دُرْبَةٌ * وَفِي الصِّدقِ مَنْجَاةٌ مِنَ الشَّرِّ فَاَصْدُقِ. (العقد الثمين، ١٢٦ "زهير"؛ إبن رشيق، العمدة، ٤٨٤).
١٥- عَاقِبَةُ الكَذِبِ الذَّمُّ، وَفِي الصِّدْقِ السَّلامَةُ. (ح- ١٣٨ "أنوشوس").
١٦- دَعِ الكَذِبَ تَكَرُّماً إِنْ لَمْ تَدَعْهُ تَأَثُّماً. (ش/ن- ٢٠: ٢٧١).
١٧- لا دَلِيلَ أَوْضَحُ مِنَ الصِّدقِ. (أقوال الحكماء، ٤٠).

٦٦٠- دَجَاجَةٌ فِي قِدْرِكَ خَيْرٌ مِنْ بَقَرَةٍ فِي قِدْرِ غَيْرِكَ. (=﴿ ٢٦٤، ١١٩٢).

660– A hen in your kettle is better than a cattle in someone else's kettle.

٦٦١- دَارِ وَلا تُمَارِ وَسَائِسْ وَلا تُشَارِسْ وَلايِنْ وَلا تُبَايِنْ.

661– Be gentle and quarrel not; rule and squabble not; be kind, and dispute not.

٦٦٢- دَوَاءُ المَكَارِهِ الصَّبْرُ عَلَيْهَا. (إبن أبي الدنيا، مكارم الأخلاق، ١٥).

662– The remedy of adversities is to endure them.

١- دَوَاءُ الدَّهْرِ الصَّبْرُ عَلَيْهِ. (الميداني، ١: ٤٨٣).
٢- الصَّبْرُ عَلَى المَكَارِهِ مِنْ حُسْنِ اليَقِينِ. (ح- ٥٧؛ العاملي، المخلاة، ١٥٩).
٣- الصَّبرُ نِصْفُ الإِيمَانِ. (القضاعي، الشهاب، ٦؛ الحاكم النيشابوري، المستدرك، ٢: ٤٤٦؛ أسامة، لباب، ٢٩٢).

Patience is half of faith.

٦٦٣- دَعُوا الضَّغَائِنَ فَإِنَّهَا تدعُو إِلَى التَّبَايُنِ. (أبو حاتم السجستاني، الوصايا، ١٢٢، ١٢٤).

663– Abandon ill will, for it causes separation.

١- التَّضَاغُنُ رَائِدُ التَّبَايُنِ. (التوحيدي، إمتاع، ٢: ١٤٧).
٢- أَكثِرُوا ذِكرَ الضَّغَائِنَ فَإِنَّهَا تَبْعَثُ عَلَى الإِقدَامِ. (الحصري، زهر، ١٠٢٤ "أبو مسلم").

٦٦٤- دَلِيلُ الحَيَاءِ مُجَانَبَةُ مَا يَحْتَاجُ إِلَى الْاعْتِذَارِ مِنهُ وَتَرْكُ الدُّخُولِ فِيمَا يُسْتَحيَى مِنهُ وَوَزْنُ الكَلامِ [١٠٥] قَبْلَ النُّطقِ بِهِ، وَتَرْكُ إِجَابَةِ السَّفِيهِ تَحَلُّماً عَنهُ. (=﴿ ٧٢٢).

664– The token of modesty is to avoid what one has to apologize for, to abandon what one will be ashamed of, to weigh one's words before speaking, and to forsake answering an impudent, forbearing him.

١- إحْتِمَالُ السَّفِيهِ خَيْرٌ مِنَ التَّحَلِّي بِصُورَتِهِ، وَالإغْضَاءُ عَنَ الجَاهِلِ خَيْرٌ مِنْ مُشَاكَلَتِهِ. (الماوردي، أدب الدنيا، ٢٣٠).

٦٦٥- دُمْ فِي الأُثْرَةِ وَالمَنْزِلَةِ لِمَنْ حَبَاكَ بِمَصُونِ وُدِّهِ عَلَى ذِي قَرَابَةٍ وَنَظَرَ إِلَى عَدُوِّكَ بِعَيْنِ شَنآنٍ وَبِغْضَةٍ. (=} ٢٤٥٧ "مهاذر").

665– Treat with respect and dignity him who awarded you his sincere love above his kinship with you and looked at your enemy with distaste and hatred.

٦٦٦- دَعْ لِمَنْ ٱخْتَارَ مَا ٱخْتَارَ إِذَا لَمْ يَكُنْ لِلنُّصْحِ قَابِلاً.

666– Leave to him who has made a choice what he has chosen if he is not open to advice.

٦٦٧- دَرَكُ المَزِيدِ وَقَضَاءُ حَقِّ المُنعِمِ فِي الشُّكرِ. (مع- ٩٩).

667– Attaining the increase of benefice, and fulfilling the benefactor's rights is in gratitude.

٦٦٨- دَارُ الوَفَاءِ لا تَخْلُو مِنْ كَرِيمٍ وَلا يَسْتَقِرُّ فِيهَا لَئِيمٌ. (مع- ٨٧).

668– The house of fidelity will not be empty from nobles, and no ignoble will reside in it.

٦٦٩- دَارِ وَٱرْفُقْ وَدُمْ فَإِنَّ الحَاجَةَ تُدرَكُ بِالمُدَارَاةِ وَالرِّفْقِ وَالدَّوَامِ.

669– Be sociable, courteous, and persevere, for needs are fulfilled by sociability, courteousness, and perseverance.

١- إِنْ لَمْ تُدْرَكُ الحَاجَةُ بِالرِّفقِ وَالدَّوَامِ فَبِأَيِّ شَيْءٍ تُدْرَكُ! (ح- ٦٣ "سقراط"؛ مع- ٨٧؛ الثعالبي، تمثيل، ٤٢٠).

"If not through kindness and persistence, how else can goals (lit. needs) be achieved?" (Alon 78 n. 580).

٢- الملك اللبيب يبلغ بالرفق والمداراة ما لا يبلغه بالجفاء والصولة، خاصّة مع الأخيار. (مب- ٢٦ "صاب").

٣- بِالرِّفْقِ تَستَخدِمُ القُلُوبَ. (ح- ٥٤؛ مب- ١٩٩؛ اص- ٩٧؛ ش- ١: ٢٠٢؛ العاملي، المخلاة، ٦٩، ١٥٩؛ لونتال، ٦٥-٦٦).

Hearts are subjugated with kindness.

٤- الرِّفْقُ مِفْتَاحُ الرِّزقِ. (الصغاني، فرائد، ٥٠؛ أسامة، لباب، ٦٨؛ الإبشيهي، ٥٢).

Kindness is the key to livelihood.

٥- الرِّفقُ مِفتَاحُ النَّجَاحِ. (الثعالبي، أحاسن كلم، ١٢ "اسفيدياد"، وتمثيل، ٤٢٠؛ الإبشيهي، ٣٠٥).

Kindness is the key to success. Confidence is the companion of success. (E)

٦- الرِّفقُ أَدْنَى سَبَبِ الرِّزْقِ. (جا- ٢٠٠).
٧- بِالرِّفقِ يُمْلَكُ الأَمْرُ كُلُّهُ. (المرادي، الإشارة، ٢٢٥).
٨- رفق و مدارا همه كارها را نيكو گرداند. (خردنامه، "نجات نامه"، ١٠٣).
٩- التُّقَى رَأْسُ النَّجَاحِ وَمِفْتَاحُ الفَضَائِلِ. (الماوردي، نصيحة، ٢٠١؛ مب- ١٢٩ "أفلاطون").
١٠- التُّقَى رَأْسُ النَّجَاحِ. (إبن هندو، ٣٣٠ ؛ ١١٠ "أفلاطون").
١١- التُّقَى مِفْتَاحُ الفَضَائِلِ. (إبن هندو، ٣٣١ ؛ ١١١ "أفلاطون").

Virtue is the key to success.

٦٧٠- دَعِ الكَذِبَ وَإِنْ دَرَّ لَكَ حَلْبُهُ فَإِنَّكَ تَسْتَوخِمُ عَاقِبَتَهُ.

670– Abandon lying even if its milking streams towards you, for you will suffer from indignation at its end.

٦٧١- دَعِ القَوْلَ إِلَّا فِي مَوْضِعِهِ فَإِنَّ القَوْلَ فِي غَيْرِ مَوْضِعِهِ مِثْلُ الغِذَاءِ فِي غَيْرِ حِينِهِ وَمِثْلُ الدَّوَاءِ فِي غَيْرِ وَقتِهِ.

671– Avoid talking except in an opportune time, for talking in an inopportune time is like eating at the wrong time and like taking medicine when it is not needed.

“Speech is as a medicine, a small dose of which is beneficial, but a large one mortal.” (*Maxims of ʿAli* 25).

٦٧٢- دَاوِ الحَسَدَ مِنكَ إِذَا وَجَدْتَ حِسَّهُ بِقَمعِهِ بِالتَّوْبِيخِ وَصَغِّرْ قَدرَ مَنْ عُرِفَ بِهِ فَكَأَنَّكَ لا تَدْفَعُ النِّعمَةَ عَنِ المَحْسُودِ وَلا تَصِلُ إِلَيْكَ إِذَا زَالَتْ عَنهُ.

672– Cure envy when you feel it in yourself by curbing it with reproof, and demote him who is known to be envious. Verily you neither can dislodge the blessing from the envious, nor would it come to you even if it leaves him.

٦٧٣- دُمْ عَلَى مَا جَرَّبتَهُ فَوَجَدتَهُ مُوَافِقاً وَلا تُغَيّرهُ إلَّا بِسَبَبٍ يُوجِبُ ذَلِكَ.

673– Continue with what you have tested and found it to be agreeable, and do not change it except when there is strong reason for doing so.

٦٧٤- دَارَتْ رَحَى الإِرَادَةِ عَلَى ثَلَاثَةِ أَشْيَاءَ [١٠٦] وَفَازَ صَاحِبُهَا بِالسَّعَادَةِ فِي الدُّنيَا وَالآخِرَةِ: الفَرَاغُ لأَمْرِ اللَّهِ، وَالعَمَلُ بِطَاعَةِ اللَّهِ، وَدَوَامُ قَرْعِ بَابِ اللَّهِ، وَتَمَامُ ذَلِكَ حُسْنُ اليَقِينِ بِاللَّهِ.

674– The will revolves around three things the possessor thereof gains happiness in this and the next world: taking time free for God, working in obedience to God, and continuing to knock at the gate of God. The completion of these is true belief in God.

٦٧٥- دَعِ القَوْلَ بِمَا لا تَعْلَمُ وَالنَّظَرَ فِيمَا لا تُكَلِّفُ وَمُرْ بِالمَعْرُوفِ وَانْهَ عَنِ المُنكَرِ بِيَدِكَ فَإِنْ لَمْ تَستَطِعْ فَبِلِسَانِكَ فَإِنْ لَمْ تَستَطِعْ فَبِقَلبِكَ وَبَايِنْ فِعلَهُ بِجُهدِكَ.

675– Avoid talking about things you do not know, or looking into things you are not made responsible for; command the good and interdict the bad with your hands, and if not possible, with your tongue, and if not possible, with your heart, and reveal performing this through your efforts.

١- دَعِ القَولَ فِيمَا لا تَعْرِفُ وَالخِطَابَ فِيمَا لَمْ تُكَلَّفْ. وَأَمْسِكْ عَنْ طَرِيقٍ إِذَا خِفْتَ ضَلالَتَهُ فَإِنَّ الكَفَّ عِنْدَ حَيْرَةِ الضَّلالِ خَيْرٌ مِنْ رُكُوبِ الأَهْوَلِ. وَأْمُرْ بِالمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ، وَأَنْكِرِ المُنْكَرَ بِيَدِكَ وَلِسَانِكَ وَبَايِنْ مَنْ فَعَلَهُ بِجُهْدِكَ. (ن- ٢٩٦؛ القضاعي، دستور، ٦٢ "علي").

٢- سخن نا انديشيده مگوى، تا در رنج نادانسته نيفتى. (الظهيرى، سندبادنامه، ٣٣٩ "فريدون").

Do not speak up before you have meditated upon what you are going to say.

٣- لا تَقُلْ مَا لا تَعْلَمُ (ن- ٣٠١؛ جا- ١٢٨ "لقمان") بَل لا تَقُلْ كُلَّ مَا تَعْلَمُ، فَإِنَّ اللَّهَ فَرَضَ عَلَى جَوَارِحِكَ فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَومَ القِيَامَةِ. (ن- ٤٣٠-٤٣١ { ٣٨٢؛ ش/ن- ١٩: ٣٢٣). (E) All truth is not always told.

٤- إياك أن تقولَ في شيءٍ من ذلك بما لا علمٌ لك به. (بلوهر، ٧٣).

٥- ﴿وَأْمُرْ بِالمَعْرُوفِ وَانْهَ عَنِ المُنْكَرِ﴾ (قرآن، ٣١: ١٧).

“Enjoin what is just, and forbid what is wrong.”

٦- مُرْ بِالمَعرُوفِ وَٱنْهَ عَنِ المُنكر. (مب- ٢٦٤ "لقمان").

Many of the sentences that Mubashshir assigns to Luqman are taken from the Qurʾan.

٧- وَٱحْفظْ مَا تعلم، وَعَلِّمْ مَا تَعْلَم. (مب- ٣٢٤).
٨- قال فوثاغورس: وَٱحْذَرْ أَنْ تَفْعَلَ أَوْ تَقُولَ مُا يُسْتَهجلُ مِنكَ، بَلْ إِنَّمَا يَنبَغِي أَنْ تَقْتَصِرَ فِيمَا تَفْعَلُهُ عَلَى مَا لَمْ يَعُدْ بِالضَّرَرِ عَلَيْكَ وَلا تَفْعَلَنَّ فِعْلاً وَأَنْتَ جَاهِلٌ بِهِ.

(Daiber, *Pythagorica* 64–66).

٩- قال فوثاغورس: فليكن ما تفعله ما لا يعود عليك بالضرر.

(Daiber, *Pythagorica* 74–75).

١٠- فيثاغورس: وٱحذر أن تفعلَ ما يجلبُ عليك الحسد. (جا- ٢٢٧).

٦٧٦- دَوَاءُ المَوَدَّةِ كَثْرَةُ التَّعَاهُدِ، (=﴿ ٦٥٦) وَالحُمْقُ دَاءٌ لا دَوَاءَ لَهُ. (الخليل بن أحمد، العين، ٨: ٩٣؛ الثعالبي، تمثيل، ٤٣٩).

676– Much mutual commitment heals friendship. Folly is a disease without remedy.

١- الحُمْقُ دَاءٌ لا شِفَاءَ لَهُ. (إبن حبان البستي، روضة، ٢٠٢).

Folly is a disease that cannot be cured.

٢- الدَّاءُ العَيَاءُ الحُمْقُ.

"The disease for which there is no cure is stupidity." (Lane 2205).

٣- لِكُلِّ دَاءٍ دَوَاءٌ يُسْتَطَبُّ بِهِ * إِلَّا الحِمَاقَةَ أَعْيَتْ مَنْ يُدَاوِيها. (عقد، ٢: ٣٥٧؛ الماوردي، أدب الدنيا، ١٧؛ الزمخشري، ربيع، ١: ٦٥٣؛ النويري، ٣: ٣٥٤).

For every illness (from which medical treatment is sought) there is a cure, except folly which whoever undertakes to cure it fails.

٤- كُلُّ دَاءٍ لَهُ دَاءٌ. "Every vice that is in men is in him." (Lane 928).
٥- لِكُلِّ عُضْوٍ مِنَ الأَعْضَاءِ دَاءٌ وَلِكُلِّ دَاءٍ مِنَ الأَدْوَاءِ عِلاجٌ يقصدُ مَوْضِعَهُ إِلَّا دَاءَ العِشْقِ. (الديلمي، عطف الألف، ٨٠ ﴿ ٢٨٦).
٦- الحُمْقُ دَاءٌ مَا لَهُ حِيلَةٌ * تُرجَى كَبُعدِ النَّجْمِ مِنْ مَسِّهِ. (النويري، ٣: ٣٧٧).
٧- وَبَعضُ الدَّاءِ مُلْتَمَسٌ شِفَاهُ * وَدَاءُ النُّوكِ لَيْسَ لَهُ دَوَاءُ. (بهجة، ١: ٥٤٢).
٨- گزیده مار را افسون پدید است * گزیده جهل را که شناسد افسون؟ (ناصر خسرو، دیوان، ٣٢٩).

٦٧٧- دَعْ مَا يَرِيبُكَ إِلَى مَا لا يَرِيبُكَ تَسْلَمْ حَينَئِذٍ مِمَّا يَرِيبُكَ.[4]

677– Leave that which occasions suspicion in you for that which will not, so you will be secure from that which occasions suspicion in you.

١- وَدَعْ مَا يُرِيبُكَ لا تَأْتِهِ * وَجُزْهُ إِلَى كُلِّ مَا لا يُرِيبُ. (أبو العتاهية، ديوان، ٥٠).
٢- دَعْ مَا يَرِيبُكَ إِلَى مَا لا يَرِيبُكَ فَإِنَّ الكَذِبَ رِيبَةٌ وَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ. (أبو نعيم، أخبار إصبهان، ١: ٤٥).

"Leave that which causes you to doubt, and occasions disturbance in you (and hence suspicion), and betake yourself to that which will not cause you to doubt, for verily lying is a thing that occasions disquiet of mind, or doubt, or suspicion, and verily veracity is a thing that occasions tranquility (because the mind is not at rest when it doubts, but becomes tranquil when it is certain." (Lane 1198).

Repel that which causes you to have suspicion with that which does not cause you suspicion; for surely falsehood is the ground of suspicion and truth is the basis of assurance.

٦٧٨- دَرَكُ الأُمُورِ بِالصَّبْرِ وَقِلَّةِ الاسْتِكَانَةِ وَحُسْنِ الظَّنِّ وَالرِّفقِ فِي الطَّلَبِ.

678– Affairs are accomplished through patience, lack of resignation, positive thinking, and gentleness in pursuit.

٦٧٩- دُخُولُ الرَّجُلِ فِيمَا لا يَعنِيهُ خُرُوجُهُ مِمَّا يَعنِيهُ. (وطواط، صد كلمة ٤٥).

679– Man's entering into that which does not concern him is like exiting from that which concerns him.

١- مَنْ تَركَ مَا يَعنِيه اُمْتُحِنَ بِمَا لا يَعنِيه. (أسامة، لباب، ٦٩).

Enquire not what is in others pot. (E)
Every body's business is nobody's business. (E)

[4] عبد الرزاق، المصنف، ١١: ١٥٧، ٣٠٨؛ أحمد بن حنبل، المسند ٠.١٢١٠؛ الحارث المحاسبي، المسترشدين، ٥٢؛ الجاحظ، البخلاء، ١٩٠، ٢٠١؛ الترمذي، سنن ٢٥١٨؛ ثعلب، الفصيح، ٤١؛ الطبري، ٤: ٥٥٤؛ القاضي وكيع، أخبار القضاة، ٢: ٣٤٣؛ الفارابي، ديوان الأدب، ٣: ٤٠٢؛ أبو الشيخ الإصبهاني، طبقات المحدثين، ١: ١٩٣، والأمثال، ٤٤-٤٦؛ الحصري، زهر، ٢٤؛ آبي، نثر، ١: ١٦١؛ الثعالبي، أحاسن كلم، ٩، وتمثيل، ٢٨؛ أبو نعيم، حلية، ٧: ٨٣؛ الحاكم النيشابوري، المستدرك، ٢: ١٣؛ الماوردي، أدب الدنيا، ١٩٧، ٢٣٧، ٢٩٩؛ القضاعي، الشهاب، ٢١؛ الميداني، ٤: ٤٥؛ الزمخشري، ربيع، ٢: ٨٠٢؛ تذكرة، ١: ٥٦، ٣٥٨؛ ش/ن- ١٨: ٣٨٠؛ نجم رازى، مرصاد العباد، ٢٥٩، ٦٢٤؛ الإبشيهي، ٥٤؛ إبن الأثير، النهاية، ٢: ٢٨٦؛ لسان العرب، ١: ٤٤٢ "ريب".

٦٨٠- دَامَ البَلاءُ وَطَالَ الشَّقَاءُ وَٱتَّصَلَ العَنَاءُ بِمَنِ ٱبْتُلِيَ بِلِسَانٍ مُطلَقٍ وَفُؤَادٍ مُطبَقٍ فَهُوَ لا يُحْسِنُ أَنْ يَنطِقَ وَلا يَقدِرُ أَنْ يَسْكُتَ.

680– Affliction persists, distress lasts long, and pain unites with him who is afflicted with an unrestricted tongue and a closed heart; he neither does well when he speaks, nor is capable to keep silence.

١- الوَاجِبُ عَلَى العَاقِلِ أَنْ يلزمَ الصَّمْتَ إِلَى أَنْ يَلزمَهُ التَّكَلُّم، فَمَا أكثر من ندم إذا نطقَ وأقل من يندم إذا سكت، وأطولَ الناسِ شَقَاءً وَأَعْظَمُهُمْ بَلاءً مَنْ ٱبتلى بِلِسَانٍ مُطلقٍ وَفُؤَادٍ مطبقٍ. (إبن حبان البستي، روضة، ٤٣).
٢- "إِنَّ البَلاءَ مُوَكَّلٌ بِالمَنْطِقِ." (أبو عبيد، أمثال، ٧٥ "بِالقول"؛ أبو عِكرمَة الضبي، الأمثال، ١١٤؛ ح- ١٦١؛ عيون، ٢: ٣٠٥؛ إبن أبي الدنيا، الصمت، ١٦٩؛ البحتري، الحماسة، ٣٦٨؛ المفضل، الفاخر، ٢٣٥؛ البيهقي، المحاسن، ٣٦١؛ المحاسن والأضداد، ٢٥، ٧٠؛ الطبري، ٦: ١٠؛ مج- ١٩ "حديث"؛ عقد، ٢: ٤٧٢؛ ٣: ٨١ "أبو بكر"؛ الأنباري، شرح القصائد، ٤٢٠، ٥٧٣؛ المسعودي، مروج، ٣: ٣٤؛ إبن حبان البستي، روضة، ٤٨؛ أبو الشيخ الإصبهاني، الأمثال، ٥٢؛ أبو هلال العسكري، أمثال، ١: ١٦٩؛ ٢: ٣٢٢؛ آبي، نثر، ١: ١٦٨، ٢٦٤؛ الماوردي، أدب الدنيا، ٢٨٩؛ القضاعي، الشهاب، ٨؛ بهجة، ١: ٣٨٥؛ الخطيب البغدادي، تأريخ بغداد، ٧: ٣٨٩؛ البكري، فصل المقال، ٨٦؛ الميداني، ١: ٢٦؛ الزمخشري، أمثال، ١: ٣٠٥؛ تذكرة، ١: ٣٦٣؛ وطواط، لطائف، ٥٨؛ أسامة، لباب، ٢٧٥، ٣٣٢؛ ياقوت، ٣١٥، ١٢٩٠، ١٥٨٣؛ النويري، ١٦: ٣٠٦؛ إبن عربي، محاضرة الأبرار، ٢: ١٧٠، ٣٠٧؛ العبدري، تمثال الأمثال، ١: ٢٦٣؛ الإبشيهي، ٥٥، ١٠٨؛ دهخدا، ١: ٢٢٠).

"Indeed, affliction may come from talk." (Rosenthal, "The history of an Arabic proverb," *JAOS* 109 (1989), 349–78.

٣- اِحْفَظْ لِسَانَكَ أَنْ تَقُولَ فَتُبْتَلَى * إِنَّ البَلاءَ مُوَكَّلٌ بِالمَنْطِقِ. (أبو هلال العسكري، أمثال، ١: ١٦٩؛ وطواط، غرر، ١٤٧).
٤- كُنْ عَلَى ٱلتِمَاسِ الحَظِّ بِالسُّكُوتِ أَحرَصَ مِنكَ عَلَى ٱلتِمَاسِهِ بِالكَلامِ، إِنَّ البَلاءَ مُوَكَّلٌ بِالمَنْطِقِ. (عقد، ٢: ٤٧٢؛ عيون، ١: ٢١ "عبد الملك بن صالح"؛ البيهقي، المحاسن، ٤٢٥ "أبو عبيد الله كاتب المهدي"؛ المحاسن والأضداد، ٢٦).
٥- إِنَّ البلاءَ مُولِعٌ بِالكلم. (السلفي، المنتقى، ٩٦).
٦- وُكِلَ بَلاءٌ بِالكَلِمَةِ. (أبو العلاء المعري، رسالة الصَّاهل، ١٠٩).
٧- لَزِمَ البِلَى جِسْمِي فَأَوْهَنَ قُوَّتِي * إِنَّ البِلَى لمُوَكَّلٌ بِلُزُومِي. (أبو العتاهية، ديوان، ٤٠٢).
٨- بلا اندر سخن آويخته است. (خردنامه، "نجات نامه"، ١٠١ "حديث").
٩- إذَا ما لسان المرء أكثر هدره * فذاك لسان بالبلاء موكل
إِذَا شئتَ أنْ تحيا عزيزا مسلما * فدبر وميز ما تقول وتفعل. (وطواط، غرر، ١٤٦ "الخبرارزي").

٦٨١- دَاوِمْ تَأَمُّلَ أَيَّامِكَ فَإِذَا مَرَّ بِكَ يَوْمٌ قَدْ سَلِمَ فِيهِ دِينُكَ وَصَحَّ فِيهِ بَدَنُكَ وَسَلِمَ فِيهِ مَالُكَ وَعَاشَ فِيهِ أَحِبَّاؤُكَ [١٠٧] فَأَكْثِرْ فِيهِ مِنْ شُكْرِ اللَّهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ. فَكَمْ مِنْ مَسْلُوبٍ دِينُهُ، مَهْتُوكٍ سِتْرُهُ، مَسْقُومٍ جِسمُهُ، وَمَفقُودٍ أَحِبَّاؤُهُ، وَمَنْزُوعٍ مَالُهُ فِي ذَلِكَ اليَوْمِ وَأَنْتَ فِي عَافِيَةٍ فِيهِ.

681– Continue on contemplating on the days of your life, and when a day passes by in which your religion is safe and sound, your body is healthy, your wealth is secure, and your loved ones live well, then increase your gratitude of God and the good praise on Him. O how many are those whose religion is plundered, whose secrets are divulged, whose bodies are unhealthy, whose loved ones are perished, and whose properties are dissipated in this same day in which you were well.

٦٨٢- دَارِ خَاطِرَكَ وَرَفِّهْ قَلبَكَ وَلا تُكْرِهْ ذِهْنَكَ إذَا أَلَّفْتَ حِكمَةً أَوْ وَضَعْتَ شِعْراً فَإِنَّ الذِّهْنَ إذَا أُكْرِهَ كَلَّ وَإذَا كَلَّ وَقَفَ وَلَكِنْ إذَا كُنْتَ فِي شَيْءٍ مِنْ ذَلِكَ فَاسْتَعِنْ بِالتَّفَرُّغِ مِنهُ عَلَى التَّفَرُّغِ لَهُ وَبِالتَّأَخُّرِ عَنهُ عَلَى التَّقَدُّمِ بِهِ فَإِنَّ الذِّهنَ يَجِمُ كَمَا يَجِمُ البَيْنُ وَيَصفُو كَمَا يَصفُو المَاءُ.

682– Ponder your mind, soften your heart, and do not compel your intellect when you compile a book on wisdom or when you compose a poem, for if the intellect were compelled it would become exhausted, and when it were exhausted, it would halt functioning. But if you engage in this partially, resort to moving from being free from it to being free for it, and from postponing it to giving it priority, for the intellect is dumbfounded as speech is dumbfounded, and it becomes clear as the water becomes clear.

٦٨٣- دَارُ المِحْنَةِ الدُّنيَا، وَمَطِيَّةُ الفِتنَةِ الهَوَى، فَأَعْرِضْ عَنِ الدُّنيَا تَغنَمْ وَانْزِلْ عَنِ الهَوَى تَسْلَمْ، وَلا يَغُرَّنَّكَ هَوَاكَ بِطِيبِ المَلاهِي، وَلا تَفتِنَنَّكَ [دنياك] بِحُسْنِ العَوَارِي، فَمُدَّةُ الدَّهرِ تَنْقَطِعُ وَعَارِيَةُ الدَّهرِ تَرتَجِعُ وَيَبقَى وِزْرُ المَحَارِمِ وَمَا اكتَسَبْتَ مِنَ المَآثِمِ.[5]

683– This world is the abode of pain, and passion is the vehicle of temptation, so turn away from this world and you shall become affluent, step down from passion and you shall be secure. Neither let

[5] الماوردي، أدب الدنيا، ٢٢-٢٣؛ الصغاني، فرائد، ١٧.

your passion delude you with the sweetness of entertainments, nor let it tempt you with the beauty of women. Indeed, the duration of destiny comes to an end and the time it has given as a loan returns to its origin, but the burden of the forbidden acts and the sins you have earned remain.

٦٨٤- دَلَّ عَلَى ضَعْفِ عَقْلِهِ مَنْ ضَيَّعَ عَاقِلاً، وَأَعْرَبَ [١٠٨] عَنْ فَرْطِ جَهْلِهِ مَنِ ٱصْطَنَعَ جَاهِلاً، وَمَنْ جَهِلَ قَدْرَهُ جَهِلَ كُلَّ قَدْرٍ، وَمَنْ ضَيَّعَ أَمْرَهُ ضَيَّعَ كُلَّ أَمْرٍ. (الصغاني، فرائد، ٥٤-٥٥؛ أسامة، لباب، ٦٩).

684– He reveals the weakness of his intelligence who frustrates the wise; he exposes his utter ignorance who favors the ignorant; he who is ignorant of his own worth is ignorant of every worth, and he who ruins his own affair ruins every affair.

١- الجَاهِلُ من جَهِلَ قَدْرَ نَفْسِهِ. (ح- ١٢٤ "بطلميوس"؛ كوبرلي، ٢١ أ؛ مع- ١١٩؛ مب- ٢٥٢؛ أسامة، لباب، ٢٣٦).
٢- مَنْ جَهِلَ قَدْرَ نَفسِهِ كَانَ لِقَدرِ غَيْرِهِ أَجْهَلَ. (العامري، نسك، ٤٩٦؛ آبي، نثر، ٤: ٢٢٦؛ جا- ١٥؛ الثعالبي، تمثيل، ٤٣٩؛ مب- ٣٣٥؛ فرايتاج، ٣: ٧٧).
٣- مَنْ جَهِلَ أَقْدَارَ الرِّجَالِ، فَهُوَ بِنَفْسِهِ أَجْهَلُ. (العزي، آداب العشرة، ٦٧).
٤- مَنْ جَهِلَ قَدرَهُ تعدى طوره. (الصغاني، فرائد، ٥٠).
٥- رحم الله آمرءا عرف قدره ولم يتعدَّ طوره. (الطوسي، الأدب الوجيز، ٧٤).
٦- العَاقِلُ مَنْ عَقَلَ عَنِ الذَّمِّ لِسَانَهُ. (ح- ١٣٦؛ مب- ٣٠ "أوميروس").
٧- العَادِلُ مَنْ عَقَلَ لسانَهُ، وَالجَاهِلُ مَنْ جَهِلَ قَدرَهُ. (مب- ٣٢٥).
٨- العَاقِلُ مَنْ عَقَلَ لِسَانَهُ، وَالجَاهِلُ مَنْ جَهِلَ قَدْرَ نَفْسِهِ. (مع- ١١٩؛ مب- ٣٣٩).
٩- جَهْلُ المُرءِ بِقَدرِهِ، إهْلاكٌ مِنْهُ لِنَفسِهِ. (قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٩).
١٠- الجَاهِلُ عَدُوٌّ لِنَفْسِهِ، فَكَيْفَ يَكُونُ صَدِيقاً لِغَيْرِهِ! (ح- ٨٢ "أرسطو"؛ كوبرلي، ٦٤ ب؛ السجستاني، صوان، ١٤٥ "أفلاطون"، "الشرير"؛ مب- ١٩٧؛ أسامة، لباب، ٢٣٨؛ تفليسى، قانون الأدب، بيست ويك "حديث").

The ignorant is his own enemy, how could he be a friend to others!

١١- من لم يعرف نفسه لم يعرف غيره. (الثعالبي المرغني، غرر، ٤٠ "أفريدون").
١٢- النَّفْسُ جَامِعَةٌ لِكُلِّ شَيْءٍ: فَمَنْ عَرفَ نَفْسَهُ عَرفَ كُلَّ شَيْءٍ، وَمَنْ جَهِلَ نفسَهُ جَهِلَ كُلَّ شَيْءٍ. (مب- ٩٣ "سقراط"؛ اص- ٧٦؛ ش- ١: ١٣٥).

“The soul encompasses everything. Consequently whoever knows his soul (or himself) knows everything, and he who does not know his soul does not know anything.” (Alon 88 n. 756).

١٣- لا تُعَاشِرِ مِنَ النَّاسِ إِلَّا مَنْ عَرَفَ مِقْدَارَ نَفْسِهِ، فَالمُعَاشَرَةُ صِفَةٌ طَيِّبَةٌ. وَمَنْ لَمْ يَعْرِفْ مِقْدَارَ نَفْسِهِ فَلا خَيْرَ فِي عِشْرَتِهِ. (مب- ١١٩).

Associate only with the people who know their own worth, for such an association is good. Those who know not their own worth are of no good for companionship. (cf. Alon 66 n. 359).

٦٨٥- دَاءُ المِهذَارِ شِدَّةُ الحُمْقِ وَدَوَاؤُهُ قِلَّةُ النُّطْقِ.

685– The disease of the loquacious is idiocy, his remedy is reduction of speech.

٦٨٦- دِنْ بِالحَقِّ تَتَحَصَّنْ وَٱعْدِلْ فِي الخَلقِ تَتَمَكَّنْ. فَمَنْ كَانَ الدِّينُ كَهْفَهُ وَالعَدْلُ سَيْفَهُ نَجَا مِنْ كُلِّ سُوءٍ وَظَهَرَ عَلَى كُلِّ عَدُوٍّ.

686– Adhere to justice (the law) and you shall be fortified; be just to people and you shall gain power. He whose refuge is religion and his sword is justice is saved from all harm and wins over all enemies.

١- من دان تحصَّنَ ومن عدل تمكن فاْجعل الدينَ كهفكَ والعدلَ سيفكَ تَنْج مِنْ كُلِّ سُوءٍ وَتظهر عَلَى كُلِّ عَدُوٍّ. (الصغاني، فرائد، ٨٧).

٦٨٧- دَعْ عَنكَ هُمُومَ الدُّنيَا لِسُرعَةِ فِرَاقِهَا فَإِنَّ لِلزَّاهِدِ فِيهَا عِوَضاً عَظِيماً مِنَ الأَجْرِ غَداً.

687– Dismiss the worries of the terrestrial world from yourself, for it is transient, and to him who abstains from it there will be great compensation tomorrow.

٦٨٨- دَنَاءَةٌ عَظِيمَةٌ الخِيَانَةُ، وَرِيبَةٌ قَوِيَّةٌ مُجَالَسَةُ الفَسَقَةِ، وَمُرُوءَةٌ حَسَنَةٌ الوَفَاءُ، وَمَنْفَعَةٌ كَبِيرَةٌ مُجَالَسَةُ الصَّالِحِينَ.

688– Treachery is great turpitude; keeping company of wantons is a powerful evil; fidelity is commendable manliness, and keeping company with the righteous is a great benefit.

٦٨٩- دِرَاسَةُ العِلْمِ حَيَاةُ القُلُوبِ، وَلا كَنزَ أَنْفَعُ مِنَ العِلْمِ،[6] وَلا دَلِيلَ أَعْدَلُ مِنَ العَقلِ.[7]

[6] أقوال الحكماء، ٣٩.
[7] الحصري، زهر ١: ٢٠٧.

689– Studying is the life of hearts. No treasure is more useful than knowledge. No guide is more honest than wisdom.

١- العِلمُ حياةُ القُلوبِ. (بلوهر، ٩٦ "بزرجمهر").

Knowledge is the life of hearts.

٢- العِلمُ إحْدَى الحَيَاتَيْنِ. (أبو الفتح الآمدي، غرر، ٧٦).

Knowledge is life. (cf. Spitaler 24 n. 46).

٣- أَلَسْتَ تَعْلَم أَنَّ العِلمَ حَيَاةٌ وَأَنَّ الجَهْلَ مَوْتٌ. (مب- ٢١٦ "أرسطو").

Knowledge is life and ignorance is death.

٤- فإنَّ الله يُحيِي القلوبَ بنور الحكمة. (مالك بن أنس، الموطأ، ١٠٠٢).
٥- العِلْمُ أَفْضَلُ الكُنُوزِ وَأَجْمَلُهَا. (ش/ن- ٢٠: ٣٣٩).

Knowledge is the best and the most goodly of all treasures.

٦- هيچ گنجى بهتر از هنر نيست. (قابوس نامه، ٣٣-٣٤).

"There is no treasure better than virtue." (Qābūs 28).

٧- نگهبان گنجى تو از دشمنان * و دانش نگهبان تو جاودان. (لازار، ١١٧ "ابو شكور").

You guard treasures from enemies, knowledge guards you for ever.

٨- لا كَنْزَ أَعَزُّ مِنَ التَّقْوَى. (القضاعي، دستور، ٣٠ "علي").

No treasure is more highly esteemed than piety.

٩- يك كار كه براى مردمان فرخترين چيز، دانش و دهش. (اندرز اوشنر ﴿ ٥؛ عفيفى، ٣٥٢؛ ياسمى، ١٧٠).
١٠- اين دو پيرايه براى مردمان به: دهش و دانش. (اندرز اوشنر ﴿ ١٤؛ عفيفى، ٣٥٣؛ ياسمى، ١٧١).
١١- لا كَنْزَ أَغْنَىٰ مِنَ القَنَاعَةِ. (ن- ٤٢٧ ﴿ ٣٧١؛ القضاعي، دستور، ٣٠ "علي"، "القُنُوعِ"؛ ش/ن- ١٩: ٣٠١).

There is no treasure like contentment.

١٢- أَنْفَعُ الكُنُوزِ العَمَلُ الصَّالِحُ. (إبن المقفع، حكم ﴿ ٢٥؛ مب- ٢٥٨ "بطلميوس").

The best of all treasures are pious deeds.

١٣- فَليَكُنْ أَحَبُّ الذَّخَائِرِ إِلَيْكَ ذَخِيرَةَ العَمَلِ الصَّالِحِ. (ن- ٣٢٦).
١٤- أجدرُ الأَشْيَاءِ أَنْ لا يندم عَلَيْهِ صَاحِبُهُ العَمَلُ الصَّالِحُ. (الشهرستاني، ٧٥٩ "هرمس").

١٥- أَنْفَعُ الكُنُوزِ مَحَبَّةُ القُلُوبِ (القضاعي، دستور، ٢٣ "علي").
١٦- سُئِلَ بَعْضُ الحُكَمَاءِ: أَيُّ الكُنُوزِ خَيْرٌ ؟ فَقالَ: بَعْدَ تَقْوَى اللَّهِ، فَالأَخُ الصَّالِحُ.
(الوشاء، الموشى، ٢٥؛ كوبرلي، ٤٤ أ "العقل الصالح والإخوان الصالحين").
١٧- قيل لحكيم: أَيُّ الكُنوزِ خَيْرٌ ؟ فقال: الصَّدِيقُ الخَيِّرُ. (الراغب، في آداب، ٧٦).
١٨- قال: أَيُّ الخَزائنِ أَعمرُ وَأبقى ؟ قلت (= بزرجمهر): خَزَائِنُ البِرِّ. (جا- ٣٦).
١٩- قال: أَيُّ الإِخَاءِ أَدوَمُ ؟ قُلتُ (= بزرجمهر): العَمَلُ الصَّالِحُ. (جا- ٣٦).
٢٠- إِنَّ العَقْلَ أَبَداً كَنْزُ خَيْرٍ عَظِيمٍ. (السجستاني، صوان، ١٩٤ "أوميروس"؛

(Ullmann 18).

٢١- هيچ عزى بزرگوارتر از دانش نيست. (قابوس نامه، ٣٤).

"There is no honor more glorious than knowledge." (Qābūs 28).

٢٢- إِنَّ الحِكمَةَ أَكرَمُ مِنَ القَنيةِ بِأَضْعَافِ كَثِيرَةٍ. (السجستاني، صوان، ٢٠١ "أوميروس").

Wisdom is in many ways more valuable than property.

٢٣- إِنَّ الأَدَبَ قَنْيَةٌ لِلنَّاسِ حَسَنَةٌ. (السجستاني، صوان، ١٩٨ "أوميروس").
٢٤- إِنَّ الأَدَبَ لِلإِنْسَانِ ذُخْرٌ لا يُسْلَبُ. (الشهرستاني، ٩٣٣ "أوميروس").

٦٩٠- دَلِيلٌ عَلَى ٱلٱخْتِلالِ سُرعَةُ ٱلٱنْتِقَالِ وَكَثْرَةُ القِيلِ وَالقَالِ.

690– The sign of confusion is frequent change of topics and the excess of long palaver.

٦٩١- دَعِ ٱشْتِغَالَكَ بِمَا لا تُجدِي فَإِنَّ ذَلِكَ عَنْكَ لا يُغنِي وَخُذْ بِالأَوْلَى فَالأَوْلَى نَيْلُ حُسْنِ العُقبَى.

691– Do not occupy yourself with what is useless to you, for this does not make you free from want, and occupy yourself with the best, which is the attainment of a good end.

٦٩٢- ذِكْرُ اللَّهِ خَيْرُ الأَعْمَالِ فَلا تَتْرُكْهُ عَلَى جَمِيعِ الأَحْوَالِ فَإِنَّهُ يُقَصِّرُ الآمَالَ وَيُسَدِّدُ فِي كُلِّ الأَحْوَالِ.

692– Recalling God is the best of all works, so forsake it not under any circumstances, for it reduces the long-reaching goals, and shows the right way under all circumstances.

٦٩٣- ذَرُوا المِرَاءَ وَالخِصَامَ تَسْلَمْ لَكُم المُرُوءَةُ وَالأَحْلامُ.

693– Blow away quarrel and dispute; so manliness and gentleness will be secure for you.

١- دَعُوا المِرَاءَ وَالخِصَامَ تَسْلَمْ لَكُم المُرُوءَةُ وَالأَحْلامُ. (أبو حاتم السجستاني، الوصايا، ١٢٢).

٦٩٤- ذَكِّ قَلبَكَ بِالأَدَبِ كَمَا تُذَكَّى النَّارُ بِالحَطَبِ.[1]

694– Kindle your heart with education, as the fire is kindled with wood.

٦٩٥- ذَامُّ العِلْمِ وَالأَدَبِ يُوشِكُ أَنْ يُفتَضَحَ.

695– Detractor of learning and education is soon to be exposed.

٦٩٦- ذَرْ مُشْكِلَ القَوْلِ وَإِنْ كَانَ حَقًّا. (الميداني، ٢: ٢٢).

696– Drop the ambiguous speech even if it is right.

٦٩٧- ذُو المُرُوءَةِ مَنْ صَانَ لِسَانَهُ وَيَدَهُ مَعَ بَذلِ مَالِهِ لإِخْوَانِهِ.

697– The chivalrous is he who keeps his hand and tongue from doing harm, and expends his wealth on his friends.

١- إِذَا مَا المَرءُ لَمْ يَحفَظْ ثَلاثاً * فَبِعْهُ وَلَوْ بِكَفٍّ مِنْ رَمَادِ
وَفاءً لِلصَّدِيقِ وَبَذْلَ مَالٍ * وَكِتْمَانَ السَّرَائِرِ فِي الفُؤَادِ. (ديوان الإمام علي، ٦٥).

[1] عقد، ٣: ١٥٧؛ إبن حبان البستي، روضة، ٢٢١؛ ش/ن- ٢٠: ٢٧١؛ الماوردي، أدب الدنيا، ٢١١؛ القضاعي، دستور، ٦٠ "علي"؛ إختيار الدين، أساس الاقتباس، ١٣٠.

If a man disregards three things, sell him even if they pay for him only a handful of sand: Fidelity to friends, distributing money to the needy, and keeping secrets in the heart.

٢- مُروءَةُ الرَّجُلِ صِدْقُ لِسَانِهِ، وَٱحْتِمَالُهُ عَثراتِ جِيرَانِهِ، وَبَذْلهُ المَعرُوفَ لأَهْلِ زَمَانِهِ، وَكَفُّهُ الأَذَى عَنْ أَبَاعِدِه وَجِيرَانِهِ. (إبن حبان البستي، روضة، ٢٣١).

٦٩٨- ذُلُّ الفَقْرِ مَانِعٌ مِنْ عِزِّ الصَّبرِ، وَذُلُّ الطَّالِبِ بِقَدرِ حَاجَتِهِ.[2]

698– The disgrace of poverty hinders the grace of endurance; the disgrace of petitioner is in proportion to his want.

١- ذِلَّةُ الفقرِ مَانِعَةٌ مِنْ عِزِّ الصَّبرِ. (عيون، ١: ٢٤٨؛ الجهشياري، الوزراء، ١٥٦؛ أبو أحمد العسكري، المصون، ١٠٥-١٠٦؛ ش/ن- ٢٠: ٣٠٢).
٢- مُؤَاخَاةُ المَلُولِ بِقَدرِ حَاجَتِهِ. (ح- ٤٧ "على خاتم سولون").
٣- مَوَدَّةُ المُحْتَاجِ بِقَدْرِ حَاجَتِهِ. (ح- ٤٧ "على خاتم فيقورس"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٨؛ كوبرلي، ٦٤ ب).
٤- مَنْ ٱحْتَاجَ إِلَيْكَ كَانَتْ طَاعَتُهُ لَكَ بِمِقْدَارِ حَاجَتِهِ. (ح- ٤٧ "على خاتم غوثاغوريوس"؛ كوبرلي، ٦٤ أ "بقراط").
٥- مَنْ وَدَّكَ لأَمْرٍ، وَلَّى مَعَ ٱنْقِضَائِهِ. (ح- ٤٥ "على منطق ذيوجانس"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٧ "سولون"؛ كوبرلي، ٦٤ ب؛ الخطابي، العزلة، ١٥١؛ التوحيدي، البصائر، ١: ١٤٦ "على خاتم ملك الهند"؛ الراغب، في آداب، ٨١؛ الثعالبي، أحاسن كلم، ١٣؛ الماوردي، تسهيل، ٢٠٥؛ الزمخشري، ربيع، ١: ٤٣١؛ تذكرة، ١٠ ٢٧٧؛ إبن شمس الخلافة، الآداب، ٧٩).
٦- مَنْ آخَاكَ لأَمْرٍ صَرَمَكَ لٱنْقِضَائِه. (إسحاق بن حنين، نوادر فلسفية، ١٠٧).
٧- مَنْ أَمَلَكَ لِشَيْءٍ زَالَ عَنْكَ بِزَوَالِهِ. (ح- ٤٧ "على خاتم بليناس"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٧).
٨- مَنْ وِدَّكَ لِشَيْءٍ زَالَ بِزوالِهِ. (كوبرلي، ١٠أ: ١٩ "سولون").
٩- مَنْ أَحَبَّكَ لِشَيْءٍ زَالَ حُبُّهُ بِزَوَالِهِ. (آبي، نثر، ٤: ٢٢٥).
١٠- النَّاسُ لِلنَّاسِ بِقَدرِ الحَاجَةِ. (أبو هلال العسكري، أمثال، ٢: ٢٤٠).
١١- لا تُؤَاخِ منهم مَنْ تكون مَنْزِلَتُكَ عنده عَلَى قَدْرِ حَاجَتِهِ إليك، فإذا قضى حاجتَهُ منك ذهبَ ما بَيْنَكَ وَبَيْنَهُ. (عيون، ٣: ٤).
١٢- إِيَّاكَ وَمَنْ مَوَدَّتُهُ عَلَى قَدْرِ حَاجَتِهِ فَعِنْدَ ذَهَابِ الحَاجَةِ ذَهَابُ المَوَدَّةِ. (عيون، ٣: ٨٣؛ الراغب، محاضرات، ٢: ١٨).

[2] التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٢.

١٣- اِحتمالُ الفَقرِ أَحسَنُ مِنِ ٱحتِمَالِ الذُّلِّ، لأَنَّ الصَّبْرَ عَلَى الفَقرِ قَنَاعَةٌ، وَالصَّبْرَ عَلَى الذُّلِّ ضَرَاعَةٌ. (ش/ن- ٢٠: ٢٩٤؛ آبي، نثر، ٤: ١٦٧؛ تذكرة، ٨: ٩٦).

"Poverty is no disgrace." (*CDP*, 219).

٦٩٩- ذُلُّ الرَّجُلِ آفَةُ حِلْمِهِ.

699– Humiliation is the bane of forbearance.

٧٠٠- ذَاقَ الهَوَانَ مَنِ ٱتَّكَلَ عَلَى الإِخْوَانِ وَلَمْ يَسْعَ لِنَفْسِهِ فِي مَصَالِحِهَا.

700– He tastes disgrace who depends on friends and does not strive for his own good.

٧٠١- ذُلٌّ عَظِيمٌ ٱشْتِغَالٌ بِفَارِغِ القَلبِ مِنْكَ. (={ ٢٣٧٨).

701– It is a great humiliation to care for him who does not care for you.

١- رَغْبَتُكَ فِيمَنْ يَزْهَدُ فِيكَ ذُلُّ نَفسٍ وَزُهْدُكَ فِيمَنْ يَرغَبُ فِيكَ صِغَرُ هِمَّةٍ. (الماوردي، أدب الدنيا، ٣١٢).
٢- زُهْدُكَ فِيمَنْ يَرْغَبُ فِيكَ قَصْرُ هِمَّةٍ، وَرَغْبَتُكَ فِيمَنْ يَزْهَدُ فِيكَ ذُلُّ نَفْسٍ. (ح- ٨٠ "أرسطو"؛ كوبرلي، ٢٠ أ؛ مب- ١٩٧؛ أسامة، لباب، ٤٦٤؛ الون، ٧٧ "سقراط").

"Avoidance on your part towards a person who seeks your [company] is low-mindedness and your desiring [the company] of someone who avoids you is self-degradation." (Alon 65 n. 347).

٣- زُهْدُكَ فِي رَاغِبٍ فِيكَ نُقْصَانُ حَظٍّ، وَرَغْبَتُكَ فِي زَاهِدٍ فِيكَ ذُلُّ نَفْسٍ. (ن- ٤٤١ { ٤٥١؛ ش/ن- ٢٠: ١٠١).
٤- هَاجِر إِلى الرَّاغِبِ فِيكَ. (جا- ١١٤).
٥- انگشت مكن رنجه بدر كوفتن كس * تا كس نكند رنجه بدر كوفتنت مشت. (دهخدا، ١: ١٥٨ "ناصر خسرو").
٦-خواهان كسى باش كه خواهان تو باشد.

"Befriend him who befriends you." (Haim 181).

٧٠٢- ذَلِيلٌ الأَحْمَقُ الجَاهِلُ وَعَزِيزٌ الحَلِيمُ العَاقِلُ.

702– The ignorant fool is disdained, the intelligent wise is respected.

٧٠٣- ذُو الغَوَائِلِ غَيْرُ مَحْفُوظٍ. (ش- ١: ١٦١ "سقراط"، "مرجو الغوائل").

703– The mischievous is not safeguarded (from his mischief).

٧٠٤- ذَرُوا رُكُوبَ المَهَالِكِ فَإِنْ سَلِمْتُم مِنهَا بِحُسْنِ تَوْفِيقٍ كَانَ لَكُمْ فَٱحْذَرُوا أَنْ تَعُودُوا إِلَى مِثلِ ذَلِكَ فَإِنَّ المُغرَّرَ غَيْرُ مَحمُودٍ.

704– Blow away the riding of perils, and if you stay safe from it by good luck, then fine, but do not return to the likes of it, for the deluded is not commendable.

٧٠٥- ذُو الصَّبرِ عَلَى كَظْمِ الغَيْظِ [١١٠] يَسلُكُ طَرِيقَ السَّلامَةِ، وَالقَادِرُ عَلَى تَرْكِ الشَّهَوَاتِ حَصَلَتْ لَهُ الرَّاحَةُ.

705– He who restrains chocking wrath patiently moves on the path of safety, and he who is capable of abandoning lusts, comfort shall overtake him.

٧٠٦- ذَمُّ المَسِيرِ إنْ أَخْفَقَتِ المَطَالِبُ غَيْرُ وَاجِبٍ وَمَدحُهُ إِنْ أَنْجَحَتْ وَاجِبٌ لِأَنَّ الرَّأيَ غَيْرُ مَضْمُونٍ.

706– Disparaging the way, when searchings fail, is not necessary, but praising it, when it leads to success is necessary, for good judgment has no guarantee.

١- الرَّأيُ غررٌ غَيْرُ مَضْمُونٍ. (جا- ١٩٥).

٧٠٧- ذُلُّ الأَخْيَارِ وَعِزُّ الأَنْذَالِ وَتَوَدُّدُ المَشْنُوّ وَمُوَاصَلَةُ العَدُوّ وَإِدْلالُ المُستَثقَلِ وَتَفَجُّعُ الحَاسِدِ وَتَمَلُّقُ الحَاقِدِ وَتَقَرُّبُ المَمْقُوتِ وَوَجْدُ اللِّئَامِ وَعَدَمُ الكِرَامِ وَسُلطَانُ الظَّالِمِ وَمُلكُ المُسْتَطِيلِ وَٱسْتِرحَامُ القَاسِي وَٱحْتِكَامُ المُتَشَفِّي وَفَقْدُ الصَّفِيّ الوَفِيّ مَضْنَاةٌ لِلقَلبِ وَمَسْلَبَةٌ لِلُّبّ.

707– Disgrace of the good men, honor of the ignoble, the show of love by the hateful, an enemy giving himself as friend, the conceitedness of the burdensome, an envious showing sympathy for one’s loss, sycophancy of the malicious, show of affection by the odious, show of adoration by the mean, poverty of the nobles, an unjust sovereign, a protracted kingship, plea of mercy from the merciless, seeking a legal decision from the malevolent, and the lack of a pure and fidel friend are distress to the heart, spoiling to the mind.

٧٠٨- ذُلُّ فِي عُزْلَةٍ أَقْبَحُ ذُلٍّ، مَنْ تَاهَ فِي وِلايَتِهِ وَتَنَكَّرَ لِمَعَارِفِهِ ذَلَّ عِندَ عَزلِهِ.[3]

708– The dishonor of being removed from office is the most abominable. He who is proud of his governorship and snubs his acquaintances is demoted upon removal from office.

١- مَنْ تَاهَ فِي وِلايَتِهِ ذَلَّ عِندَ عَزلتِهِ. (ح- ١٢٦ "بطلميوس"؛ آبي، نثر، ٣: ١٤٩؛ فرايتاج، ٣: ٥٣).

٢- ذُلُّ العِزِّ يَضْحَكُ مِنْ تِيهِ الوِلايَةِ. (مع- ٧٧؛ مب- ٢٥٤ "بطلميوس"؛ الحصري، زهر، ٨٢٦ "ذل العزل"؛ الميداني، ٢: ٢٢ "المولدون"؛ الزمخشري، ربيع، ١: ٥٩٣).

"The removal from office which is despised, laughs at the pride of government." (Burckhardt 91).

٣- كَمْ تَائِهٍ بِولايَةٍ * وَبِعَزْلِهِ يَعْدُو البَرِيدْ
سكْرُ الوِلايَةِ طَيِّبٌ * وَخُمَارُهَا صَعبُ شَدِيدْ. (إبن المعتز، ديوان، ١٧٥؛ البيهقي، المحاسن، ١٨٢؛ المحاسن والأضداد، ٦٥؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ١٣٤؛ الحصري، زهر، ٨٢٦؛ الثعالبي، ثمار، ٦١٩؛ ياقوت، ١٥٢٥).
٤- وَذُلُّ العَزْلِ يُضحِكُ كُلَّ يَوْمٍ * وَيَضرِبُ فِي قَفَا الوالي المُدِلِّ. (الثعالبي، ثمار، ٦٧٥ "إبن المعتز").

٧٠٩- ذَهَابُ العِلْمِ ذَهَابُ العُلَمُاءِ، وَلا يَزَالُ العِلْمُ مَا بَقِيَ الأَوَّلُ فَيَتَعَلَّمُ مِنهُ الثَّانِي.

709– Disappearance of the learned is the disappearance of learning. The learning continues as long as he who has learned lives and the next generation learns from him.

٧١٠- ذَلِّلْ قَلبَكَ بِذِكْرِ المَوْتِ، وَبَصِّرْهُ بِفَجَائِعِ الدُّنيَا، وَحَذِّرْهُ صَوْلَةَ الدَّهْرِ، وَأَحْيِهِ بِالمَوْعِظَةِ، وَأَمِتْهُ بِالزُّهْدِ فِيهَا.

710– Humble your heart by recalling the death, enlighten it by the calamities of this world, warn it of the vehemence of destiny, enliven it by exhortation, and deaden it by abstinence.

١- أَحْيِ قَلْبَكَ بِالمَوعِظَةِ وَأَمِتْهُ بِالزَّهَادَةِ وَقَوِّهِ بِاليَقِينِ، وَنَوِّرْهُ بالحِكمَةِ، وَذَلِّلْهُ بِذِكرِ المَوْتِ، وَقَرِّرْهُ بِالفَنَاءِ وَبَصِّرْهُ فَجَائِعَ الدُّنيا، وَحَذِّرْهُ صَولَةَ الدَّهرِ وَفحْش تَقَلُّبِ اللَّيَالِي وَالأَيَّامِ ... (ن- ٢٩٦؛ أقوال الحكماء، ٣٠).
٢- ز ياد مرگ غافل چون نشینی * چو با افتادگان آخر قرینی. (ناصر خسرو، روشنایی نامه، ٥١٧).

[3] الثعالبي، تمثيل، ١٤٩؛ الماوردي، نصيحة، ١١٤، وأدب الدنيا، ٢٢٢؛ الزمخشري، ربيع، ١: ٥٩٣.

٧١١- ذُلٌّ فِي طَاعَةِ اللَّهِ خَيْرٌ مِنْ عِزٍّ وَنعمَةٍ فِي [١١١] مَعصِيَةِ اللَّهِ، وَتَوَاضُعٌ لِلَّهِ فِي الدِّينِ يَرْفَعُكَ فِي الدُّنيَا وَالآخِرَةِ.

711– Dishonor in obedience to God is better than honor and bounty in disobedience to God. Humility to God in religion elevates you in this and the next world.

٧١٢- ذَلِّلْ نَفسَكَ لاَحْتِمَالِ مَا خَالَفَكَ مِنْ رَأْيِ السُّلطَانِ وَقَرِّر عِندَهَا بِأَنَّ السُّلطَانَ إِنَّمَا كَانَ سُلطَاناً لِتَتَّبِعَهُ فِي رَأيِهِ وَهَوَاهُ وَأَمْرِهِ، وَلا تُكَلِّفْهُ اتِّبَاعَكَ، وَلا تَغْضَبْ مِنْ خِلافِهِ إِيَّاكَ، وَلا تَمْتَعِضْ مِنَ الجَفوَةِ تَرَاهَا فِي المَجْلِسِ وَالنَّبْوَةِ فِي الحَاجَةِ وَالرَّدِّ لِلرَّأيِ وَالإِدْنَاءِ لِمَنْ لا تَهْوَى وَالإِقْصَاءِ لِمَنْ تُحِبُّ وَلا تَبدُو ذَلِكَ فِي وَجْهِكَ وَلا كَلامِكَ لِلسُّلْطَانِ وَلا لِغَيْرِهِ فيَكُونُ ذَلِكَ سَبَباً لِمَنزِلَتِكَ عِندَهُ وَسَبَباً لِتَغَيُّرِ قَلبِهِ وَفِعلِهِ. (كب- ٩٤).

712– Force your will to bear patiently that which you disagree with in the judgment of the sovereign, and make it admit that the sovereign is a sovereign to be followed in his personal judgment, passion, and rulings. So do not expect of him to agree with you, do not be angry because of his opposition to you, do not be annoyed by a mistreatment (on his part) you notice in a public meeting, or his refusal of a just plea, or rejection of a good opinion, or by bringing near to him someone you do not like, and distancing from him someone you love. Moreover, your displeasure should not appear on your face or in your speech to the sovereign or anyone else, for this would be a cause of lowering your prestige by him and a cause of alteration in his heart and acts towards you.

٧١٣- ذَلِّلْ نَفسَكَ بِالصَّبرِ عَلَى جَارِ السُّوءِ وَعَشِيرِ السُّوءِ فَإِنَّ ذَلِكَ مَا لا يَكادُ يُخْطِئُكَ. فَإِنَّ الصَّبْرَ صَبْرَانِ: صَبْرُ الرَّجُلِ عَلَى مَا يَكْرَهُ وَصَبْرُهُ عَمَّا يُحِبُّ. وَالصَّبْرُ عَلَى المَكْرُوهِ أَعْظَمُهَا وَأَشْبَهُهُمَا بِصَاحِبِهِ بِأَنْ يُسَمَّى صَابِراً. (= ﴿ ٤٦٩؛ كب- ١١٠؛ االعامري، لسعادة، ١٦٠-١٦١).

713– Force your will to be patient of an evil neighbor and an evil relative, for you cannot easily evade them. Verily steadfastness is of two kinds: Enduring what one disdains, and renouncing what one loves. Enduring the disdainful is the most difficult, and he who takes his medicine like a man deserves to be called The steadfast.

١- الجَارُ السُوءُ يُفشِى السِرَّ، وَيَهْتِكُ السِّتْرَ. (إبن عربي، محاضرة الأبرار، ٢: ٤٤٧).

٧١٤- ذَنْبٌ لا يُنْسَى الغِيبَةُ، وَجَراحٌ لا يُؤْسَى الشَّتِيمَةُ، وَمَنْ صَدَقَ فِي مَقَالِهِ [١١٢] جَلَّ قَدْرُهُ، وَمَنْ رَفَقَ فِي أَفْعَالِهِ تَمَّ أَمْرُهُ. فَعَلَيْكَ بِالصِّدقِ فِي الأَقْوَالِ وَالرِّفقِ فِي الأَعْمَالِ.

714– Slander is an offense that will not be forgotten, Vilification is a wound that will not be treated. He who is honest in what he says becomes sublime, and he who is gentle in his dealings his affair completes. So you should be honest in words, and gentle in deeds.

١- عَلَيْكَ بِالصِّدقِ فِي المَوَاطِنِ كُلِّهَا. (أبو نعيم، حلية، ٧: ٨٢).

٧١٥- ذَمُّ المَذمُومِ لَكَ خَيْرٌ مِنْ ثَنَائِهِ عَلَيْكَ وَثَنَاءُ المَحْمُودِينَ يُصَحِّحُ لَكَ الحَقَّ الَّذِي أَنْتَ عَلَيْهِ وَخَيْرُهُ مَا جَرى عَلَى أَلْسُنِ الأَخْيَارِ. (=؛ ١٥٣).

715– The blameworthy's dispraise of you is better than his praise on you. The praiseworthy's praise confirms on you what you deserve, and the best in this is what is spoken by the good people.

٧١٦- ذَخِيرَةُ العُقَلاءِ الصِّدْقُ، وَعَادَةُ السُّخَفَاءِ الكَذِبُ، وَالاسْتِقصَاءُ سَبَبُ الفُرقَةِ (=؛ ٢١٣)، وَالإِقْلاعُ عَنِ الذَّنْبِ سَبَبُ الأَمْنِ.

716– Truthfulness is the treasure of the wise; lying is the habit of the simple-minded; extensive inquiry is the cause of separation; refraining from sin is the cause of security.

٧١٧- ذُو الكِبْرِ لا يَطْمَعَنَّ فِي حُسْنِ الثَّنَاءِ، وَلا الخَبُّ فِي كَثْرَةِ الأَصْدِقَاءِ، وَلا سَيِّئُ الأَدَبِ فِي الشَّرَفِ، وَلا الشَّحِيحُ فِي المَحَبَّةِ.[4]

717– Neither the arrogant craves for good commendation, nor the deceitful for many friends, nor the ill mannered for honor, or the stingy for love. (cf. # 217, 1956).

١- لا يَطمَعَنَّ ذُو الكِبْرِ فِي حُسْنِ ثَنَاءٍ، وَلا المَلُولُ فِي الإِخْوَانِ، وَلا الخَبُّ فِي الشَّرَفِ، وَلا الشَّحِيحُ فِي المَحبَّةِ. (البلاذري، أنساب، ٧(١): ٣٦٨).

[4] صغ- ٥٣؛ كل- عزام، ١٧٠؛ + "ولا الحريصُ في الإخوانِ، وَلا المَلِكُ المُعجَبُ بِثَبَاتِ المُلكِ"؛ عيون، ١: ١١١؛ اليمني، مضاهاة، ٨٨؛ جا- ٢٠٨؛ + "لا الحريص في قلة الذنوب"؛ الطرطوشي، سراج، ٦٢.

٧١٨- ذَلِيلٌ أَبَداً النَّمَّامُ وَالكَذَّابُ وَالمَديُونُ وَالطَّامِعُ. وَالنَّمِيمَةُ وَالكَذِبُ مُفَرِّقَانِ لِلجَمَاعَاتِ مُفسِدَانِ لِلمَوَدَّاتِ مُجَدِّدَانِ لِلعَدَاوَاتِ، وَالطَّامِعُ وَالمَديُونُ يَذِلَّانِ: أَحَدُهُمَا لِمَا يَتَوَقَّعُهُ فَيُصَانِعُ عَلَيْهِ وَالآخَرُ لِمَا كَانَ وَقَعَ مِنهُ.

718– The slanderer, the liar, the indebted, and the rapacious are abject for ever. Slander and lying dissolve groups, ruin friendships, and renew enmities. The rapacious and the indebted are lowly, one because of that which he expects and cajoles to gain, and the other by that which has come to pass from him.

١- الأَذَلَّاءُ أَربَعَةٌ: النَّمَّامُ، وَالكَذَّابُ، وَالمدينُ، وَالفَقِيرُ (عيون، ٢: ٢٦؛ الثعالبي، تمثيل، ٤٧٢ "وَالمَديُونُ").

٧١٩- ذُلُّ الطَّالِبِ بِقَدرِ حَاجَتِهِ، (=﴿ ٦٩٠؛ الكرخي، أمل، ٢٦) فَلا تَلُومَنَّ مَنْ لا قُوتَ لَهُ عَلَى طَلَبِ قُوتِهِ فَمَنْ عَدِمَ قُوتَهُ عَدِمَ رَأيَهُ وَكَانَ أَكْثَرُ كَلامِهِ [١١٣] عَلَيْهِ لا لَهُ.

719– Humiliation of the petitioner is in accordance with his want; so condemn him not who has no support in searching for his livelihood, for he who lacks livelihood lacks proper judgment and most of what he says speaks against him not for him.

٧٢٠- ذَرِ الحِرْصَ فِي طَلَبِ الزِّيَادَةِ تَظَرُّفاً وَتَبَلَّغْ بِالكَفَافِ تَعَفُّفاً وَٱغْدُ وَرُحْ مُسْتَرِيحاً مُنَزَّهاً.

720– Avoid cupidity in seeking more as a clever measure, be content with the sufficient as a chaste measure, then come and go at ease infallibly.

٧٢١- ذَهَابُ عُمْرِكَ ذَهَابُ أَيَّامِكَ وَأَنْتَ مُسَامِحٌ بِذَلِكَ وَمُشفِقٌ عَلَى مَا يَخْرُجُ مِنْ مَالِكَ فَٱعْقِلْ فِي نَفسِكَ وَٱنْظُرْ فِي حَالِكَ.

721– The passing away of your life is the passing away of your days, but you are negligent of this and feel pity for the money that leaves you. Be conscious of yourself and contemplate on your situation.

٧٢٢- رِدَاءُ الحِلْمِ أَفْضَلُ مَا ٱرْتُدِي بِهِ، فَإِنْ لَمْ تَكُنْ حَلِيماً، فَإِنَّهُ قَلَّ مَنْ تَشَبَّهَ بِقَوْمٍ إِلَّا كَانَ مِنْهُم.

722– The cloak of forbearance is the best cloak to put on, even if you were not forbearing, for few are those who liken themselves to a people without becoming one of them.

١- إن لم تكُنْ حليماً فَتَحَلَّمْ، فإِنَّهُ قَلَّ مَنْ تَشَبَّهَ بقوم إِلَّا أَوْشَكَ أَنْ يكونَ منهم. (ن- ٣٩٦ ﴿ ٢٠٧؛ عقد، ٢: ٢٨٢؛ الراغب، محاضرات، ١: ٢٢٢؛ الزمخشري، ربيع، ٢: ٤٤؛ ش/ن- ١٩: ٢٧).

٢- تَحَلَّمْ عَنِ الأَدْنَيْنَ وَٱسْتَبْقِ وُدَّهُمْ * وَلَنْ تَسْتَطِيعَ الحِلْمَ حَتَّى تَحَلَّمَا. (الراغب، محاضرات، ١: ٢٢٢؛ الزمخشري، ربيع، ٢: ٣٣).

“Endeavor to treat with forbearance the meaner sort of people, and preserve their love; for you will not be able to be forbearing unless you endeavor to be so.” (Lane 632).

٣- كُنْ حَلِيماً يَكُنْ أَكْثَر لبَهَائِكَ. (إبن المقفع، التاج في سيرة أنوشروان، ١٠٥).

٧٢٣- رَأْسُ الأُمُورِ المَعْرِفَةُ بِاللَّهِ وَعَمُودُهَا مَخَافَةُ اللَّهِ وَذِرِوَتُهَا طَاعَةُ اللَّهِ. (القضاعي، دستور، ٢٠).

723– The pinnacle of affairs is the knowledge of God, its pillar is the fear of God, and its culmination is the obedience to God.

١- خَشْيَةُ اللَّهِ رَأسُ كلِّ حِكمَةٍ. (أبو الفرج المعافى، الجليس الصالح، ٣: ٢٠٣؛ القضاعي، الشهاب، ٤؛ فرايتاج، ٣: ١٣٢).

To fear Allah is the foundation of all wisdom.

٢- رَأسُ الحِكمَةِ مَخَافَةُ اللَّهِ. (أبو داود السجستاني، الزهد، ١٦١؛ المسعودي، مروج، ٣: ٣٥ "حديث"؛ القضاعي، الشهاب، ٥؛ أقوال الحكماء، ٣٧، ٥٤، ٩٨).

The best wisdom is the awareness of the Almighty.
3 - “The fear of the Lord, that is wisdom.” (The Bible, Job, xxviii. 28). “The fear of the Lord is the beginning of wisdom.” (The Bible, Prov. ix.10). “The fear of the Lord is the beginning of knowledge.” (The Bible, Prov. i.7).

٧٢٤- رِضاءُ النَّاسِ غَايَةٌ لا تُدْرَكُ.[1]

724– Satisfying all the people is an unachievable end.

١- رِضاءُ النَّاسِ غَايَةٌ لا تُدْرَكُ، فلا تَكْرَهْ سَخَطَ مَنْ رِضاهُ الجُبُورُ. (أبو عبيد، أمثال، ٢٧٧؛ ح- ١٤٩؛ مب- ٢٠٦ "الجَوْرُ" "أرسطو"؛ ٣١٢ "سيلاقس"؛ أبو حاتم السجستاني، المعمرون، ٢٢ "أكثم" "الجَوْرُ"؛ البلاذري، أنساب، ٧(١): ٣٦٣ "أكثم"؛ عقد، ٣: ١٣١؛ جا- ١٠٨ "حديث"؛ الثعالبي، تمثيل، ٣٦ " أكثم"؛ أبو هلال العسكري، أمثال، ١: ٤٠٠؛ الميداني، ٢: ٤٧؛ ٣: ١٥٨ "الجَوْرُ"؛ وطواط، لطائف، ١١٧).

"Do not despise the wrath of the unjust ruler for [God's] favor is behind it." (Kassis 78).

٢- لا يُكْرَهُ سَخَطُ مَنْ يُرضِيهُ البَاطِلُ. (ح- ٦٢ "سقراط"؛ مب- ٩٤، ١٢٣؛ أسامة، لباب، ٤٦٣).

"Do not despise the wrath of the one [i.e. God] who is satisfied with vanity." (Kassis 78 n. 137). Despise not the anger of the one whom vanity satisfies.

٣- ما الحاجةُ إلى رِضى من يُرضِيهِ الباطلُ وما الخوفُ من سخط من يُسخِطُه الحقُّ؟ (الأسد والغواص، ٩٣).

٤- إنَّكَ إنْ تَلْتَمِسْ رِضَى جَمِيعِ النَّاسِ تَلْتَمِسْ مَا لا يُدرَكُ ... (كب- ٧٠؛ الوشاء، الفاضل، ٢: ٢٠؛ إبن حبان البستي، روضة، ٧١؛ إبن حمدون، ٤٠-٤١؛ إبن الجوزي، المنتظم، ٨: ٥٣).

٥- لا يَضُرُّكَ سَخَطُ مَنْ رِضاهُ الجَوْرُ. (تذكرة، ١: ٢٧٥).

٦- رِضاءُ النَّاسِ غَايَةٌ لا تُدْرَكُ، فَتَحَرِّ الخَيْرَ بِجَهْدِكَ وَلا تَكْرَهُ سَخَطَ مَنْ يُرضِيهِ البَاطِلُ. (الوشاء، الفاضل، ٢:٢٠؛ آبي، نثر، ٤: ٢٠٠؛ ش/ن ٢٠: ٣٠٥).

٧- رِضاءُ النَّاسِ غَايَةٌ لا تُبْلَغُ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٥).

"You can't please everyone." (*CDP*, 217). One can hardly please all men.

٨- وَرِضَا جَمِيعِ النَّاسِ شَيْءٌ لا تُنَالُهُ. وَقَدْ كَانَ يُقَال: "رِضَا النَّاسِ شَيْءٌ لا يُنَال." (الجاحظ، بيان، ١: ١١٦).

٩- رِضَى المُجْتَنِي غَايَةٌ لَيْسَ تُدرَكُ. (الرازي، أمثال، ١٥٣).

١٠- طلب مرضاة الحسود غاية لا تدرك. (العامري، السعادة، ١٢٢ "جالينوس").

[1] =ﻙ ١٨٩؛ ٢٢٧؛ ٢٢٨؛ ٢٦٩؛ عقد، ٢: ٣٣٩؛ إبن حبان البستي، روضة، ٢٣٥؛ الزمخشري، أمثال، ١٢: ١٠٠ "أكثم".

٧٢٥- رِضَاءُ المَرءِ بِالقَنَاعَةِ مُنتَهَى الغِنَى. (={ ١٠٨٠، ١٦٣١).

725– To be satisfied with contentment is the maximum richness.

١- كُلُّ رَاضٍ غَنِيٌّ. (ح- ٦٦ "سقراط"). He who is contented is rich.
٢- الغِنَى فِي القَنَاعَةِ. (عيون، ١: ٢٦٨؛ جا- ٧). Affluence is in being content.
٣- خَيْرُ الغِنَى القَنَاعَةُ. (عقد، ٣: ١٠٨؛ أبو عبيد، أمثال، ١٩٧-١٩٨ "القنوع"؛ إبن أبي الدنيا، إصلاح المال، ٣٦١؛ الميداني، ١: ٤٣١؛ ياقوت المصتعصمي، أسرار الحكماء، ١٥٨)

The best riches are in being contented.
Contentedness is the best fortune.
Qanaʿa is the best of all riches and the most precious of all treasures.

٤- خَيْرُ الغِنَى القُنُوعُ، وَشَرُّ الفَقْرِ الخُضُوعُ. (أبو عبيد، أمثال، ١٩٧-١٩٨؛ إبن أبي الدنيا، إصلاح المال، ٣٦١؛ البيهقي، المحاسن، ٢٩٩؛ عقد: ٣: ١٠٨؛ أبو هلال العسكري، أمثال، ٢: ١٩٣؛ الجرجاني، الوساطة، ٤٦٣؛ القضاعي، الشهاب، ٣٥؛ البكري، فصل المقال، ٢٣٥؛ الميداني، ٢: ١١٢؛ اليوسي، أمثال، ٢: ٢٠٦؛ لسان العرب، ٨: ٢٩٨ "قنع").

"The utmost good of wealth is contentment, and the utmost evil of poverty is submission." (Kassis 198).
Contentment is the best affluence, and humiliation is the worst poverty.

٥- شَرُّ الفَقرِ الضَّرَاعَةُ، وَخَيْرُ الغِنَى القَنَاعَةُ. (البكري، فصل المقال، ٢٣٥؛ بهجة، ١: ٢٠٥).
٦- رَأسُ الغِنَى القُنُوعُ، وَرَأسُ الفَقرِ الخُضُوعُ. (إبن عربي، محاضرة الأبرار، ٢: ٤٢٦ "على حجر ببيت المقدس"؛ ياقوت المستعصمى، أسرار الحكماء، ١٥٨).
٧- القَنَاعَةُ رَأْسُ الغِنَى وَأَسَاسُ التُّقَى، وَالحِرصُ رَأْسُ الفَقْرِ وَأَسَاسُ الشَّرِّ. (الصغاني، فرائد، ١٥).

Contentment is the tip of wealth and the basis of piety, and avidity is the tip of poverty and the basis of wickedness.
"Blessed is he who expects nothing, for he shall never be disappointed." (*CDP*, 25).

٨- إنَّ القُنُوعَ لَزَادٌ، إنْ رَأَيْتُ بِهِ، * كُنْتُ الغَنِيّ وَكُنْتُ الوَافِرَ العِرضِ. (أبو العتاهية، ديوان، ٢٤٢).
٩- إذَا قَنِعتَ فَأَنْتَ أَغْنَى مَنْ غَني * إنَّ الفَقِيرَ لَكُلُّ مَنْ لا يَقنَعُ. (أبو العتاهية، ديوان، ٢٤٨).

١٠- القَنَاعَةُ سِلاحُ أَهْلِ الوَرَعِ. (إبن هندو، ١٢٩).
١١- لَيْسَ عَلَى المَرءِ فِي قَنَاعَتِهِ * إنْ هِيَ صَحَّتْ أَذًى وَلا نَصَبُ. (أبو العتاهية، ديوان، ٣٦).
١٢- رَأَيْتُ القَنَاعَةَ رَأْسَ الغِنَى * فَصِرتُ بِأَذْيَالِهَا مُتَمَسِّك
فَلا ذَا يَرَانِي عَلَى بَابِهِ * وَلا ذَا يَرَانِي بِهِ مُنْهَمِكْ
فَصِرتُ غَنِيّاً بِلا دِرهَمٍ * أَمُرُّ عَلَى النَّاسِ شِبْهَ المَلِك. (الشافعي، ديوان، ٦٨).
١٣- شِدَّةُ الحِرصِ مَا عَلِمْتَ وَضاعَهْ * وَعَنَاءٌ وَفاقَةٌ وَضَرَاعَهْ
إنَّمَا الرَّاحَةُ المُرَيحَةُ فِي اليَأ * سِ مِنَ النَّاسِ وَالغِنَى فِي القَنَاعَهْ. (أبو العتاهية، ديوان، ٢٧٠).
١٤- توانگری بی نیازی است. (دهخدا، ١: ٥٥٦).
١٥- توانگرتر آنکس که خرسندتر * چو والاتر آنکو هنرمندتر. (اسدی، گرشاسب نامه، ١٤٧؛ دهخدا، ١: ٥٥٥).
١٦- "توانگرتر آن کس که درویش تر." (نظامی، شرفنامه، ٣٠٩).
١٧- توانگرتر شد آنکس که خرسند گشت * از او آز و تیمار در بند گشت. (دهخدا، ١: ٥٥٥ "فردوسی").
١٨- توانگر شود هر که خرسند گشت *گل نو بهارش برومند گشت. (دهخدا، ١: ٥٥٥ "فردوسی").
١٩- توانگر شود هر که خشنود گشت * دل آرزو خانه دود گشت. (دهخدا، ١: ٥٥٦ "فردوسی").
٢٠- خرسند باشید تا تُوانگر باشید. (قابوس نامه، ١٠٤).

"Be content if you wish to be rich." (Qābūs 91).

٢١- خواری زطمع خیزد و عزت زقناعت.

"The covetous are abject, and the contented honorable." (Haim 181).

٢٢- عزت زقناعت است و خواری زطمع * با عزت خود بساز و خواری مطلب. (اوحد الدین کرمانی، دیوان، ٥٤٧).
٢٣- نیرزد عسل، جانِ من زخم نیش * قناعت نکوتر به دوشاب خویش. (سعدی، بوستان، ١٤٩).

"Honey, my soul, 's not worth the bee-sting's wound, contentment with the syrup that you have." (Wickens 172).

٢٤- "قناعت توانگر کند مرد را." (سعدی، بوستان، ١٤٥).

Contentment makes a man rich.

"Contentment makes a man wealthy." (Wickens 166).

۲۵- قناعت سرافرازد ای مرد هوش * سر پر طمع بر نیاید زدوش
طمع آبروی تَوَقُّر بریخت * برای دو جو دامنی دُرّ بریخت. (سعدی، بوستان، ١٤٦).

"Men of good sense, contentment elevates your head,
The head of the avaricious never rises from his shoulder.
Avarice spills out esteem accorded dignity,
Spills out a skirt of pearls to gain two corns of barely." (Wickens 168).

٢٦- القَنَاعَةُ أَحَدُ الرِّزْقَيْنِ. (أبو بكر الصولي، أدب الكتاب، ٧٤؛ التوحيدي، البصائر، ٢: ٦٠٨؛ البكري، سمط اللآلئ، ٦٨٩).

One can live even in contentment. (cf. Spitaler 25 n. 59).

۲۷- خرسندی دوم توانگری است.

"To be poor and contended is riches enough." (Haim 172, 181, 318).
Contentment is next to wealth. (E)
A man is only as rich as he is contented. (E)

٢٨- مَنْ قَنِعَ فَنِعَ، أي ٱستغنى. (الميداني، ٣: ٣٢٥؛ الزمخشري، أمثال، ٢: ٣٥٨)

The contented man is a rich man. (E).

۲۹- توانگری به قناعت به از توانگری به بضاعت. (سعدی، گلستان، ١٧٥).
۳۰- بخرسندی برآور سر که رستی * زحرص ار دور گشتی بت شکستی. (ناصر خسرو، روشنایی نامه، ٥١٤).
۳۱- کسی کو قانع است او شهریار است *گلی دارد که او بی زخم خار است. (ناصر خسرو، روشنایی نامه، ٥١٤).

٧٢٦- رَأْيُ الشَّيْخِ خَيْرٌ مِنْ مَشْهَدِ الغُلامِ.[2]

726– The opinion of the old is better than the witnessing of the young man. (The judgment of the elder is better than the aspect, or outward appearance of the youth, or young man).

The supposition of a wise man is nearer being right than an ignoramus's knowledge.

[2] أبو عبيد، أمثال، ١٠٨؛ الجاحظ، رسائل، ١: ٢٧٣ "عبد الملك بن مروان"، وبيان، ٢: ١٤ "علي"؛ عيون، ١: ١٥؛ عقد، ١: ٧٣؛ ٢: ٢٤٠؛ ٤: ٢٠٦؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٥؛ أبو هلال العسكري، أمثال، ١: ٤٠٩؛ الحصري، زهر، ٤٣؛ آبي، نثر، ١: ٢٧٠؛ جا- ٢٠١؛ الثعالبي، تمثيل، ٢٩، وأحاسن كلم، ١٠، وخاص الخاص، ٦٧؛ الثعالبي المرغني، غرر، ٥٤٧؛ أبو العلاء المعري، رسالة الصاهل، ٣٩٣؛ القضاعي، دستور، ٢١؛ بهجة، ١: ٤٥٠؛ الميداني، ٢: ٣٣؛ الزمخشري، أمثال، ٢: ٩١؛ تذكرة، ٧: ٣٤؛ وطواط، لطائف، ١١٢، ١٢١؛ النويري، ٦: ٧٥؛ اليوسي، أمثال، ٣: ٣٠.

١- آنچه بيند عاقل اندر خشت خام * مى نه بيند جاهل اندر آينه
آنچه اندر آينه بيند جوان * پير اندر خشت بيند بيش از آن. (دهخدا، ١: ٥٠ "مولوى")

Age can see more in (or: through) an unbaked brick than youth can see in a mirror.

- هر چه در آينه جوان بيند * پير در خشت پخته آن بيند. (الظهيرى، سندبادنامه، ٨٢).
٢- رَأيُ الشَّيْخِ أَحَبُّ إِلَيَّ مِنْ جَلْدِ الغُلامِ، وَرُوِيَ مِنْ مَشْهَدِ الغُلامِ. (ن- ٣٧٤ ﴿ ٨٦؛ ش/ن- ١٨: ٢٣٧).

I like the judgment of the old more than the bravery of the young. Or according to another version: than the young's readiness (to fight). Ibn Abī al-Ḥadīd explains: This is said because the old have much experience because of which they approach their enemy with caution and good assessment of his danger, a point to which the unexperienced young cannot reach by his bravery alone. This is while he may be too proud of himself, a pride that leads him and his associates to ruin. No doubt, the good judgment goes always before bravery.

٣- رَأيُ الشَّيْخِ أَحَبُّ إِلَيْنَا مِنْ جَلْدِ الشَّابِّ. (الجاحظ، بيان، ٢: ١٤ "علي").
٤- إِنَّ رَأْيَ المَشَايِخِ أَفْضَلُ مِنْ رَأْيِ الشُّبَّانِ. (السجستاني، صوان، ١٩٦ "أوميروس").

The opinion of the elders is better than that of the youths. (cf. Ullmann 26).

٥- بجز پير سالار لشكر مباد * جوان هم جوان گر چه بس اوستاد. (لازار، ١٢١ "ابو شكور").

Let none other than an old man be the captain of the army, for the youth is young no matter how he masters the job.
Young men are made wise, old men become wise. (E)
Age brings experience, and a good mind wisdom. (E)
If you wish good advice consult an old man. (E)

٧٢٧- رَفِيقُ الحَزمِ طُولُ الرَّاحَةِ، وَمُضِيعُهُ كَثِيرُ الآفَةِ.

727– The companion of prudence is much comfort, and whoso lacks it is full of harm.

٧٢٨- رَأْسُ الدِّينِ صِحَّةُ اليَقِينِ،[3] وَخَيْرُ المَقَالِ مَا صَدَّقَهُ الفَعَالُ.[4]

728– The foremost religiosity is the genuineness of conviction, and the best words are those verified by actions.

١- رَأْسُ الدِّينِ المَعْرِفَةُ. (الميداني، ٢: ٧٩).

The foremost religiosity is the knowledge of God.

٢- رَأْسُ اليَقِينِ المَعْرِفَةُ بِاللَّهِ. (جا- ٦).
٣- الزُّهْدُ بِصِحَّةِ اليَقِينِ، وَصِحَّةُ اليَقِينِ بِصِحَّةِ الدِّينِ. فَمَنْ صَحَّ يَقِينُهُ زَهدَ فِي الثَّرَاءِ، وَمَنْ قَوِيَ دِينُهُ أَيْقَنَ بِالجَزَاءِ. (إبن عربي، محاضرة الأبرار، ٢: ٤١٥).
٤- رأسُ الدِّينِ الخَشْيَةُ.

The principal part, or the beginning, of religion is fear of God. (Lane 995).

٥- الصِّدقُ رَأسُ الدِّينِ، وَالزُّهْدُ أَسَاسُ اليَقينِ. (الصغاني، فرائد، ٧٢).
٦- خَيْرُ المَقَالِ مَا صَادَفَ الأَفْعَالَ. (مب- ٣٣٨).

The best speaking is that which fits the deed.

٧- أَحْسَنُ المَقَالِ مَا صُدِّقَ بِحُسْنِ الفِعَالِ. (الصغاني، فرائد، ٣١؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٧).
٨- لا يَتِمُّ حُسْنُ الكَلامِ إِلَّا بِحُسْنِ العَمَلِ. (صغ- ٥٧؛ كل- ١٤٤، ١٩٣).

Good words are finished only with good deeds.

٩- أصل جوانمردى آنست كه هر چه بگويى بكنى. (قابوس نامه، ٢٤٨).
١٠- أصل جوانمردى سه چيز است: يكى آنكه هر چه بگويى بكنى، وديگر آنكه خلاف راستى نه گويى، سوم آنكه شكيب را كار بندى. (قابوس نامه، ٢٤٦).

“Deeds are better than words.”

٧٢٩- رُبَّ مَلُومٍ لا ذَنْبَ لَهُ.[5]

[3] رسالة آداب، ٧١؛ الثعالبي، تمثيل، ١٧٠، وثمار، ٣٢٤؛ القضاعي، دستور، ٢٠ "علي"؛ بهجة، ٢: ١٨٧.
[4] =﴾ ١٠٢٦؛ عقد، ٣: ١٥٨؛ ش/ن- ٢٠: ٢٧١؛ بهجة، ٢: ١٨٧؛ القضاعي، دستور، ١٩.
[5] أبو عبيد، أمثال، ٦٣؛ الجاحظ، الحيوان، ١: ٢٤ "مذموم"؛ بيان، ٢: ٣٤٤، ٣٦٤؛ البخلاء، ١٨٧، ٢٦٢؛ عيون، ٣: ١٩٧؛ البلاذري، أنساب، ٧(١): ١٣٧ "الأحنف"، ٣٥٧ "أكثم"؛ عقد، ١: ٩؛ ٢: ١٤٢؛ ٣: ٨٦؛ + "وَلَعَلَّ لَهُ عُذراً وَأَنْتَ تَلُومُ"؛ ٣: ١٢٩؛ ٦: ٢٩٤؛ أبو هلال العسكري، أمثال، ١: ٣٨٦؛ ٢: ١٢٣؛ ن- ٢٩٣؛ الراغب، محاضرات، ٢: ٢٢؛ البكري، فصل المقال، ٦٧؛ الميداني، ٢: ٥٦؛ ٣: ١١٣؛ الزمخشري، أمثال، ٢: ٩٩، ٢٨٢؛ ياقوت، ٣١٩؛ الطوسي، أخلاق ناصرى، ٣٥؛ النويري، ٣: ٣٢، ٨٦؛ الإبشيهي، ٥٥؛ إختيار الدين، أساس الاقتباس، ١٦٧؛ العاملي، كشكول، ٢٩٣.

729– Many a blamed has done no wrong.

How many men blamed have done no wrong! (Abū ʿUbayd explains: often he who blames others of niggardliness is himself more blameworthy).

١- لَعَلَّ لَهُ عُذْراً وَأَنْتَ تَلُومُ * وَكَمْ لائِمٍ قَدْ لامَ وَهُوَ مُلِيمُ. (أبو عبيد، أمثال، ٦٣؛ الجاحظ، الحيوان، ١: ٢٣، وبيان، ٢: ٣٦٣ . "مسلم بن الوليد"؛ إبن داود الإصفهاني، الزهرة، ١: ١٤٩ "منصور النمري"؛ أبو هلال العسكري، أمثال، ١: ٣٨٦؛ البكري، فصل المقال، ٦٧، ٦٨؛ الرازي، أمثال، ١٦٦، ١٩١).

"May be, while you reproach, he has an excuse." (Wickens 24)

Perhaps he has an excuse and you are the one who reproaches (without reason).

٢- فَلا تَلُمِ المَرْءَ فِي شَأْنِهِ * فَرُبَّ مَلُومٍ وَلَمْ يُذْنِبِ. (الجاحظ، الحيوان، ١: ٢٣، وبيان، ٢: ٣٦٤ "إبن المقفع").

٣- "رُبَّ مَلومٍ غَيْرُ مُلِيمٍ". (أبو أحمد العسكري، التفضيل، ٢١٩؛ الثعالبي، تمثيل، ٨٣؛ النويري، ٣: ٨٦؛ اليوسي، أمثال، ٣: ٤٠ "منصور النمري").

٤- ربَّ لائِمٍ مُلِيمٌ. (أبو عبيد، أمثال، ١٩١؛ أبو حاتم السجستاني، المعمرون، ١٤؛ الجاحظ، البخلاء، ١٨٧؛ البلاذري، أنساب، ٧(١): ٣٦١ "أكثم"؛ الميداني، ٢: ٤٤، ١٦٣؛ الزمخشري، أمثال، ٢: ٩٨؛ لسان العرب، ١٢: ٥٥٨ "لؤم").

٥- كُلُّ لائِمٍ مُلِيمٌ. (أبو هلال العسكري، أمثال، ٢: ١٢٣).

٧٣٠- رُبَّمَا أَرَادَ الأَحْمَقُ نَفعَكَ فَضَرَّكَ فَلا تَثِقْ بِهِ. (الميداني، ٢: ٦١؛ ش/ن- ٢٠: ٢٦٤).

730– Sometimes a stupid person intends good for you but harms you, do not trust him.

١- إِيَّاكَ وَمُصَادَقَةَ الأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ. (ن- ٣٦٧ ؛ ٣٨؛ ش/ن- ١٨: ١٥٧؛ الجاحظ، بيان، ٢: ١٠٣؛ عيون، ٢: ٣٩ "مؤاخاة"؛ تذكرة، ٤: ٣٦١).

Beware of the companionship of a fool, for he wants to profit you but will do you harm.

٢- إِيَّاكَ وَمُصَاحَبَةَ الفُسَّاقِ: فَإِنَّ الشَّرَّ بِالشَّرِّ مُلحَقٌ. (ن- ٣٥٤؛ ش/ن- ١٨: ٤٢، ٥٠).

Beware of association with the licentious, for evil joins evil.

٣- لا تَصْطَحِبِ الجَاهِلَ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ. (عقد، ٢: ٣٥٧).

٤- لا تَطْلُبُوا الحَوَائِجَ مِنْ أَحْمَقٍ فَإِنَّهُ يُرِيدُ نَفْعَكَ فَيَضُرُّكَ. (عيون، ٣: ١٣٤؛ البيهقي، المحاسن، ٤٢٣).

٥- لا تَطْلُبَنَّ الحَوَائِجَ مِنْ كَذُوبٍ فَإِنَّهُ يُقَرِّبُهَا وَإِنْ كَانَتْ بَعِيدَةً وَيُبْعِدُهَا وَإِنْ كَانَت قَرِيبَةً، ... وَلا إِلَى أَحْمَقَ فَإِنَّهُ يُرِيدُ نَفْعَكَ فَيَضُرُّكَ. (المحاسن والأضداد، ٤٥؛ عقد، ١: ٢٨٠).

٦- لا تَطْلَبَنَّ حَاجَتَكَ إِلَى وَاحِدٍ مِنْ ثَلاثَةٍ: لا تَطْلُبْهَا إِلَى الكَذَّابِ، فَإِنَّهُ يُقَرِّبُهَا وَهِيَ بَعِيدَةٌ

وَيَبْعُدُهَا وَهِيَ قَرِيبَةٌ، وَلا تَطْلُبْهَا إِلَى أَحْمَقٍ فَإِنَّهُ يُرِيدُ أَنْ يَنفَعَكَ وَهُوَ يَضُرُّكَ، وَلا تَطْلُبْهَا إِلَى رَجُلٍ لَهُ عِنْدَ قُومٍ مَأْكِلَةً (مَأْكَلَةٌ؟)، فَإِنَّهُ يَجْعَلُ حَاجَتَكَ وَقَاءَ لِحَاجَتِهِ (القالي، الأمالي، ٢: ١٨٨؛ عيون، ٣: ١٣٤؛ آبي، نثر، ٤: ٢٠١؛ بهجة، ١: ٣٢١؛ تذكرة، ٨: ١٥٤؛ ش/ن- ٢٠: ٢٨٥).

٧٣١- رِدْ لِلإِنْسَانِ النَّصِيحَةَ وَمُخَالِفُ النَّصِيحِ يُمَكِّنْ رَامِيهِ مِنْ مَقَاتِلِهِ. [١١٤]

731– Give advice to people, and (know that) he who opposes the advisor enables his hurler to his mortal spots.

١- مَنْ لَزِمَ العَافِيَةَ سَلِمَ وَمَنْ قَبِلَ النَّصِيحَةَ غَنِمَ. (الصغاني، فرائد، ١٥؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٤ "من عَدِمَ النَّصِيحَةَ نَدِمَ").

٧٣٢- رَغبَةُ المَرْءِ أَنْ يُمْدَحَ بِمَا لَيْسَ فِيهِ اَسْتِهْدَافٌ لِلسُّخْرِيَّةِ.[6]

732– Man's desire to be praised for what he does not possess exposes him to derision.

١- مَنْ سَرَّهُ أَنْ يُمْدَحَ بِمَا فِيهِ كَانَ ذَلِكَ عَاراً عَلَيْهِ وَمَنْ سَرَّهُ أَنْ يُمْدَحَ بِمَا لَيْسَ فِيهِ كَانَ ذَلِكَ عَاراً وَوَبَالًا عَلَيْهِ. (مب- ٣٥٦).

٧٣٣- رَاحَةُ القَلبِ الإِعْرَاضُ عَنِ السَّفِيهِ.

733– Peace of mind is withdrawal from the fool.

١- مَا يُدَاوَى الأَحْمَقُ بِمِثْلِ الإِعْرَاضِ عَنْهُ. (الميداني، ٣: ٣٦٠؛ ح- ١٥٩).

٧٣٤- رُبَّ طَلَبٍ جَرَّ إِلَى حَرَبٍ.[7]

734– Often search for profit causes loss of capital.
Often a desire leads to ruin. Or: Many a quest ends in loss.

١- شد غلامى كه آب جوى آرد * آب جوى آمد و غلام ببرد. (سعدى، گلستان، ١١٨).

٢- "سَقَطَ العَشَاءُ بِهِ عَلَى سِرْحَانٍ." (أبو زيد الأنصاري، النوادر، ٥٨٨؛ أبو عبيد، أمثال، ٢٥٠؛ البلاذري، أنساب، ٤(١): ٢٤٦؛ المبرد، أعجاز أبيات، ١٧٢؛ الطبري، ٥: ٢٥٦؛ الكرخي، أمل، ٣٨؛ الأغاني، ١٧: ١٣٦؛ أبو هلال العسكري، أمثال، ١: ٤٢٠؛ ٢: ٤١؛ إبن سيدة، المخصص، ٨: ٦١؛ البكري، فصل المقال، ٢٨٨؛ الميداني، ٢: ٩٧؛ الزمخشري، أمثال، ٢: ١١٩؛ لسان العرب، ٢: ٤٨٢ "سرح").

[6] إبن حبان البستي، روضة، ٢٤؛ الماوردي، أدب الدنيا، ٢١٨.

[7] =ﮎ ١٢٧٨؛ الجاحظ، بيان، ٤: ٩٤؛ الكرخي، أمل، ٣٨؛ ن- ٣٠٤؛ القضاعي، دستور، ٢٧ "علي"؛ الميداني، ٢: ٥٠؛ الزمخشري، أمثال، ٢: ٩٧، وربيع، ٤: ٣٧٦؛ إختيار الدين، أساس الاقتباس، ٩٨.

“The (seeking for) supper made him to light upon a wolf.” (Lane 1345). It is applied to an object of want that leads one to destruction.

٧٣٥- رُبَّمَا كَانَ حَتْفُ ٱمْرِئٍ فِيمَا تَمَنَّى.

735– Sometimes one perishes in pursuit of what he wishes.

١- رُبَّ مُتَحَرِّزٍ بِشَيْءٍ تَكُونُ مِنْهُ آفَتُهُ. (مب- ١٢٠ "سقراط"؛ الون، ٤٤ ﴿ ٥٨).

Often people take refuge in a thing that is their bane. (This imparts a message similar to # 734. Its opposite is also common. Quran has:

٢- ﴿عَسَى أَنْ تَكرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ. وَعَسَى أَنْ تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ.﴾ (قرآن، ٢: ٢١٦؛ ٤: ١٩؛ الظهيرى، سندبادنامه، ١١٧؛ وراوينى، مرزبان نامه، ٨٣).

“But it may be that you dislike a thing when it is good for you, and it may be that you like a thing when it is evil for you.” (Lane 2048).

“It may be that you dislike a thing, and Allah brings about through it a great deal of good.” (Qurʾan 4:19).

“There is a way that seems right to a man, but in the end it leads to death.” (The Bible, Prov. xiv.12).

May-be you dislike something that is very good for you.

٣- لَعَلَّ عَتْبَكَ مَحمُودٌ عَوَاقِبُهُ * وَرُبَّمَا صَحَّتِ الأَجسَامُ بِالعِلَلِ. (الثعالبي، تمثيل، ١٨٢؛ الميداني، ٢: ٨٠؛ دامادى، ١٢٣).
٤- اى بسا شير كان تو را آهوست * وى بسا درد كان تو را داروست. (سنايى، حديقة، ١٦٢).
٥- وَكَمْ مِنْ مُلِحّ عَلَى بُغيَةٍ * وَفِيهَا مَنِيَّتُهُ لَو شَعَرْ
وَكَمْ تَارِكٍ حَظَّهُ بَعْدَمَا * أُزِيدَ مِنْ حَظِّهِ وَٱقْتَدَرْ. (الكرخي، أمل، ٣٩ "صالح بن عبد القدوس"؛ عيون، ٣: ١٩١).
٦- وَرُبَّمَا كَانَ هَلاكُ الشَّجَرِ * فِي حُسْنِ الغُصْنِ وَطِيبِ الثَّمَرِ
وَذَنْبُ الطَّاووسِ فَهُوَ زِينُهُ * كَذَاكَ أَحْيَاناً وَفِيهِ حَيْنُه. (أبو بكر الصولي، أخبار الشعراء، ٤٩ "أبان اللاحقي، كليله ودمنه").
٧- نگاه كن كه بحيلت همى هلاك كنند * زبهر پرّ نكو طاوسان پرّان را. (ناصر خسرو، ديوان، ٩).
٨- رُبَّ مَغْبُوطٍ بِمَيْسَرَةٍ (بمسرة؟) هِيَ دَاؤُهُ، وَمَرحُومٍ مِنْ عَدمٍ هُوَ شِفَاؤُهُ. (البيهقي، المحاسن، ٢٩٨).
٩- كَمْ مِنْ مَغْبُوطٍ بِنِعْمَةٍ هِيَ دَاؤُهُ، وَمَرْحُومٍ مِنْ دَاءٍ فِيهِ شِفَاؤُهُ. (آبي، نثر، ٤: ١٨٠؛ ٥: ٢٠١).
١٠- رُبَّ مُغبِطٍ بِمَبَرَّةٍ وَهِيَ دَاؤُهُ، وَمَرحُومٍ مِنْ سُقَمٍ وَهُوَ شِفَاؤُهُ. (ح- ٦٣ "سقراط").

Many a person is envied for a blessing that is his sickness, and many a person is deprived of an illness, that is his cure.

"Many a man is [unwittingly] happy with something in which his illness lies, and fears (lit. is pitied for) an illness which is [in truth] his cure." (Alon 42 n. 59).

١١- رُبَّ مَغْبُوطٍ بِنِعْمَةٍ هِيَ دَاؤُهُ، وَرُبَّ مَحْسُودٍ عَلَى حالٍ هِيَ بَلاؤُهُ، وَربَّ مَرحُومٍ مِنْ سُقْمٍ هُوَ شِفَاؤُهُ. (آبي، نثر، ٤: ١٧٩؛ الراغب، محاضرات، ٢: ٣٩٤؛ مب- ١٦٧ "أفلاطون"؛ تذكرة، ١: ٢٨٧؛ أسامة، لباب، ٤٦٣؛ اص- ٨٤ "أفلاطون"؛ وقارن بقول منسوب لثاليس في فقر الحكماء، ٢٧٦؛ ش/ن- ٢٠: ٣٠٠).
١٢- رُبَّ مَحْسُودٍ عَلَى رَخاء هُوَ شَقاؤُهُ، ومرحومٍ مِن سُقْمٍ هُو شِفَاؤُهُ، ومَغبوطٍ بِنِعمةٍ هِي بلاؤُهُ. (عقد، ٣: ٢١٠).
١٣- رُبَّ مَغْبُوطٍ بِمَسَرَّةٍ هِيَ دَاؤُهُ، وَمَرحُومٍ مِنْ سُقْمٍ شِفَاؤُهُ. (أسامة، لباب، ٤٦٣؛ الماوردي، أدب الدنيا، ١٠٤، ٢٠٤).
١٤- رُبَّ مَغبُوطٍ بِلَيلةٍ قَامَتْ بَوَاكيه فِي آخِرِها. (الطرطوشي، سراج، ١٧٣).
١٥- رُبَّ مُسْتَقْبِلٍ يَوْماً لَيْسَ بِمُسْتَدْبِرِهِ، وَمَغْبُوطٍ فِي أَوَّلِ لَيْلَةٍ قَامَتْ بَوَاكِيهِ فِي آخِرِهِ. (ن- ٤٣٠ ؛ ٣٨٠؛ ش/ن- ١٩: ٣٢١؛ تذكرة، ١: ٨٩).

Many an observer of the daybreak (dawn) who does not see its setting (dusk); and many a fortunate in the beginning of the night over whom they lament at its end.

١٦- كَمْ مُسْتَقْبِلٍ يَوْماً لا يَكمُلُهُ وَمُنْتَظِرٍ غَداً لا يَبْلغُهُ. (رسالة آداب، ٧٢؛ القضاعي، الشهاب، ١٨-١٩).

How numerous are the observers of the dawn who do not live to finish it, and expecters of the next day who do not reach it.

١٧- كَمْ مِنْ مُستقبل يَوْماً ليس بمستكمله، ومنتظر غداً ليس من أجله. (الراغب، محاضرات، ١: ٥٢٥).

٧٣٦- رُبَّ مَمْلُوكٍ لا تُسْتَطَاعُ مُفَارَقَتُهُ. (إبن خلكان، ٢: ٥٣٧؛ العبدري، تمثال الأمثال، ٤٤١).

736– Sometimes it is not possible to separate from a wearying possession.

Other sources have *mamlūl* for *mamlūk*:

١- رُبَّ مَمْلُولٍ لا يُسْتَطَاعُ فِرَاقُهُ. (البلاذري، أنساب، ٧(١): ١٣٧ "الأحنف"؛ الكرخي، أمل، ٢٩؛ عقد، ١: ٢٧٧؛ ٣: ٢١٠؛ المرزباني، نور القبس، ١١؛ البكري، سمط اللآلئ، ١٦٧؛ وفصل المقال، ٢٩٣؛ الميداني، ٢: ٥٨؛ ٤: ٦٥ "أبو الأسود"؛ تذكرة، ٧: ١٠٤؛ اليوسي، أمثال، ٣: ٤٤).

Many an undesired thing cannot be done without.

٢- رُبَّ مخالفةٍ لا يمكن طلاقها. (تذكرة، ٧: ١٠٤).

٧٣٧- رَأْسُ الحَزْمِ حِفْظُ السِّرِّ.

737– The foremost prudence is the keeping of secrets.

٧٣٨- رُحْ إِلَى بَقَاءِ عِزِّكَ بِالوَحدَةِ وَلا تَتَشَوَّقْ إِلَى مَنْ تَخْلَقُ عِندَهُ بِكَثْرَةِ المُؤَانَسَةِ.
(=﴾ ٣١٦).

738– Breath new life to the survival of your honor by staying alone, and do not yearn for someone to whom you become boring by much cordiality.

٧٣٩- رُبَّ أَكْلَةٍ مَنَعَتْ أَكَلاتٍ.

739– Many a meal has prevented all meals.

١- رُبَّ قَعدةٍ تَمنَعُ قَعَداتٍ، وَأَكلةٍ تَمْنَعُ أَكَلاتٍ. (الراغب، محاضرات، ٢: ١٣٧).

One mouthful often blocks the path of others.

٢- العَاقِلُ أَبْصَرَ فَضْلَ الأَكَلاتِ عَلَى الأَكْلَةِ. (صغ- ١٧).

The wise is aware of the merit of many meals to one meal.

٣- فَالعَاقِلُ مَنْ تَركَ الهَوَى لِيَكُون كَتَارِك أَكْلَةٍ لِيصل إِلَى أَكَلات. (جا- ٤٩).

The wise who abandons desires wants to be like him who abandons one meal for the sake of many.

٤- رُبَّ أَكْلَةٍ تَمْنَعُ أَكْلاتٍ. (أبو عبيد، أمثال، ٢٢٨؛ أبو حاتم السجستاني، المعمرون، ١٧؛ الجاحظ، البخلاء، ١٨٨؛ عيون، ٤: ١٣٦؛ المفضل، الفاخر، ١٧٤؛ عقد، ٣: ١١٣؛ الأنباري، الزاهر، ٢: ١٤ "والعامةُ تَلْحَنُ في أَكلة فتَسْكنُ الكَاف منه، وَالصَّوَابُ أَكَلَة بِفَتْح الكاف"؛ إبن حبان البستي، روضة، ٢٠٠؛ أبو هلال العسكري، أمثال، ١: ٢١٩، ٣٩٩؛ ٢: ٢١٤؛ الثعالبي، تمثيل، ١٧٩، ٤٤٥؛ البكري، فصل المقال، ٢٦٢؛ الميداني، ١: ٤١؛ الزمخشري، أمثال، ٢: ٩٣؛ إبن عربي، محاضرة الأبرار، ١: ٢٣٥؛ تذكرة، ٨: ٢١٨؛ أقوال الحكماء، ٦٥؛ أبو الفتح الآمدي، غرر، ٢٣٦ أبو المجد محمد، سفينه تبريز، ٢٢٩؛ الإبشيهي، ٥٥؛ إختيار الدين، أساس الاقتباس، ١٦٧؛ اليوسي، أمثال، ٣: ٣٨؛ العاملي، كشكول، ٢٩٣؛ فرايتاج، ١: ٥٤٠؛ دهخدا، ١: ١٤٤).
٥- كَمْ مِنْ أَكْلَةٍ مَنَعَتْ أَكَلاتٍ. (ن- ٣٩٢ ﴾ ١٧١؛ ش/ن- ١٨: ٣٩٧؛ وطواط، لطائف، ١١٤؛ إبن قيم الجوزية، روضة، ٥٠٥).
٦- وَكَمْ مِنْ أَكْلَةٍ مَنَعَتْ أَخَاهَا * بِلَذَّةِ سَاعَةٍ أَكَلاتِ دَهْرِ

وَكَمْ مِنْ طَالِبٍ يَسْعَى لِأَمْرٍ * وَفِيهِ هَلاكُهُ لَوْ كَانَ يَدرِي. (الجاحظ، بيان، ٣: ١٨٢؛ إبن حبان البستي، روضة، ١٣١؛ الماوردي، أدب الدنيا، ٣٢٠ "فَكَمْ مِنْ لُقْمَةٍ مَنعَتْ أَخَاهَا." بهجة، ٢: ٨٤؛ زلهايم، شوارد الأمثال، ١٤٠).
٧- وَرُبَّةَ أَكِلَةٍ مَنَعَتْ أَخَاهَا * بِلَذَّةِ سَاعَةٍ أَكَلاتِ دَهْرِ
وَكَمْ مِنْ طَالِبٍ يَسْعَى لِشَيْ ءٍ * وَفِيهِ هَلاكُهُ لَوْ كَانَ يدرِي. (أبو هلال العسكري، أمثال، ١: ٣٩٩ "وَرُبَّتَ"؛ البكري فصل المقال، ٢٦٢ "إبن هرمة"؛ الزمخشري، أمثال، ٢: ٩٤؛ اليوسي، أمثال، ٣: ٣٨).
٨- أخذ هذا المعنى بلفظه الحريرى فقال في المقامات: رُبَّ أَكلَةٍ هَاضَتِ الآكل- ومَنَعَتْهُ مَآكل. (ش/ن- ١٨: ٣٩٧؛ الماوردي، أدب الدنيا، ٣٢٠).

This proverb is used to discourage avidity and covetousness similar to the Persian saying:

٩- كم بخور هميشه بخور. Eat less, eat always.

"Eat little and you will eat long." (Haim 334).

١٠- مَعَ كُلِّ جُرعَةٍ شَرَقٌ وَفِي كُلِّ أَكْلَةٍ غُصَصٌ. (الجاحظ، بيان، ٢: ٧٤؛ المدائني، التعازي، ١٧؛ المبرد، التعازي، ٤٥؛ القالي، الأمالي، ٢: ٥٤ "علي"؛ ن- ٣٩٣-٣٩٤؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٦ "علقمة").

With every drink there is a chocking, and with every eating a lump in the throat.

١١- كَمْ لُقْمَةٍ أَكَلَتْ نَفْسَ حُرٍّ، وَأَكَلَةٍ مَنَعَت أَكَلاتَ دَهْرٍ. (الزمخشري، ربيع، ٤: ١١٢).
١٢- فِي كُلِّ جُرعَةٍ شَرقَةٌ ومَعَ كُلِّ أَكَلَةٍ غُصَّةٌ. (وطواط، صد كلمة ۶ ٧٤).
١٣- رُبَّمَا شَرِقَ شَارِبُ المَاءِ قَبْلَ رِيِّهِ. (ح- ١٣٥ "هرمس"؛ مع- ٩٧؛ ن- ٤١٢ ۶ ٢٧٥؛ الحصري، زهر، ٧٧٢؛ آبي، نثر، ٣: ١٥٤ "إبن المعتز"؛ الثعالبي، تمثيل، ٤٤٥؛ مب- ١٩ "هرمس"؛ الماوردي، قوانين، ٢٣١؛ الميداني، ٢: ٨٠ "المولدون"؛ الطرطوشي، سراج، ١٧٧؛ تذكرة، ٣: ١١٧، ١٣١؛ ش/ن- ١٩: ١٦٥).

"Perhaps the drinker of water is nearly choked by it, and spits it out before his thirst be quenched." (Burckhardt 99).

Sometimes the drinker of water is chocked by it before his thirst is satisfied.

١٤- خَيْرُ الدُّنْيَا مُختَلِطٌ بِشَرِّهَا، وَنَفعُهَا مُمتَزِجٌ بِضُرِّهَا فَمَعَ كُلِّ فَرْحَةٍ تَرحَةٌ، وَمَعَ كُلِّ خَمْرٍ خُمَارٌ، وَمَعَ كُلِّ حبرَةٍ عِبرَةٌ، وَمَعَ كُلِّ رِبحٍ خِسَارٌ، وَمَعَ كُلِّ صِحَّةٍ عِلَّةٌ، وَمَعَ كُلِّ عِزَّةٍ ذِلَّةٌ، وَمَعَ كُلِّ عِشْرَةٍ عِسْرَةٌ، وَكُلُّ مِنْحَةٍ مِحْنَةٌ. بپارسى: در دنيا هيچ گل بيخار وهيچ مى بى خمار وهيچ شادى بى غم وهيچ راحت بى الم نيست. (وطواط، صد كلمة ۶ ٤٧-٤٩).

The good of this world is mixed with its evil, its benefit is mingled with its detriment, with its every joy is a sadness, with every drink is a drunkenness, with every pleasure a lesson, with every gain there is a loss, with every health a sickness, with every honor a humiliation, with every joy a hardship, and every act of kindness is a tribulation.

١٥- مَعَ كُلِّ حَبرَةٍ عِبرَةٌ. (جا- ١٧٤ "أكثم"؛ بهجة، ٢: ١٩٢).
١٦- مَعَ كُلِّ فَرحَةٍ تَرْحَةٌ. (أبو داود السجستاني، الزهد، ١٤٢؛ عيون، ٤: ١٣٦؛ الوشاء، الفاضل، ١: ١٩٥؛ مب- ١١٢ "سقراط"؛ بهجة، ٢: ١٩٢؛ ش- ١: ١٥٣).

No earthly joy but is followed by tears.

١٧- أَمْضَى مِنْ تَرْحَةٍ بَعْدَ فَرْحَةٍ. (الزمخشري، أمثال، ١: ٣٦٧).
١٨- رُبَّ فَرْحَةٍ تَعُودُ تَرْحَةً. (الميداني، ٢: ٥٥).

Many a joy is followed by sadness.

Many a pleasure turns to pain.

This proverb naturally has its opposite: Sometimes sadness is followed by joy; for which the English would say:

Joy surfeited turns to sorrow. (E) Joy and sorrow are sisters. (E)

١٩- حياة الدنيا موتاً وصحتها سقماً وقُوَّتُها ضَعفاً وعزُّها ذُلًّا وغناءُها فقرا وفرحها ترحاً وشبعها جوعا. (بلوهر، ١٢).
٢٠- در فرحش زانده ترس وبدان * كاخر هر سور جهان شيون است. (ناصر خسرو، ديوان، ٧٥).
٢١- جهان اگر شكر آرد بدست چپ سوى تو * بدست راست درون بيگمان تبر دارد. (ناصر خسرو، ديوان، ١١٤).
٢٢- درخت خرما صد خار زشت دارد وخشك * اگر دو شنگله خرماى خوب وتر دارد. (ناصر خسرو، ديوان، ١١٤).
٢٣- چون نيكى رسد بسيار شاد مباش، چون بدى رسد بسيار برنج مباش، چه نيكى زمان بدى، وبدى زمان نيكى است. وهيچ فراز نيست كه شيبش نه از پيش، وهيچ شيب نيست كه فرازش نه از پس. (اندرز آذرباد مارسپندان ﴿ ١٤٩).

٧٤٠- رُبَّ كَلِمَةٍ سَلَبَتْ نِعمَةً،[8] وَرُبَّ نَظْرَةٍ أَوْرَثَتْ حُزْناً طَوِيلاً. (أبو المجد محمد، سفينه تبريز، ٢٢٩).

740– Many a word has spoiled a blessing, and many a quick glance has caused long grief.

The opposite of this proposition reads:

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[8] إبن حبان البستي، روضة، ٤٥؛ الصغاني، فرائد، ٢٤؛ الثعالبي، تمثيل، ٣٦؛ الميداني، ٢: ٥٥؛ أقوال الحكماء، ٥٣؛ دهخدا، ١: ٢٢٠.

١- رُبَّ كَلِمَةٍ أَفَادَتْ نِعْمَةً. (الميداني، ٢: ٦٤).

"Many a word has gained favor." (Kassis 150 n. 279).

٢- الكَلامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ، فَإِذَا تَكَلَّمْتَ بِهِ صِرتَ فِي وَثَاقِهِ، فَاَخْزُنْ لِسَانَكَ كَمَا تَخْزُنُ ذَهَبَكَ وَوَرَقَكَ. فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعمَةً وَجَلَبَتْ نِقْمَةً. (ن- ٤٣٠ { ٣٨١؛ ش/ن- ١٩: ٣٢٢؛ إبن أبي الدنيا، الصمت، ٥٧؛ إبن حبان البستي، روضة، ٥٥؛ أبو نعيم، حلية، ١: ٢٨٨؛ بهجة، ١: ٧٩؛ السلفي، المنتقى، ٩٤؛ الزمخشري، ربيع، ١: ٧٨١؛ تذكرة، ١: ٣٦٤).

Speech is in your captivity as long as you have not expressed it; as soon as you speak you are in its captivity; so guard your tongue as you guard your gold and silver. Verily many a speech has stripped wealth and attracted affliction. (This is said to encourage the keeping of silence. The first half goes with maxims that use the mouth as a metaphor for imprisoning the tongue).

٣- الكَلِمَةُ أَسِيرَةٌ فِي وَثَاقِ الرَّجُلِ، فَإِذَا تَكَلَّمَ بِهَا كَانَ أَسِيراً فِي وَثَاقِهَا. (الوشاء، الموشى، ١٠؛ بهجة، ١: ٧٩؛ الزمخشري، ربيع، ١: ٧٨١؛ وطواط، غرر، ١٤٦؛ الإبشيهي، ١٠٨).
٤- كان مرقوما على كساء سقراط: الكلمةُ أسيرةٌ فِي وَثَاقِ القَلبِ، فَإذا تكلم بِهَا صَارَ القلب أَسِيراً فِي وَثَاقِهَا. (الون ٨٧).

"This was embroidered on Socrates' garment: 'The word is detained by the heart's fetters, but once it has been spoken, the heart becomes its prisoner." (Alon 72 n. 454; cf. Halkin 93 n. 101).

٥- رُبَّ كَلِمَةٍ سَفَكَتْ دَماً، وَأَوْرَثَتْ نَدَماً. (ش/ن- ١٨: ٨٥).
٦- سخن تا نگویی بر او دست هست * چو گفته شود یابد او بر تو دست. (سعدى، بوستان، ١٥٤).
٧- رُبَّ كَلِمَةٍ جَلَبَتْ مَقدوراً وَخَرَبَتْ دُوراً وَعَمَرتْ قُبُوراً. (وطواط، غرر، ١٤٧).
٨- أُخْزُنْ لِسَانَكَ كَمَا تَخْزُنُ مالكَ. (بهجة، ١: ٨٢).
٩- ربَّ كلمةٍ أثارت الوحشةَ. (إبن حبان البستي، روضة، ٢٧٦).
١٠- فَلَرُبَّ شَهْوَةِ سَاعَةٍ * قَدْ أَوْرَثَتْ حُزْناً طَوِيلاً. (أبو العتاهية، ديوان، ٣٥٢؛ الظهيرى، سندبادنامه، ٣٤، ١٤٠؛ بهجة، ١: ١٥٦؛ تذكرة، ١: ٤٨؛ الرازي، أمثال، ٣٦).
١١- رُبَّ شَهْوَةٍ أَوْرثَتْ أَهْلَهَا حُزناً طَوِيلاً. (إبن أبي الدنيا، ذم الدنيا، ١٢؛ القضاعي، الشهاب، ٤١؛ أبو نعيم، حلية، ١: ١٣٤).
١٢- يَا رُبَّ شَهْوةِ سَاعَةٍ قَدَ اَعْقَبَتْ * مَنْ نَالَهَا حُزْناً، هُنَاكَ، طَوِيلاً. (أبو العتاهية، ديوان، ٣٤٩).
١٣- رُبَّ نَظرةٍ زرعت شهوة، وشهوة ساعة أورثت حزناً طويلا. (الماوردي، أدب الدنيا، ١٨؛ ش/ن- ١٢: ١١٧).

٧٤١- رُبَّمَا أَعْلَمُ فَأَدَعُ.

741– Sometimes I know, yet leave it.

١- إنَّكَ لَنْ تَخْبَأَ للدَّهرِ خَبِيئاً إلَّا سَأَلَكَهُ؛ وَقال أبو زيد: مَا تَخْبَأُ لِلدَّهْرِ يَسَلْكَهُ وُربَّمَا أَعْلَمُ فَأَدَعُ. (أبو حاتم السجستاني، المعمرون، ١٧ "أكثم").
٢- رُبَّمَا أَعْلَمُ فَأَذَرُ. (أبو عبيد، أمثال، ٤٢؛ عقد، ٣: ٨١، ١٠٤ "ربما أسمع"؛ أبو هلال العسكري، أمثال، ١: ٣٩٨؛ ٢: ٢١٤ "أكثم"؛ البكري، فصل المقال، ٢١؛ الميداني، ٢: ٥١؛ الزمخشري، أمثال، ٢: ٩٩).
٣- إنِّي لآكُلُ الرَّأْسَ وَأنَا أَعْلَمُ مَا فِيهِ. (الميداني، ١: ٣١؛ الزمخشري، أمثال، ١: ٤٢٥).

"I am the one who eats the head, and I know better what is in it," said of a thing you have experienced and are aware of what you dislike in it, or what you cannot express. He who performs knows the best.

٤- رُبَّ سَامِعٍ لَمْ يَسْمَعْ عُذْرِي. (أبو عبيد، أمثال، ٦٣؛ أبو هلال العسكري، أمثال، ١: ٣٨٦؛ الثعالبي، خاص الخاص، ٢٢؛ البكري، فصل المقال، ٦٧؛ الميداني، ٢: ٤٤؛ الزمخشري، أمثال، ٢: ٩٥؛ لسان العرب، ١٥: ١٩٦ "قفا"؛ اليوسي، أمثال، ٣: ٤٠).

Many an auditor has not heard my excuse. (i.e. I cannot say everything I know because of the harm that it can cause.)

٥- رُبَّ سَامِعٍ عِذْرَتِي لَمْ يَسْمَعْ قِفْوَتِي. (اليوسي، أمثال، ٣: ٤٠؛ البكري، فصل المقال، ٦٧؛ الميداني، ٢: ٤٣؛ + يُروَى: "رُبَّ سَامِعٍ قِفْوَتِى، وَلَمْ يَسْمع عِذْرَتِي." الزمخشري، أمثال، ٢: ٩٥).

Many an auditor of my excuse has not heard my accusation. (This is said by a person who offers excuse for what the people have attributed to him; if he keeps silence the truth will not become known. It means: He heard something negative about me, but did not hear what washes me off of it (which I could not talk about)).

٦- كُلُّ أَحَدٍ أَعْلَمُ بشأنه. (أبو عبيد، أمثال، ٦٣).

Every body knows his affairs the best.

٧- كلُّ آمْرِئٍ بِشَأنِهِ عَلِيمٌ. (الميداني، ٢: ٣٣).
٨- النَّفسُ أَعْلَمُ مَنْ أَخُوهَا النافع لَها. (حمزة الإصبهاني، الدرة، ٢: ٤٥٤؛ الميداني، ٣: ٣٧٢).
٩- "كلُّ آمْرِئٍ بشأنه مشغولٌ." (التوحيدي، أخلاق الوزيرين، ٦ "أبو سعد المخزومي").
١٠- الأَحْمَقُ أَعْلَمُ بِشأْنِهِ مِنَ العَاقِلِ بِشَأنِ غَيْرِهِ. (عيون، ٢: ٤٠؛ بهجة، ١: ٥٤٣).
١١- المَرْءُ أَعْلَمُ بِشَأنِهِ. (أبو عبيد، أمثال، ٦٣؛ عقد، ٣: ٨٦؛ أبو هلال العسكري، أمثال، ١: ٣٨٦؛ الثعالبي، تمثيل، ٣٠٦؛ البكري، فصل المقال، ٦٧؛ الميداني،٣: ٢٩١؛ الزمخشري، أمثال، ١: ٣٤٥).

Man is more informed about his affair. (Said of a person who has an excuse but cannot express it; that is he cannot explain to people all he knows about his affairs).

٧٤٢- رُبَّمَا كَانَ السُّكُوتُ جَوَاباً.[9]

742– Sometimes silence is the best answer. (al-Maydānī adds: this is like they say:

١- تَرْكُ الجَوَابِ جَوَابٌ. (الميداني، ٢: ٥١؛ إختيار الدين، أساس الاقتباس، ١٦٧).
٢- تَرْكُ الجَوَابِ لِلجَاهِلِ جَوَابٌ. (فرايتاج، ٣: ٥٠).
٣- إِذَا كُنْتَ ذَا عِلْمٍ وَمَارَاكَ جَاهِلٌ * فَأَعْرِضْ فَفِي تَركِ الجَوَابِ جَوَابُ وَإِنْ لَمْ تُصِبْ فِي القَوْلِ فَاَسْكُتْ فَإِنَّمَا * سُكُوتُكَ عَنْ غَيْرِ الصَّوَابِ صَوَابُ. (الميداني، ٣: ٢٤٦).
٤- السُّكُوتُ جَوَابٌ. (إبن أبي الدنيا، الصمت، ٣٠٠؛ أبو بكر الصولي، أدب الكتاب، ٢٣٣).
Silence is an answer.

٥- السُّكوتُ يُوجِبُ الإِقْرَارَ.
Silence occasions affirmation. (cf. Ullmann 28).

٦- سكوت موجب رضا است. Sometimes silence is a (better) answer.

"Silence gives consent." (Haim 260).
"Silence may be a reply." (Kassis 148).
"Silence means consent." (*CDP*, 245).

٧- السُّكُوتُ رَدُّ الجَوابِ. "Silence is an answer." (Frayha, I, 351).
٨- عدمُ الجوابِ جَوَاب. "No reply is a reply." (Frayha, II, 426).
٩- لِكُلِّ كَلامٍ جَوَابٌ. (أبو بكر الصولي، أدب الكتاب، ٢٣٢؛ الماوردي، الأمثال والحكم، ١٥٦؛ الميداني، ٣: ٢٣٣).

"For every speech there is an answer." (Kassis 133).

١٠- مَا كُلُّ قَوْلٍ لَهُ جَوَابٌ. (الميداني، ٢: ٣٦٥ "المولدون").

Not every word needs an answer.

١١- "جَوَابُ سُوءِ المَنطِقِ السُّكُوتُ." (الرازي، أمثال، ١٦٠).
١٢- رُبَّ كَلَامٍ جَوَابُهُ السُّكُوتُ. (مب- ٢١ "هرمس").
١٣- السُّكُوتُ أَخُو الرِّضا. (الميداني، ٢: ١٤٨؛ الثعالبي، تمثيل، ٤٠ "أخ"؛ الطرطوشي، سراج، ١٧٥؛ الزمخشري، أمثال، ١: ٣٢٥).

[9] =} ٨٥٠، ٢٥٦١؛ أبو عبيد، أمثال، ٥٥؛ البلاذري، أنساب، ٣: ٨٣ "وَالحِلمُ أَبْلَغُ"؛ ٧ (١): ٣٥٧ "أكثم"؛ أبو العلاء المعري، رسالة الصَّاهل، ١٦٦؛ البكري، فصل المقال، ٤٧؛ الميداني، ٢: ٥١؛ الزمخشري، أمثال، ٢: ٩٩؛ الإبشيهي، ٥٥؛ إختيار الدين، أساس الاقتباس، ١٦٧؛ العاملي، كشكول، ٢٩٣؛ فرايتاج، ٥٥١/١.

“Silence is the brother of acceptance.” (Frayha, I, 351).
Silence is like acceptance. Or: Silence gives consent. (E)

١٤- وَأَصْمُتُ عَنْ جَوَابِ الجَهْلِ جُهْدِي * وَبَعْضُ الصَّمْتِ أَبْلَغُ فِي الجَوَابِ. (قدامة بن جعفر، نقد النثر، ١٢٦؛ إبن وهب، البرهان، ٢٥٦).

I keep silence instead of giving an ignorant answer.
Sometimes silence speaks more eloquently than the answer.

١٥- رُبَّ سُكُوتٍ أَبْلَغُ مِنْ مَنْطِقٍ. (قدامة بن جعفر، نقد النثر، ١٢٦؛ إبن وهب، البرهان، ٢٥٦؛ الميداني، ٢: ٨٠ "كلام").

Silence is often more eloquent than speech.

١٦- رُبَّ سُكُوتٍ مِنْ كَلامٍ أَبْلَغُ * وَرُبَّ قَوْلٍ مِنْ عَمُودٍ أَدْمَغُ. (التوحيدي، إمتاع، ٢: ١٥٢؛ كلمات مختارة، ٢٥).
١٧- إنَّ مِنَ السُّكُوتِ مَا هُوَ أَبْلَغُ مِنَ الجَوَابِ. (الثعالبي، تمثيل، ٣٠ "علي"؛ الحصري، زهر، ٤٣).
١٨- إنَّ فِي السُّكُوتِ مَا هُوَ أبلَغُ مِنَ الكَلامِ. (التوحيدي، البصائر، ٤: ٢٩١؛ الزمخشري، ربيع، ١: ٧٨٠؛ تذكرة، ٢: ٢٣٨).

Some silence speaks more eloquently than speech.good example is the best sermon. (E) Example is better than precept. (E)
“An ounce of practice is worth a pound of precept.” (*CDP*, 208).
“An ounce of experience is better than a pound of science.” (*CDP*, 208).
“An ounce of wisdom is worth a pound of wit.” (*CDP*, 208).

١٩- السكوتُ أَمْثَلُ مِنَ القَوْلِ بِمَا لا يَنْبَغِي.

Silence is better than saying something inappropriate. (cf. Ullmann 35).

٢٠- إنَّ الصمتَ أفضلُ مِنْ أَنْ يَتكَلَّم الإنْسَانُ بِمَا لا يَنبَغِي.

Keeping silence is better than saying what should not be said. (cf. Ullmann 71).

٢١- السُّكُوتُ خَيْرٌ مِنَ الكَلامِ. (الهجويري، كشف المحجوب، ٤٦٥).

Silence is better than speech.

٢٢- إنَّ السُّكُوتَ خَيْرٌ مِنَ الكَلامِ الرَّدِيءِ. (السجستاني، صوان، ١٩٨ "أوميروس").

Silence is better than evil talk.

٢٣- إنَّ السُّكوتَ أَصْلَحُ لِلغَرِيبِ مِنَ الكَلامِ. (السجستاني، صوان، ٢٠٠ "أوميروس").

For a stranger it is better to keep silence than talk.

٢٤- إِذَا كُنْتَ غَرِيباً فَقَلِّلْ مِنَ الفُضُولِ فَإِنَّ ذَلِكَ خَيْرٌ لَكَ. (السجستاني، صوان، ٢٠٠ "أوميروس").

When you are a foreigner, show little curiosity, for this is good for you. (cf. Ullmann 45).

٢٥- قيل لأرسطاطاليس: ما أَعْسَرُ الأَشْيَاءِ عَلَى الإِنْسَانِ؟ قَالَ: السُّكوتُ. (مج- ٧٠؛ إسحاق بن حنين، نوادر فلسفية، ٩٨؛ إبن هندو، ٣٣٧ { ١٤٠ "أرسطو"؛ مب- ١٩٩؛ صاعد الأندلسي، ٦٨؛ السجستاني، صوان، ١٤٣ "أرسطو").

Asked about the most difficult thing for human beings, Aristotle replied: "To be silent." (F. Rosenthal, "Sayings of the Ancients," 37, with references and various Greek parallels, on page 166; Gutas 169).

٢٦- أُسْتُرِ العِيَّ مَا ٱسْتَطَعْتَ بِصَمْتٍ * إِنَّ فِي الصَّمْتِ رَاحَةً لِلصَّمُوتِ
وَٱجْعَلِ الصَّمْتَ إِنْ عَيِيتَ جَوَاباً * رُبَّ قَوْلٍ جَوَابُهُ فِي السُّكُوتِ. (إبن أبي الدنيا، الصمت، ٣٠٠؛ الوشاء، الموشى، ٧ "أستر النفس"؛ إبن حبان البستي، روضة، ٤٨ "الكريزي"؛ أسامة، لباب، ٢٧٧).
٢٧- "قَد أَفْلَحَ السَّاكِتُ الصَّمُوتُ" * كَلامُ رَاعِي الكَلامِ قُوتُ
مَا كُلُّ نُطقٍ لَهُ جَوَابٌ * جَوَابُ مَا تَكْرَهُ السُّكُوتُ. (أبو العتاهية، ديوان، ٩٧ "يُكرَهُ"؛ عيون، ٢: ١٧٩-١٨٠؛
الوشاء، الموشى، ٧ "تكره"؛ أبو هلال العسكري، صناعتين، ١٤؛ بهجة، ١: ٨٩؛ الميداني، ٢: ٥٣٨؛ أسامة، لباب، ٢٧٥، أبو العتاهية، "وتَروَىٰ ىلإبنِهِ محمدٌ").

"The silent one will surely succeed." (Kassis, 150, 267).

٢٨- مَا كُلُّ قَولٍ لَهُ جَوَابٌ. (الميداني، ٣: ٣٦٥ "المولدون").
٢٩- زو دست بشوى وجز بخاموشى * پاسخ مده اى پسر پيامش را. (ناصر خسرو، ديوان، ٢٣).
٣٠- جواب هر سؤال انديشه مى كن * سكونت را دران دم پيشه مى كن. (ناصر خسرو، روشنايى نامه، ٥١٦).

٧٤٣- رُبَّ تَعَزُّزٍ يُورِثُ ذُلَّاً.

743– Many a boasting bequeaths humiliation.

٧٤٤- رُبَّ كَلِمَةٍ تَقُولُ: دَعْنِي، وَلَكِنْ لا يُقبَلُ مِنْهَا.[10]

744– Many a word says: Let me go! But it is not allowed.

[10] = { ٢٩٧؛ عيون، ١: ٣٣٠؛ ٢: ١٧٤؛ التوحيدي، البصائر، ٢: ٨١٢؛ ٤: ٢٢٧؛ القلقشندي، ١: ١٨٣.

١- رُبَّ كَلِمَةٍ تَقُولُ: دَعْنِي، وَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً. (أسامة، لباب، ٢٧٥؛ الميداني، ٢: ٥٧؛ العبدري، تمثال الأمثال، ٤٤٠).

"Many a word says (to its speaker): Leave me! And many a word has plundered a favor." (Kassis 72 n. 101; 128; 150 n. 279).

٢- رُبَّ كَلِمَةٍ تَقُولُ: دَعْنِي! (جا- ١٢٣؛ الزمخشري، ربيع، ١: ٧٦٤ "لصاحبها"؛ ش/ن- ١٩: ٣٢٢؛ دهخدا، ١: ٢٢٠).
٣- رُبَّ كَلِمَةٍ تَقُولُ لِصَاحِبِهَا ذَرْنِي. (أبو عِكرِمة الضبي، الأمثال، ١١٥؛ النويري، ٣: ٣٢).

٧٤٥- رَوِّ تَحزِمْ فَإِذَا وَضحَ الأَمْرُ فَٱعْزِمِ.

745– Quench your thirst, cautiously, and when the case becomes clear, then move with resolve.

٧٤٦- رُبَّ مُغتَابٍ غَيْرِهِ بِمَا هُوَ فِيهِ وَمَادِحٍ سِوَاهُ بِمَا لا يُعْرَفُ مِنهُ. فَٱمْسِكُوا عَنْ غِيبَةِ مَنْ لَوْ كَانَ حَاضِراً لأَسْرَعْتُم إِلَى مَدْحِهِ وَمَدْحِ مَنْ لَوْ غَابَ لَتَنَازَعْتُم إِلَى ذَمِّهِ.[11]

746– Often one maligns others for what he himself does, or praises someone for what he does not know of; so refrain from slandering people whom, if they were present, you would be fast in praising, or praising those whom if they were absent, you would compete in their condemnation.

١- قال الأصمعي: وقفَ أعرابيٌّ عَلَى قَومٍ يَعيبُونَ رَجُلاً مِنْ إخوَانِهِ. فقال: أبْطَئُوا عَنْ عَيْبِ مَنْ لَوْ كَانَ حَاضِراً لسَارَعتُمْ إِلَى مَدحِهِ. (التوحيدي، صداقة، ٣٤٤).
٢- هر چه از پیش مردم نتوانی گفت از پس مردم مگوی. (قابوس نامه، ١٤٩).

"What you cannot say to men's faces, do not repeat behind their backs." (Qābūs 137).

٧٤٧- رُبَّ غَرِيبٍ أَقْرَبُ مِنْ قَرِيبٍ، وَغَرِيبٌ مَنْ لَيْسَ لَهُ حَبِيبٌ. (مب- ٣٣٨).

747– Many a stranger is closer than a relative; a stranger is he who has no lover.

١- "رُبَّ غَرِيبٍ نَاصِحُ الجَيْبِ". (عيون، ٢: ١٥؛ إبن دريد، الفوائد، ١٣٥؛ عقد، ٢: ٣١٤ "رب بعيد"؛ ٣: ٧٦ "أكثم وبزرجمهر"؛ الوشاء، الموشى، ٥١).

Often a stranger is sincere at heart.

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[11] =ﻙ ١٨٤، ٦٤٠، ٧٦٩، ١٣٢٣؛ الوشاء، الفاضل، ٢: ٦٣.

٢- رُبَّ بَعِيدٍ أَقرَبُ مِنْ قَرِيبٍ. (البلاذري، أنساب، ٧(١): ٣٧٢ "أكثم"؛ رسالة آداب، ٧١؛ عقد، ٢: ٣١٤؛ ٣: ٧٦ "أكثم وبزرجمهر"؛ القضاعي، دستور، ٢٧ "علي"؛ الطرطوشي، سراج، ١٦٩؛ فرايتاج، ٣: ٣٧).

Your kinsmen are often farther from you than strangers.

٣- رُبَّ بَعِيدٍ لا يُفْقَدُ خَيْرُهُ وَقَرِيبٍ لا يُؤْمَنُ عَيْبُهُ. (البلاذري، أنساب، ٧(١): ١٣٨ "الأحنف").
٤- رَبَّ بَعِيدٍ لا يُفْقَدُ بِرُّهُ وَقَرِيبٍ لا يُؤْمَنُ شَرُّهُ. (التوحيدي، البصائر، ٢: ١٠؛ الميداني، ٢: ٦٥).
٥- رُبَّ قَرِيبٍ أَبْعَدُ مِنْ بَعِيدٍ، وَرُبَّ بَعِيدٍ أَقرَبُ مِنْ قَرِيبٍ. (ن- ٣٠٦؛ عقد، ٣: ٧٦ "أكثم وبزرجمهر").

Often one who is close is farther than the one who is far away, and often one who is far away is closer than the one who is close.

٦- رُبَّ شَخصٍ بَعِيدٍ * إِلَى الفُؤادِ قَرِيبِ
وَرُبَّ شَخصٍ قَرِيبٍ * إِليْكَ غَيْرُ حَبِيبِ. (التوحيدي، صداقة، ٤٠٩).
٧- الغَرِيبُ مَنْ لَمْ يَكُنْ لَهُ قَرِيبٌ. (ح- ١٣٨ "أنوشوس"؛ الثعالبي، تمثيل، ٢٠٩).

The stranger is he who has no close friend.

٨- الغَرِيبُ مَنْ لَيْسَ لَهُ حَبيبٌ. (عقد، ٣: ٧٦ "أكثم وبزرجمهر"؛ الماوردي، أدب الدنيا، ١١٣؛ ن- ٣٠٦؛ القضاعي، دستور، ٢٠ "علي"؛ الزمخشري، ربيع، ١: ٤٣٥؛ ش/ن- ١٨: ٢١٠).

The stranger is he who has no beloved.

٩- فمن الغريب؟ من لا أخا له. (سهل بن هارون، النمر والثعلب، ٧٤).
١٠- الغَرِيبُ مَنْ لا أَدَبَ لَهُ. (البيهقي، المحاسن، ٤٢٨؛ الزمخشري، ربيع، ٣: ٢٦١-٢٦٢؛ أسامة، لباب، ٢٣٤).

The stranger is he who has no good manners.

١١- الغريب من لا صديقَ لَهُ. (الطرطوشي، سراج، ١٧٥).
١٢- الغريب من لا ناصِرَ لَهُ. (الطرطوشي، سراج، ١٧٥).
١٣- با أدب را أدب سپاه بس است * بي أدب با هزار كس تنهاست. (رادويانى، ٨٣ "شهيد بلخي"؛ محجوب، ٦٩، ١٢٦).
١٤- قَالَ: جَارٌ قَرِيبٌ أَنْفَعُ مِنْ أَخٍ بَعِيدٍ. (أسامة، لباب، ٤٤٤ "سليمان").

He said: A neighbor who is near is more beneficial than a brother who is far away. (Gutas 79).

١٥- تَبَاعَدُوا فِي الدِّيَارِ تَقَارَبُوا فِي المَوَدَّةِ. (الجاحظ، بيان، ٢: ٧٠؛ عيون، ٣: ٨٨ "أكثم"؛ عقد، ٣: ٧٧ "أكثم وبزرجمهر").
١٦- تَقَارَبُوا فِي المَوَدَّةِ وَلا تَتَّكِلُوا عَلَى القَرَابَةِ. (جا- ١٦٠ "أكثم"؛ الميداني، ٢: ٢٦٦).

٧٤٨- رُبَّ عَجَلَةٍ تُعقِبُ رَيْثاً. (=﴾ ٢٩٨).

748– Many an act of haste occasions, as its result, slowness. (Lane 1199).

٧٤٩- رَأْسُ مَالِ الأَحْمَقِ [١١٥] الغَضَبُ وَرِبْحُهُ النَّزَقُ، وَرَأْسُ مَالِ العَاقِلِ الحِلْمُ وَرِبْحُهُ السَّلامَةُ.

749– The capital of the stupid is wrath, and his gain is recklessness; the capital of the wise is tranquility, and his gain is safety.

١- رأسُ مَالِ الأحمقِ الخَديعَةُ، وَفَائِـدَتُهُ الغَضَبُ. وَرَأْسُ مَالِ العَاقِلِ الصَّمْتُ وَفَائِدَتُهُ الحِلْمُ. (ح- ٧٦ "أفلاطون").
٢- رَأسُ مَالِ العَاقِلِ وَفَائِدَتُهُ الحِلمُ، وَرَأسُ مَالِ الأَحْمَقِ وَفَائِدَتُهُ النَّزَقُ وَالغَضَبُ. (مب- ٣٣٩).
٣- رأسُ مَالِ الأحمقِ الخَدِيعَةُ، وَقَائِدُهُ الغَضَبُ. (مب- ١٧٤).
٤- التَّمَنّي رَأسُ مَالِ الجَاهِلِ. (السجستاني، صوان، ١٢٨ "سقراط").

“Wishes are the capital of the ignorant person.” (Alon 81 n. 634).

٥- الأَمَانَةُ رَأسُ مَالٍ. (مع- ٩٠).
٦- رَأسُ مالِ الأحمقِ الحِدَّةُ، وَقَائدُهُ الغضَب، رأسُ مالِ الحَكيمِ الصَّمْتُ وَقائدُهُ الحِلمُ. (العاملي، المخلاة، ٦٩).

٧٥٠- رَجَاؤُكَ يَجْذِبُكَ إلَى الطَّاعَةِ، وَخَوْفُك يُبْعِدُكَ عَنِ المَعْصِيَةِ وَالمُرَاقَبَةُ تُؤَدِّيْكَ إلَى طَرِيقِ الحَقَائِقِ.

750– Your hope attracts you to obedience, your fear removes you from sin, and watchfulness leads you on the path of truth.

٧٥١- رَاحَةُ العَاقِلِ بِالمَعْرِفَةِ، وَحَيَاتُهُ بِالعِلْمِ، وَزِينَتُهُ بِالحِلْمِ.

751– A wise man’s comfort is in spiritual knowledge, his living is in knowledge, and his ornament is in learning. (Here *maʿrifa, ʿilm* and *ḥilm* are used almost as synonyms).

٧٥٢- رِضَاكَ لِنَفسِكَ مَا لا تَرْضَاهُ لِصَدِيقِكَ ظُلم ظُلْمٌ لَهَا، وَرِضَاكَ لِصَدِيقِكَ مَا لا تَرْضَاهُ لِنَفسِكَ غِشٌّ لَهُ. وَمَا أَخْزَى مَنْ وَقَفَ بَيْنَ غِشِّ خِلِّهِ وَ ظُلْمِ نُفسِهِ! (=﴾ ١١٦٢، ١٥٨٧، ١٩٠٨).

752– Approving for yourself what you do not approve for your friend

is unjust to your soul, and approving for your friend what you do not approve for yourself is dishonesty to him. How disgraceful is he who stands between dishonesty to his friend and injustice to his own soul!

١- وَٱرْضَ مِنَ النَّاسِ بِمَا تَرْضَاهُ لَهُمْ مِنْ نَفْسِكَ. (ن- ٣٠١؛ الثعالبي، تمثيل، ٣٠٧).
٢-أَعْدَلُ السِّيَرِ أَنْ تَقِيسَ النَّاسَ بِنَفْسِكَ، فَلا تَأْتِي إِلَيْهِمِ إِلَّا مَا تَرْضَى أَنْ يُؤتَى إِلَيْكَ. (صغ- ٤٠).
٣- إِئْتِ إِلى النَّاسِ مَا تُحِبُّ أَنْ يُؤْتَى إِلَيْكَ. (إبن المقفع، الحكم ٤ ٣٢).
٤- أنْصِفْ هُديتَ إِذَا مَا كُنْتَ مُنْتَصِفاً * لا تَرضَ لِلنَّاسِ شَيْئاً لَسْتَ تَرَضاهُ. (أبو العتاهية، ديوان، ٤٧١).
٥- إرضَ للناسِ مَا رَضِيتَ مِنَ النَّا * سِ، وَإِلَّا فَقَد ظلمتَ وُجرتا. (عبدالله بن معاوية، ديوان، ٣٥).
٦- لا تأتي إلى غيرك إلا ما تُحبُّ أن يأتيه إليك وتكُفّ عنه ما تحب أن يكفَّ عنك، فإنَّ في ذلك عدلاً ولله في العدل رضاً وأن لا تضيفَ إليه ما لا ترضى أن يضاف إليك. (بلوهر ٦٩).
٧- ما لا ترضاهُ لنفسك لا تصنعه لغيرك، فإنَّ في ذلك العدلَ. وفي العدل رضا الله تعالى ورضا الناس. (كل- ٢٩٨؛ عزام، ٢٧٨).

"What you do not wish for yourself, wish not for another, and what you do not like to be done to you, do not to another. For in this there is justice, and in justice is god's pleasure." (Blois, *Burzoy* 36).

٨- هرچه بتو نه نيكو، تو نيز بديگر كس مكن. (اندرز آذرباد مارسندان ٤ ٥).

Adurbad, II, n. 5: "Any thing which is not good for you, do you not to another person." (Blois, "Admonitions," 46).

Ahiqar: "Son, whatsoever thou wouldst that men should do unto thee, do thyself unto all . . ." (Blois, "Admonitions," 46).

"So in everything, do to others what you would have them to do to you." (The Bible, Matt. vii.12; Luke, vi.31).

"Do not do to others anything that does not seem good to yourself." (Zaehner, *Magi* 113 "Adurbad, n. 39").

٩- مردم دوستى آن بود كه آنچه به خويش نه نيك آيد به كس نكند. (آذرباد مانسپندان، ٣٤٣).

"In the same way you judge others, you will be judged, and with the measure you use, it will be measured to you." (The Bible, Matt. vii.2).

"Do to others as you would have them do to you." (The Bible, Luke, vi. 31). Chinese Confucian saying reads: "Not to do to others as you would not wish done to yourself." (*ERE*, xii, 744). The Indian wisdom has:

"Hear thou a summary of righteousness,
And ponder well the maxim: Never do
To other persons what would pain thyself." (*ERE*, xii, 744: from *Pancatantra*, iii. 104).

٧٥٣- رُبَّ عُذْرٍ أَشَدُّ مِنْ ذَنبٍ وَذَنْبٍ أَيْسَرُ مِنْ عُذْرٍ وَذَلِكَ إِذَا تَلَطَّفَ المُذنِبُ وَتَعَسَّفَ المُعتَذِرُ.

753– Many an apology is harder than an offense, and many an offense is lighter than an apology, that is when the offender acts overfriendly, and when the apologetic overburdens.

٧٥٤- رُبَّ ٱعْتِذَارٍ أَذَلُّ مِنِ ٱنْتِصَارٍ وَذَلِكَ إِذَا كَانَ الاعْتِذَارُ ٱحْتِقَاراً وَالانْتِصَارُ حِذَاراً.

754– Often being apologized is more denigrating than winning, in particular when the apology is disdainful and when winning is due to a cautious measure. (i.e. when you do someone wrong but he apologizes, though you come out as the winner, his asking for apology is more disdainful to you, especially when he does it as a sign of contempt to you and as a measure of precaution against you).

١- إِذَا كَانَ وَجْهُ العُذْرِ لَيْسَ بِوَاضِحٍ * فَإِنَّ ٱطِّرَاحَ العُذرِ خَيْرٌ مِنَ العُذرِ. (ش/ن- ١٩: ٢٤١؛ عقد، ٢: ١٤٣ "محمود الوراق"؛ الراغب، محاضرات، ١: ٢٣٨؛ الظهيرى، سندبادنامه، ٢١٤ "ليس بِبَيِّنٍ").

٧٥٥- رُبَّ رَزِيَّةٍ (رَزِيئَة) خَيْرٌ مِنْ عَطِيَّةٍ وَذَلِكَ إِذَا صَبَرَ المَرْزُوُّ وَلَمْ يَشْكُرِ المُعْطَى.

755– Sometimes to be deprived is better than receiving a present, that is when the deprived endures, and the recipient does not show gratitude.

٧٥٦- رُدَّ جَمِيعَ أُمُورِكَ وَٱعْتَمِدْ أَنْ لا تَعمَلَ عَمَلاً وَلا تَتْرُكَ فِعلاً إِلَّا لِلَّهِ وَفِي اللَّهِ تَكُنْ مِنَ الفَائِزِينَ.

756– Put all your affairs off and aim at not undertaking or abandoning anything except for God and in the name of God, so you shall be among the winners.

٧٥٧- رَحْمَةُ الجُهَّالِ مِنْ آكَدِ أَسْبَابِ الحِلْمِ.[12]

757– Having mercy on the ignorant is the most reassuring means of forbearance.

[12] ح- ١٣٤ "هرمس"؛ مع- ٨٤ "من أوكد"، ٨٨؛ مب- ١٩؛ الماوردي، أدب الدنيا، ٢٢٩ "في منثور الحكم".

٧٥٨- رُبَّ مُصِيبَةٍ [١١٦] شَبَّهَهَا حُسْنُ العَزَاءِ بِنِعمَةٍ. (={ ١٣٩٨؛ مع- ١٠٥).

758– Many a misfortune is made equal to a blessing by patient endurance.

٧٥٩- رُبَّ حَاسِدٍ لَهُ نِعمَةٌ أَكْثَرُ مِنْ نِعمَةِ المَحسُودِ الَّتِي حَسَدُهُ عَلَيْهَا فَلَوْ شَغَلَ قَلبَهُ بِشُكرِ مَا أُعطِي كَانَ أَجْدَى عَلَيْهِ فِي المَزِيدِ. (={ ٦٧٢، ١٣٢٧، ٢١٠٠، ٢١٠١، ٢٥٢٩).

759– Many an envious owns blessings more than those of the envied for which he envies him, and if he occupies his mind with being grateful for what he has been given, it would be more effective in securing increase for him.

٧٦٠- رُبَّمَا أَدَّتِ الشَكوَى إِلَى الفَرَجِ، وَكَانَ الصَّمْتُ مِنْ آكَدِ أَسْبَابِ العَطَبِ، وَإِنَّمَا يَكُونُ الصَبْرُ حَزْماً إِذَا لَمْ يَجِدْ ذُو الحَالِ المَكرُوهَةِ مُغَيِّراً. (مع- ١٠٧).

760– Sometimes complaining brings relief, and keeping silence is the surest cause of perdition. Verily patience is prudence if the afflicted person cannot find a way to change the situation.

٧٦١- رُؤيَا الكَذَّابِ لا تَصِحُّ لَهُ لأَنَّهُ يُخبِرُ عَنْ نَفسِهِ فِي اليَقظَةِ بِمَا لَمْ يَرَ فَيَرَى فِي النَّوْمِ مَا لا يَكُونُ.[13]

761– The liar's dream will not prove true, for, when awake, he relies on his own information for what he does not see, and when asleep, he sees things that cannot be.

٧٦٢- رُبَّ ذَنبٍ مِقَدارُ العُقُوبَةِ عَلَيْهِ إعْلامُ المُذنِبِ بِهِ وَلا يُجَاوِزُ بِهِ حَدَّ الارتِفَاعِ إِلَى الإيقَاعِ.[14]

762– Often the measure of punishment for an offense is the notifying of the offender, and the punishment should not go beyond the highest degree to become an offense itself.

١- أَلا إِنَّ خَيْرَ العَفوِ عَفوٌ مُعَجَّلٌ * وَشَرُّ العِقَابِ مَا يُجَازُ بِه القَدرُ. (عيون، ١: ١٠١).

Verily the best of pardons is the one given promptly, and the worst of punishments is that which the measure is overstepped.

[13] مع- ٨٠؛ الحصري، زهر، ٤٢٨ "إبن المعتز"؛ ش/ن- ٢٠: ٣٤٥؛ الثعالبي، تمثيل، ٤٤٧.
[14] مع- ٨١؛ آبي، نثر، ٣: ١٦٠ "حد الارتياع"؛ ش/ن- ١٨: ١١٠.

٢- بِحَسبِ العُقُوبَةِ أَنْ تَكُونَ عَلَى مِقدَارِ الذَّنْبِ. (عيون، ١: ١٠١).

It is sufficient for punishment to be in accordance with the measure of the sin.

٧٦٣- رَأَيْتُ صَلاحَ الأَخْلاقِ بِمُعَاشَرَةِ الكِرَامِ وَفَسَادَهَا بِمُخَالَطَةِ اللِّئَامِ.

763– I have seen that the amelioration of character is occasioned by keeping company of the noble, and its foulness by admixing with the ignoble.

١- صَلاحُ الشِّيَمِ بِمُعَاشَرَةِ الكِرَامِ وَفَسَادُهَا بِمُخَالَطَةِ اللِّئَامِ. (الماوردي، تسهيل، ١٣٠؛ جا- ٨٤).

This seems to be a logical observation on the following Indian sentence: "Do not have evil-doers for friends, do not have low people for friends; have virtuous people for friends; have for friends the best of men." (*ERE*, xii, 745; cites *Dhammapada*, vi. 78.)

٢- هُلِكَتِ الأَشْرَافُ بِمُخَالَطَةِ السَّفَّلِ. (جا- ١٧٤ "أكثم").

Nobles are destroyed in mixing with the riffraff.

٣- الوَفَاءُ مِنْ شِيَمِ الكِرَامِ وَالغَدْرُ مِن هِمَمِ اللِّئَامِ. (الراغب، محاضرات، ١: ٢٨٦).

٧٦٤- رُبَّ طَبْعٍ صَالِحٍ أَفْسَدَتْهُ مُنَادَمَةُ الأَشْرَارِ وَمُعَاشَرَةُ السَّفَلَةِ وَمُعَاطَاةُ أَهْلِ السُّخْفِ عَلَى أَنَّ الجَوْهَرَ يَعُودُ إِذَا كَانَ صَالِحاً إِلَى أَصْلِهِ حِينَ يَنتَبِهُ مِنْ غَفلَتِهِ وَيُعَالَجُ مِنْ دَرَنِ الأَعْرَاضِ وَسُقْمِ الغَرِيزَةِ [١١٧] بِلُطفِ الأَدَبِ وَرِقَّةِ المَوَاعِظِ وَالرِّفقِ فِي الرِّيَاضَةِ. (جا- ٨٤-٨٥؛ =ع ٢١١٠).

764– Many a good nature is corrupted by affinity with evil people, having relations with mean ones, and pursuing the feeble-minded, though the essential nature, if it were good, would return to its roots when it is awaken from its negligence and is cured from the filth of symptoms and the illness of innate capacity, by the grace of education, the charm of admonitions, and the kindness in training.

١- بدخو شوی ز خوی بد یار چنانك * خنجر خمیده گشت چو خمیده شد نیام. (ناصر خسرو، دیوان، ٣٦١).

٧٦٥- رُبَّمَا أُصِيبَتِ الدُّنيَا بِغَيْرِ حَزْمٍ فِي الرَّأيِ وَلا كِفَايَةٍ فِي العَمَلِ فَإنْ نِلْتَ مِنهَا أَرَبَكَ الخَطَأ[15]وَأَنْتَ مُخْطِئٌ أَوْ أَدْبَرَتْ عَنْكَ وَأَنْتَ مُصِيبٌ فَلا يُشَجِّعْنَكَ ذَلِكَ عَلَى مُعَاوَدَةِ وَمُجَانَبَةِ الصَّوَابِ.

765– Sometimes the blessings of this world are obtained without judiciousness or sufficient work, so if you achieved your wish though you were wrong, or it turned away from you though you were right, let this not embolden you to repeat the wrong and to avoid the right.

١- إذَا أقْبَلَتِ الدُّنيَا عَلَى إنسَانٍ أعطَتْهُ مَحَاسِنَ غَيرِهِ، وإذَا أَدبَرَتْ عَنهُ سَلَبَتْهُ مَحاسِنَ نَفسِهِ. (الثعالبي، تمثيل، ٢٥٠؛ البيهقي، المحاسن، ٣٩٠؛ المحاسن والأضداد، ١١٦ "لأبي الدرداء"؛ المسعودي، مروج، ٣: ١٧٥؛ فقر الحكماء، ٢٧٦ "ثالس"؛ جا- ١٣١ "علي"؛ الراغب، محاضرات، ١: ٤٥١؛ التوحيدي، إمتاع، ٢: ١٥٠؛ تذكرة، ١: ٢٥١؛ الآداب، ٤).
٢- إذَا أقْبَلَتِ الدُّنيَا عَلَى أَحَدٍ أَعَارَتْهُ مَحَاسِنَ غَيْرِهِ، وإذَا أَدبَرَت عَنهُ سَلَبَتْهُ مَحاسِنَ نَفسِهِ. (ن- ٣٦٢؛ ش/ن- ١٨: ١٠٥).

When fortune smiles upon someone, it lends him another's merits, and when it turns away from him, it takes away his own.

Aḥnaf ibn Qays said: "Two things cannot be tricked. If an enterprise is heading for success, it cannot be tricked back into failure; and if it is heading for failure, it cannot be tricked forward into success." (Bagley 135).

٣- إذَا أَقْبَلَتْ عَلَيْكَ الدُّنيَا فَأنْفِق فَإنَّهَا لا تَفنَى وَإذَا أَدْبَرَتْ عَنكَ فَأنفِق فَإنَّهَا لا تَبقَى. (عيون، ٣: ١٧٩ "بزرجمهر"؛ عقد، ١: ٢٦٥؛ الكرخي، المنتهى، بستان، ١٥٩؛ الطرطوشي، سراج، ١٧٦؛ العامري، نسك، ٤٩٨).
٤- ربَّمَا أَصَابَ الأعْمَىٰ رُشْدَهُ. (الميداني، ٢: ٥٩؛ الجاحظ، بيان، ٤: ٩٣ "أبصر"؛ العاملي، كشكول، ٢٩٢).
٥- رُبَّمَا أَصَابَ الغَبِيُّ رُشْدَهُ. (الميداني، ٢: ٦٥).

Sometimes the fool reaches his destination.

٦- رُبَّمَا أَخْطَأَ البَصِيرُ قَصْدَهُ وَرُبَّمَا أَصَابَ الأَعْمَىٰ رُشْدَهُ. (ن- ٣٠٧؛ عقد، ٣: ١٥٨؛ القضاعي، دستور، ٢٨ "علي" "العَمِي"؛ التوحيدي، البصائر، ٢: ٧٩٣؛ ٤: ٥٥؛ تذكرة، ١: ٢٤٧؛ فرايتاج، ٣: ١٣٣).

Often the one with eyesight fails his goal whereas the blind reaches his destination.

[15] =﴾ ٧٧٨؛ العامري، السعادة، ٢٥١ "سابور").

٧٦٦- رُبَّ مَعْرُوفِكَ الَّذِي مَضَى لا يَتِمُّ إِلَّا بِالمَعرُوفِ المُسْتَقْبَلِ فَإِنَّ رَبَّ المَعرُوفِ أَوْلَى مِنِ ابْتِدَائِهِ لِأَنَّكَ إِنْ لَمْ تَفعَلْ ضَاعَ الأَوَّلُ.

766– Many a favor you have conferred in the past will not become complete except by future favors; indeed, the furthering of a favor is better than starting it, for if you do not do this, the first will be dissipated.

١- إذا غَرَسْتَ مِنَ المَعرُوفِ غَرْساً وَأَنْفَقْتَ عَليهِ نَفَقةً فَلا تَضِنَّنَّ فِي تَربِيَةِ مَا غَرَسْتَ وَٱستِنْمَائِهِ، فَتَذْهَبَ النَّفقَةُ الأُولى ضَياعاً. (كب- ١٠٧)

٧٦٧- رَجُلانِ فِي الدُّنيَا مُعَذَّبَانِ: غَنِيٌّ حَصَلَتْ لَهُ دُنيَاهُ فَهُوَ بِهَا مُتعَبٌ مَشغُولٌ مَهمُومٌ مَحزُونٌ، وَفَقِيرٌ زُوِيَتْ عَنهُ فَنَفسُهُ يَتَقَطَّعُ عَلَيْهَا حَسَرَاتٍ.

767– Two men are in constant pain in this world: the affluent who has obtained the goods of this world, but is discomforted, distracted, distressed and grieved; and the poor who has missed it, and his lower soul causes him continuous pain for it.

٧٦٨- رُبَّ هَالِكٍ بِالثَّنَاءِ عَلَيْهِ، وَمَغرُورٍ بِالسَّتْرِ عَلَيْهِ، وَمُسْتَدْرَجٍ بِالإِحْسَانِ إِلَيْهِ.[16]

768– Many a ruined person is ruined by praise; Many a deluded person is deluded by not knowing the truth; Many a person won over is won over by benevolence.

١- كَمْ مِنْ مُسْتَدْرَجٍ بِالإحسَانِ إِلَيْهِ وَمَغرُورٍ بِالسَّتْرِ عَلَيْهِ، وَمَفْتُونٍ بِحُسْنِ القَوْلِ فِيهِ، وَمَا ٱبْتَلَى اللَّهُ أَحَداً بِمِثْلِ الإِمْلاءِ لَهُ. (ن- ٣٨١ ؛ ١١٦؛ ٤٠٣ ؛ ٢٦٠؛ ش/ن- ١٨: ٢٨١؛ ١٩: ١٠٣؛ إبن عقيل، فنون، ٤٣ "علي").

Many a person is captivated (through a hidden cunning) with a favor, Many a person is conceited while his faults are covered, Many a person is deceived by hearing good words about himself; and God tests no one other than giving him some time to live.

٢- رُبَّ مَفْتُونٍ بِحُسْنِ القَوْلِ فِيهِ. (ن- ٤٤٢ ؛ ٤٦٢؛ ٣٨١ ؛ ١١٦؛ ٤٠٣ ؛ ٢٦٠؛ ش /ن- ٢٠: ١٨٠؛ تذكرة، ١: ٢٥٥؛ الميداني، ٤: ٥٣).

Many an infatuated person is deceived by good remarks about him.

[16] =؛ ١٤٠٤، ١٥٢٣؛ جا- ١٣٠ "حسن البصري"، "مُستَدْرَج بالإمهال له!")؛ تذكرة، ١: ١٠٨.

٧٦٩- رِضاءُ الإِنْسَانِ بِرِزْقِ اللَّهِ يَمْنَعُهُ مِنَ الحُزنِ عَلَى مَا فِي يَدِ غَيْرِهِ،[17] وَنَظَرُهُ إِلَى عَيْبِ نَفسِهِ يَشغَلُهُ عَنْ عَيْبِ غَيْرِهِ، وَبِنِسْيَانِهِ لِزَلَّتِهِ يَسْتَعْظِمُ زَلَّةُ غَيْرِهِ، وَبِإِعْجَابِهِ بِرَأْيِهِ يَضِلُّ، [١١٨] وَبِتَكَبُّرِهِ عَلَى النَّاسِ يَذِلُّ. (={ ١٦٥٢).

769– Man's content with God's given livelihood prevents him from missing what others have, and his paying attention to his own faults keeps him busy from the faults of others, but by forgetting his own lapses he regards the lapses of others as great, by being proud of his own judgment he goes astray, and by treating people arrogantly he will be despised.

١- مَنْ حَزِنَ عَلَى مَا فِي يَدَيْ غَيْرِهِ فَقَد سَخِطَ قَضَاءَ رَبِّهِ. (المرزباني، نور القبس، ٣٥٠ "وهب بن منبه"؛ مج- ٦٤ "في التوراة").
٢- مَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ. (ن- ٤٢٣ { ٣٤٩؛ القضاعي، دستور، ٢٩ "علي"؛ الطرطوشي، سراج، ٢٤؛ الميداني، ٤: ٦٣؛ تذكرة، ١: ٢٥٤).
٣- مَنْ رَضِيَ بِالقَضَاءِ صبرَ عَلى البلاءِ. (الصغاني، فرائد، ٨).
٤- الغِنَى الأكبر في ثلاثة أَشْيَاء: (...) وقناعةُ بِمَا رزق اللَّهُ: بِاليَأْسِ عَمَّا عِندَ النَّاسِ. (جا- ٧).
٥- قناعت را عادت كن، وبآنچه خداى تعالى ترا روزى كرده است و قسمت داده، راضى و خوشدل باش، و نفس خود را از آآنچه غير ترا باشد بى نياز و منقطع دار. (الطوسي، الأدب الوجيز، ٩٨).

٧٧٠- رَفَضْتَ العَقْلَ وَتَرَكْتَهُ وَتَطمَعُ أَنْ يَبقَى لَكَ ٱسْمُهُ إِنَّ هَذَا لَعَجَبٌ وَلَوْ نَظَرْتَ نَظَراً شَدِيداً إِذَنْ لَٱنْقَطَعَ طَمَعُكَ فِيهِ.

770– You have forsaken and abandoned reason, but wish to be called reasonable; this is strange indeed! but if you pay serious attention to this, your wish shall not expect it.

٧٧١- رِضَاكَ مِنَ العَمَلِ بِالقَلِيلِ وَحِرصُكَ عَلَى تَنَاوُلِ الكَثِيرِ وَنِسيَانُكَ لِلأَجَلِ القَصِيرِ وَزِيَادَتُكَ فِي الأَمَلِ الطَّوِيلِ دَلِيلٌ عَلَى عُظْمِ الغَفْلَةِ وَقِلَّةِ النَّجَابَةِ وَالٱغْتِرَارِ بِالدُّنيَا.

771– Your being consent with little action, your appetite for eating much, your forgetting of the shortness of life, and your increasing the lengthy hopes are all indications of the severity of negligence, the lack of excellence, and the infatuation with this world.

[17] الصغاني، فرائد، ١١.

٧٧٢- رَأْسُ الاجْتِهَادِ اجْتِنَابُ الذُّنُوبِ.

772– The uppermost exertion of judgment is the avoiding of sins.

١- وَسئل: أَيُّ مَنَافِعِ العَقْلِ أَعْظَمُ؟ فَقَالَ: اِجْتِنَابُ الذُّنُوبِ. (عقد، ٢: ٢٤٦).
٢- أَعْوَنُ الإِجْتِهَادِ عَلَى الأَمنِ تَركُ الذُّنُوبِ. (جا- ٥٤ "أنوشروان").
٣- أيُّ النَّاسِ أَولَى بِالسَّعَادَةِ؟ قلت: (=بزرجمهر): أَقَلُّهُم ذُنُوباً. (جا- ٣٠؛ بلوهر، ٧٩).

٧٧٣- رُدَّ الأَمَانَةَ كَهَيْئَتِهَا إِلَى مَنِ ائْتَمَنَكَ عَلَيْهَا بَعدَ مَا كُنْتَ حَافِظاً لَهَا مِنَ الطَّوَارِقِ لَهَا وَاعْرِفْ قَدْرَ الأَمَانَةِ وَثِقلَ مَحْمِلِهَا. (=ﻯ ١٨٥٦).

773– Deliver the thing committed to your trust and care to its owner in full, after guarding it from all damages, and know the value of trust and its burden.

١- وَمَا حُمِّلَ الإِنْسَانُ مِثلَ أَمَانَةٍ * أَشَقَّ عَلَيْهِ حِينَ يَحمِلُهَا حَمْلَا فَإِنْ أَنْتَ حُمِّلتَ الأَمَانَةَ فَاصطَبِرْ * عَلَيْهَا فَقَد حُمِّلتَ مِنْ أَمرِهَا ثِقلَا. (أسامة، لباب، ٢٥٠ "العَرَجِيُّ").

٧٧٤- رُؤَسَاءُ النَّاسِ أَعْظَمُهُمْ هُمُوماً وَأَشْغَلُهُمْ قُلُوباً وَأَسْتَرُهُمْ عُيُوباً وَأَخْفَاهُمْ أَعَادِي فَإِنْ رَغِبْتَ فِي الرَّاحَةِ فَاطْلُبِ الخُمُولَ.

774– The chiefs of people have the most worries, the most concerns, the most covered faults, and are the most fearful of enemies; so if you wish comfort, seek obscurity.

٧٧٥- رُبَّ دُعَاءٍ أَنْفَعُ مِنْ ثَنَاءٍ وَرُبَّ ثَنَاءٍ أَنْفَعُ مِنْ عَطَاءٍ فَإِذَا أَحْبَبْتَ أَحَداً فَانْفَعْهُ وَإِنْ كَانَ أَغْنَى مِنكَ فَإِنَّمَا المَرْءُ بِمَنَافِعِهِ وَمَا خَيْرٌ فِي مَنْ لا يُنتَفَعُ بِهِ وَلا سِيَّمَا إِنْ كَانَ يَضُرُّ.

775– Many an invocation of God is more beneficial than praise, and many a praise is more beneficial than giving a present, so when you like someone, benefit him even if he were not in need of you, for man is known through benefits he renders; and there is no good in someone nobody has benefited by, let alone, the one who does harm.

١- مَا خَيْرُ مَنْ لا يُرتَجَى نَفْعُهُ * يَوماً وَلا يُؤمَنُ مِنهُ الأَذَى. (أبو العتاهية، ديوان، ٢٥).

٧٧٦- رِضَا رَبِّكَ وَرِضَا [١١٩] سُلْطَانِكَ وَرِضَا صَالِحِ مَنْ تَلِي عَلَيْهِ لِتَكُنْ حَاجَتُكَ فِي الوِلايَةِ. وَلا عَلَيْكَ أَنْ تَلهُوَ عَنِ المَالِ وَالذِّكرِ وَاللَّذَّةِ فَسَيَأْتِيكَ مِنهُمْ مَا يَكفِي وَيَطِيبُ. وَاجْعَلِ الخِصَالَ الأُولِي بِمَنْزِلَةِ مَا لابُدَّ مِنهُ وَالخِصَالَ الأَخِيرَةَ بِمَنْزِلَةِ مَا أَنْتَ وَاجِدٌ مِنهُ بُدًّا. (كب- ٦٩).

776– The propitiation of your Lord, your sovereign, and the pious among those whom you are in charge of should be your pressing need when you are a governor. (Observing this) you would not need to worry if you become oblivious of wealth, good name and pleasure, for sufficient and agreeable amount of them will reach you. So consider the former traits as fully inescapable, and the later as the ones you can live without.

٧٧٧- رَأيُكَ لا يَتَّسِعُ لِكُلِّ شَيْءٍ فَفَرِّغْهُ لِلمُهِمِّ، وَمَالُكَ لا يُغْنِي النَّاسَ كُلَّهُمْ وَٱخْصُصْ بِهِ أَهْلَ الحَقِّ، وَكَرَامَتُكَ لا تُطِيقُ العَامَّةَ فَتَوَخَّ بِهَا أَهْلَ الفَضْلِ، وَلَيْلُكَ وَنَهَارُكَ لا يَسْتَوْعِبَانِ حَاجَاتِكَ وَإِنْ دَأَبْتَ فِيهِمَا مَعَ حَاجَةِ جَسَدِكَ إِلَى نَصِيبِكَ مِنهُمَا فَٱحْسِنْ قِسمَتَكَ فِيهِمَا بَيْنَ عَمَلِكَ وَدَعَتِكَ.[18]

777– Your mind cannot encompass all things, so make it free only for the most important things; your wealth cannot satisfy all the people, so restrict it to those who deserve it; your munificence cannot be extended to the whole public, so assign it only to the meritorious; your nights and days cannot extirpate all your needs, no matter how indefatigable you may be, considering that your bodily needs take a share of them, so try to divide your time between work and rest as best as you can.

٧٧٨- رَأْيُ الوَالِي الَّذِي يُرضِي وَالَّذِي لا يُرضِي وَأَخْلاقُهُ الَّتِي تُحِبُّ لَهُ وَالَّتِي تَكرَهُ مِنهُ تَأَمَّلْهَا تَأَمُّلاً جَيِّداً وَٱلْطُفْ لَهَا لُطْفاً رَفِيقاً ثُمَّ لا تَضْطَرَّهُ وَتُكَابِرهُ بِالتَّحْوِيلِ عَمَّا تَكرَهُ وَيُحِبُّ إِلَى مَا لا يُحِبُّ وَتَكرَهُ فَإِنَّ هَذِهِ رِيَاضَةٌ صَعْبَةٌ تَحْمِلُ عَلَى الإِبَاءِ [١٢٠] وَالقِلَى وَقَلَّ مَا تَقدِرُ عَلَى رَدِّ رَجُلٍ عَنْ طَرِيقَةٍ هُوَ عَلَيْهَا مُثَابِرٌ وَإِنْ لَمْ يَكُنْ مِمَّنْ جَمَحَ بِهِ سُلْطَانٌ فَكَيْفَ بِمَنْ حَصَلَتْ لَهُ عِزَّةُ السُّلْطَانِ وَلَكِنَّكَ تَقدِرُ عَلَى أَنْ تُعِينَهُ عَلَى حُسْنِ رَأْيِهِ وَتَتَسَبَّبَ لَهُ فِيهِ وَتُقَرِّبَهُ مِنهُ فَإِذَا قَرَّبْتَ مِنهُ المَحَاسِنَ كَانَتْ هِيَ الَّتِي تَكْفِيكَ المَسَاوِئَ وَإِذَا ٱسْتَحْكَمْتَ فِيهِ نَاحِيَةً مِنَ الصَّوَابِ كَانَ ذَلِكَ الصَّوَابُ هُوَ الَّذِي يُبَصِّرُهُ الخَطَأَ بِأَلْطَفَ مِنْ تَبْصِيرِكَ وَأَعْدَلَ مِنْ حُجَّتِكَ فِي نَفسِهِ فَإِنَّ الصَّوابَ يُؤَيِّدُ بَعْضُهُ بَعْضاً وَيَدْعُو بَعْضُهُ إِلَى بَعْضٍ وَإِنْ كَانَتْ لَهُ رَجَاحَةٌ وَمَكَانَةٌ ٱقْتَلَعَ الخَطَأَ بِالجُمْلَةِ. أَقْبَلَتِ الدُّنيَا عَلَى الجَاهِلِ بِالحَظِّ وَأَدْبَرَتْ عَنِ العَاقِلِ مَعَ الٱسْتِحْقَاقِ فَإِنْ أَتَتْكَ مِنهَا

[18] كب- ٧١-٧٢؛ جا- ١٤٣؛ آبي، نثر، ٤: ٢٠٨ "العباس بن الحسن العلوي، "؛ الثعالبي، آداب الملوك، جليل عطية، بيروت، ١٩٩٠، ٨٧؛ الخطيب البغدادي، تأريخ بغداد، ١٢: ١٢٦؛ إبن الجوزي، المنتظم، ٨: ٥٣ "إبن المقفع"؛ تذكرة، ١: ٣٠٤؛ ياقوت المستعصمي، أسرار الحكماء، ١٠٢.

سُهْمَةٌ مَعَ جَهْلٍ أَوْ فَاتَتْكَ مِنْهَا بُغيَةٌ مَعَ عَقْلٍ فَلا يَحْمِلَنَّكَ ذَلِكَ عَلَى الرَّغبَةِ فِي الجَهْلِ وَالزُّهدِ فِي العَقلِ.[19]

778– Contemplate deeply on the opinion of the Wali that is satisfying or dissatisfying, and his characteristics that you like and dislike, and be convivial and friendly with them. Moreover, do not try to compel him and insist stubbornly to turn away from what you dislike and he likes to what he does not like and you dislike, [the ordering in the text is confused: *Adab al-kabīr* has: to turn away from what he likes and dislikes to what you like and dislike] for this is a difficult task that leads to aversion and hatred. Rarely will you be able to restrain a person by doggedness from a path he has taken, even if he were not one of those the authority of the sultan is behind him, how more difficult even for him who has acquired the might of sovereignty! On the other hand you can help him with his good opinion, be the motive behind it, and bring him close to it, and if you make good qualities palpable to him, this in turn prevents disadvantages from you. When you reinforce in him a portion of the right path, this will make him see the wrong in a milder manner than your confronting him with it and in a more proper way than your arguing for your case with him. Verily the right supports the right, and its constituent parts invite their likes, and in the event that he still has equanimity and dignity he would uproot the wrong fully. This world provides the ignorant his share, and deprives the wise despite his worthiness, so if a portion reaches you despite ignorance, or a wish is lost despite intelligence, this should not load you with interest for ignorance, and withdrawal from intelligence.

٧٧٩- رَأْسُ الخَيْرِ حُبُّ التَّقوَى، وَرَأْسُ الشَّرِّ حُبُّ الغِنَى، لِأَنَّ حُبَّ الغِنَى يُورِثُ الطَّمَعَ وَحُبَّ التَّقْوَى [١٢١] يُورِثُ الوَرَعَ، وَالطَّمَعُ أَسَاسُ الشَّرِّ وَالوَرَعُ أَسَاسُ الخَيْرِ.
(الصغاني، فرائد، ١٧).

779– The pinnacle of goodness is love of piety, and the pinnacle of badness is love of wealth; for love of wealth bequeaths avidity, and love of piety bequeaths piousness; and avidity is the base of badness, and piousness is the base of goodness.

[19] كب- ٨٣؛ =﴿ ٧٦٥؛ الصغاني، فرائد، ٧ (قطعه آخر)؛ الماوردي، أدب الدنيا، ١٦.

١- البخلُ يُورِثُ حُبَّ الغِنى، وَحُبُّ الغِنَى يُورثُ النَّذَالَةَ، وَالنَّذَالةُ تُورِثُ الطَّمَعَ، وَالطَّمَعُ يُورثُ الخيانَةَ ... (بدوي، سر الأسرار، ٧٦).
٢- الطَّمَعُ يُورِثُ الذِلَّةَ الَّتِي لا تَنْضِي. (إبن هندو، ٣٥٣ ؛ ٢٥٢ "أرسطو"؛ مب- ١٩٥؛ اص- ١٠٠).
٣- اِلْزَمِ الوَرَعَ فَإِنَّهُ يُؤَيِّدُ المُلْكَ وَٱحْذَرِ الطَّمَعَ فَإِنَّهُ يُولِدُ الهَلَكَ. (الصغاني، فرائد، ٤٣-٤٤).
٤- اِحذَر الطمعَ فإنَّهُ يدعوا إلى الضَّيعِ. (أقوال الحكماء، ٦٥).
٥- طمع را در دل خود جای مده. (قابوس نامه، ٢٦١).

Never allow rapacity to find a place in your heart. (Qābūs 259).

٦- چون مردم طمع از دل بيرون كند و قناعة را پيشه كند از همه خلق بي نياز است. (قابوس نامه، ٢٦١).

Once a man has cast rapacity out of his heart and adopted contentment as his way of life, he will cease to make demands upon the rest of his mortal fellows. (Qābūs 259).

٧- يكى كمتر از يكى از سبب نياز و طمع است. (قابوس نامه، ٢٦١).

One man is inferior to another by reason of his desires and rapacity. (Qābūs 259).

٨- الوَرَعُ سَيِّدُ العَمَلِ. (القضاعي، الشهاب، ٤).
٩- الحَسَدُ أَسَاسُ كُلِّ بَلِيَّةٍ. (أقوال الحكماء، ١١٩).
١٠- الطَّمَعُ قَرِينُ النَّدَامَةِ. (إختيار الدين، أساس الاقتباس، ٩٨).

٧٨٠- رَأْسُ الفَضَائِلِ ٱصْطِنَاعُ الأَفَاضِلِ، وَرَأْسُ الرَّذَائِلِ ٱصْطِنَاعُ الأَرَاذِلِ، وَمِنْ أَعْظَمِ الفَجَائِعِ إِضَاعَةُ الصَّنَائِعِ. (الصغاني، فرائد، ٣٠-٣١؛ الثعالبي، سحر البلاغة، ٢٠٠).

780– The chief of merits is conferring favors to the meritorious; the chief of vices is conferring favors to the vicious, and the greatest misfortune is the wasting of favors.

١- مِنْ أَحْسَنِ الفَضَائِلِ الإحْسَانُ إِلَى الأَفَاضِلِ. (الصغاني، فرائد، ٧٩).
٢- مَنْ أَحْسَنَ الاختِيَارَ، أَحْسَنَ إِلَى الأَخْيَارِ. (الثعالبي، سحر البلاغة، ٢٠٠).
٣- اِصطناعُ الجاهلِ أَقبَحُ رَذِيلَةٍ وَٱصطِنَاعُ العَاقِلِ أَحسَنُ فَضِيلَةٍ، لأَنَّ ٱصطناعَ الجَاهِلِ يَدُلُّ عَلَى ٱستِحكَامِ الجَهلِ وَٱصطناعَ العاقِلِ يَدُلُّ عَلَى تَمامِ العَقلِ. (الصغاني، فرائد، ٦١).

٧٨١- رُبَّ مَأْمُولٍ يَضُرُّ وَمَحْذُورٍ يَسُرُّ، وَرُبَّ دَاعٍ لِحَيْنِهِ، وَسَاعٍ فِي شَيْنِهِ. (الصغاني، فرائد، ٧٣).

781– Often what is hoped for harms and what is avoided pleases. Often the herald summons his own death. Often one's labor leads to shame.

١- رُبَّ سَاعٍ فِيمَا يَضُرُّهُ. (ن- ٣٠٥؛ القضاعي، دستور، ٢٧ "علي"؛ وطواط، صد كلمة ٥٤).

٢- "رُبَّ سَاعٍ لِقَاعِدٍ". (أبو عبيد، أمثال، ١٩٥؛ البلاذري، أنساب، ٤(١): ٢٩٠؛ ٧(١): ٣٦٢ "أكثم"؛ المفضل، الفاخر، ١٧٥؛ الطبرى، ٥:٥٠٠؛ عقد: ٣: ١٠٨؛ أبو أحمد العسكري، التفضيل، ٢١٩؛ أبو هلال العسكري، أمثال، ١: ٣٩٠؛ جا- ١٩٨؛ البكري، فصل المقال، ٢٣٢، وسمط اللآلئ، ٥٨٤؛ الميداني، ٢: ٤٥-٤٧؛ الزمخشري، أمثال، ٢: ٩٥؛ النويري، ٣: ٣٢؛ العبدري، تمثال الأمثال، ٤٣٩؛ اليوسي، أمثال، ٣: ٣٩؛ الإبشيهي، ٥٦).

Many a runner (runs) for one who sits.
Sometimes the results of one who strives are for one who sits.

٣- "وَرُبَّ ٱمْرِئٍ يَسْعَى لآخَرَ قَاعِدِ". (المفضل، الفاخر، ١٧٦ "النابغةُ"؛ العقد الثمين، ١٠١؛ أبو هلال العسكري، أمثال، ١: ٣٩١؛ أسامة، لباب، ٤٢٦ "ٱمْرِئٍ سَاعٍ"؛ النويري، ٣: ٣٢؛ اليوسي، أمثال، ٣: ٣٩).

٤- وَسَاعٍ دَأَبَ لِقَاعِدٍ. (أبو العلاء المعري، رسالة الصَّاهل، ٩١).

٥- "كُلُّ ٱمْرِئٍ فِي شَأْنِهِ سَاعٍ". (أبو عبيد، أمثال، ٢٨١ "أبو قَيْس بن الأَسْلَت"؛ مفضليات، ١: ٥٦٦؛ عقد، ٣: ١١٥؛ الأنباري، شرح القصائد، ٢٢٣؛ أبو هلال العسكري، أمثال، ٢: ٢٩٩؛ ديوان المعاني، ١: ١١٩؛ التوحيدي، إمتاع، ٢: ١٥١؛ الثعالبي، تمثيل، ٣٠٦، وخاص الخاص، ١٣؛ الميداني، ٣: ٩؛ الزمخشري، أمثال، ٢: ٢٢٥؛ لسان العرب، ١٤: ٣٨٦ "سعى"؛ الرازي، أمثال، ١٧١).

"Every man labors for the cause that is his!" (Lyall, II, 226).

٦- "وَكُلُّ ٱمْرِئٍ يُجْزَى بِمَا كَانَ سَاعِيَا." (الرازي، أمثال، ١٧١).

٧- "كُلُّ ٱمْرِئٍ فِي شَأْنِهِ يَسْعَى". (أبو العتاهية، ديوان، ٢٢؛ الماوردي، أدب الدنيا، ٢٦٩).

٨- سَابِقْ إِلَى الخَيْرَاتِ أَهْلَ العَلا * فَإِنَّمَا النَّاسُ أَحَادِيثُ
كُلُّ ٱمْرِئٍ فِي شَأْنِهِ كَادِحٌ * فَوَارِثٌ مِنْهُمْ وَمَوْرُوثٌ. (الجاحظ، بيان، ٢: ١٠٤؛ الماوردي، أدب الدنيا، ٢٤٥).

Race the eminent people in doing goods, For people are nothing but the report of their deeds; Every man works for his own sake, Whether the inheritor or the inherited.

٩- النَّاسُ أَحَادِيثُ. (الجاحظ، بيان، ٢: ٧٥؛ الميداني، ٣: ٤١٧).

١٠- اِسْلَمِي أُمَّ خَالِدِ * رُبَّ سَاعٍ لِقَاعِدِ. (البلاذري، أنساب، ٤(١): ٢٨٧، ٢٩٠؛ البحتري، الحماسة، ٣٩٩؛ أبو هلال العسكري، أمثال، ١: ٣٩٠).

١١- هر كسى بكار خود استاد است.

Every man does (or knows) his business best. (Haim 420).

١٢- هر كسى مصلحت خويش نكو مى داند.

Every man is wise about his own affairs. (Haim 421).

٧٨٢- رُبَّ عَالِمٍ مُعرَضٍ عَنهُ وَكَمْ مِنْ جَاهِلٍ مُستَمعٍ مِنهُ؛ وَالمَزِيَّةُ بِحُسْنِ الصَّوَابِ لا بِجَوْدَةِ الثِيَابِ.

782– Many a learned man is ignored, and many an ignorant is listened to. Superiority is in doing what is right not in the excellence of clothes.

٧٨٣- رُبَّ كَلِمَةٍ صَالِحَةٍ خَيْرٌ مِنْ صَدَقَةٍ كَثِيرَةٍ. (=ﻹ ٢٣٠).

783– Many a pious word is better than great alms.

١- رُبَّ كَلِمَةٍ خَيْرٌ مِنْ إعْطَاءِ المَالِ. (بهجة، ١: ٥٤).

Good language cures great sores. (E)
Complements cost nothing, yet many pay dear for them. (E)
Lip-honor costs nothing yet may bring in much. (E)

٢- الكَلِمَةُ الصَّالِحَةُ صَدَقَةٌ. (الجاحظ، بيان، ١: ٢٥٨).
٣- الكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ. (أحمد بن حنبل، المسند ﻹ ٨٨٧٨؛ إبن أبي الدنيا، الصمت، ١٧٩؛ المسعودي، مروج، ٣: ٣٧ "حديث"؛ القضاعي، الشهاب، ٥).

A good word is charity.

٤- الكَلِمَةُ اللَّيِّنَةُ صَدقَةٌ. (أحمد بن حنبل، المسند ﻹ ٨١١٧).
٥- مُدَارَاةُ النَّاسِ صَدَقَةٌ. (إبن حبان البستي، روضة، ٧٠؛ الخطابي، العزلة، ٢٣٩؛ الراغب، محاضرات، ١: ٢٧٧؛ الماوردي، الأمثال والحكم، ٤٩ ب؛ القضاعي، الشهاب، ٥؛ تذكرة، ١: ٣٥٨؛ السمعاني، إملاء، ١٤٥؛ أسامة، لباب، ٣٢٠).
٦- أَمْسِكْ عَلَيْكَ نَفَقَتَكَ. (قال أبو عبيد: فَجَعَلَ النَّفَقَةَ الَّتِي يُخْرِجُهَا من مَالِهِ مَثَلاً لِكَلامِهِ. وَقَدْ جَاءَ فِي بَعْضِ الحَدِيثِ أَنَّهُ قَالَ: مَا صَدَقَةٌ أَفْضَلُ مِنْ صَدَقَةٍ مِنْ قَولٍ. أبو عبيد، أمثال، ٤٠؛ الميداني، ٣: ٢٣٨؛ الزمخشري، أمثال، ٢: ٣٢٤ (على هامش: هو مَعنَى قَوْله تعالى: ﴿قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى.﴾ قرآن، ٢: ٢٦٣).

Kind words and the covering of faults are better than charity followed by injury.

Kind words and forgiveness are better than alms followed by injury.

"There is no almsgiving better than almsgiving resulting from a saying." (Kassis 155).

"Refusal with pleasing, or gracious speech, and prayer [expressed to the beggar, that God may sustain him] and forgiveness granted to the beggar for his importunity or obtained by such refusal from God or from the beggar." (Lane 2014).

٧- أَفْضَلُ الصَّدَقَةِ صَدَقَةُ اللِّسَانِ. (القضاعي، الشهاب، ٣٦؛ بهجة، ١: ٥٤).

The most excellent of alms is the alms of the tongue (spending kind words).

٨- تَركُ الشَّرِّ صَدَقَةٌ. (مج- ١٩ "حديث"؛ المسعودي، مروج، ٣: ٣٦؛ أبو هلال العسكري، صناعتين، ١٧٨؛ الثعالبي، أحاسن كلم، ٩؛ أسامة، لباب، ٣٣٣؛ العاملي، المخلاة، ١٦٤).

Not harming people is like giving alms.١

"Not to commit faults counts for more than to do good." (*Maxims of ʿAli* 71).

٩- سخن را زيورى جز راستى نيست.

"The only ornament for speech is truth." (Haim 254).

١٠- خَيْرُ الخِلالِ حِفْظُ اللِّسَانِ. (الميداني، ١: ٤٢٨؛ الزمخشري، أمثال، ٢: ٧٧؛ وطواط، لطائف، ٩٧).

Guarding the tongue is the best of all good qualities.

١١- "حفظُ اللِّسَانِ رَاحَةُ الإنْسَانِ". (الحصري، نور الطرف، ٢٢٥ "الصاحب بن عباد"؛ وطواط، غرر، ١٤٦؛ ش/ن- ١٨: ٨٥؛ فرايتاج، ٣: ١٠٦).

٧٨٤- رُجُوعُ الرَّاجِعِ حِرمَانٌ، وَقَطْعُ القَاطِعِ عِصْيَانٌ، وَٱبتِهَاجُ المُبتَهِجِ بِيقَظَتِهِ رِضوَانٌ، وَالإدْلالُ بِحُسْنِ العَمَلِ خُسْرَانٌ.

784– Turning back a petitioner is deprivation, refuting the irrefutable is sedition, the exuberance of the exuberant for his vigilance is a pleasure, and conceitedness with good performance is a loss.

١- قيل لٱبن السَّائِبِ: مَا آفَةُ المَلالِ؟ قَالَ: كَثْرَةُ الإدْلالِ. (التوحيدي، صداقة، ٣١٢).

What is the bane of boredom? The increase of coquetry!

٧٨٥- رُبَّمَا أَوْرَثَتِ اللَّجَاجَةُ مَا لَيْسَ بِالمَرءِ إلَيْهِ حَاجَةٌ وَخَرَجَتْ بِهِ إلَى أَعْظَمَ مِمَّا أَرَادَ بِهَا ذُو آلَةٍ.

785– Sometimes stubbornness bequeaths what one has no need of, and leads the stubborn to something more harmful than was intended by him.

٧٨٦- رُبَّ مَعِيبٍ لِكُلِّ أَحَدٍ عَيَّابٌ يَنظُرُ أَمَامَهُ وَلا يَنْظُرُ وَرَاءَهُ وَلَوْ نَظَرَ فِي شَأنِهِ لَٱشْتَغَلَ عَنْ غَيْرِهِ.

786– Many a faulty person who finds faults with others, looks at what he sees, without looking at himself; but if he would look at his own affair, he would be too busy from others.

٧٨٧- رِضَاكَ بِالقَلِيلِ إِذَا تَعَذَّرَ الكَثِيرُ يَصُونُكَ عَنِ البَذلَةِ وَالتَّذلِيلِ وَيُرِيحُكَ مِنْ مَسئَلَةٍ لِلكَرِيمِ [١٢٢] وَالبَخِيلِ.

787– Your consent with little when much is difficult will keep you from degradation and derogation, and will relieve you from begging the generous and the avaricious.

٧٨٨- رِضَاءُ الإِنْسَانِ لِنَفسِهِ بِمَا يَعِيبُ بِهِ غَيْرَهُ مِنَ الحُمْقِ وَالبَطَرِ، وَالعَاقِلُ مَنْ كَانَ عَقلُهُ زِمَاماً عَلَيْهِ، وَكَانَ مُشتَغِلاً بِعَيْبِهِ عَنْ عُيُوبِ النَّاسِ.

788– Consenting for oneself what one blames as a fault in others is stupidity and haughtiness. The intelligent is he whose intelligence is in charge of him, and he is too busy with his own faults to think of those of others.

١- طوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ. (الجاحظ، رسائل، ١: ١٦٢؛ اليعقوبي، تأريخ، ٢: ١١١؛ القضاعي، الشهاب، ٢٠؛ الزمخشري، ربيع، ١: ٧٨٣؛ الإبشيهي، ١١٢).

Blessed is he whose faults keep him busy from the faults of others.

٢- مَنْ نَظَرَ فِي عُيُوبِ النَّاسِ وَرَضِيَهَا لِنَفْسِهِ فَذَاكَ الأَحْمَقُ بِعَيْنِهِ. (القضاعي، دستور، ٢٩ "علي"؛ الميداني، ٤: ٥٤؛ ن- ٤٢٣ { ٣٤٩؛ ش/ن- ١٩: ٢٦٤).
٣- مَنْ نَظَرَ إِلَى عُيُوبِ النَّاسِ عَمِيَ عَنْ عُيُوبِ نَفْسِهِ وَمَنْ نَظَرَ فِي عُيُوبِهِ عَمِيَ عَنْ عُيُوبِ النَّاسِ. (دامادى، ١٢٣).
٤- مَنْ عَيَّرَ النَّاسَ الشَّيْءَ وَرَضِيَهُ لِنَفْسِهِ فَذَاكَ الأَحْمَقُ نَفْسُهُ. (عقد، ٢: ٢٤٦).
٥- چو عيب تن خويش داند كسى * زعيب كسان بر نگويد بسى. (دهخدا، ٢: ٦٥١ "فردوسى").
٦- لِكُلِّ ٱمْرِئٍ فِي يَدَيْهِ شُغْلٌ لَوْ عقل. (ح- ١٥٧؛ عقد ٣: ٧٩ "في بدنه"، "بزرجمهر").
٧- مده بر عيب كس ناديده اقرار * وگر بينى بپوشان بهتر اى يار
كه تو هم عيب دارى عيبناكى خدا را شد سزاى عيب و پاكى. (ناصر خسرو، روشنايى نامه، ٥١٦).

٧٨٩- رُبَّمَا جَاءَ مَا تَرْجُوهُ مِمَّا تَخَافَهُ، وَجاءَتْ الآفَةُ مِمَّا تَظُنُّ أَنَّهُ سَعَادَةٌ. فَكُنْ فِي الخَوْفِ غَيْرَ قَنِطٍ وَفِي الأَمْنِ غَيْرَ وَاثِقٍ.

789– Sometimes what you hope for will be realized by what you are fearful of, and sometimes harm is caused by what you think will bring happiness. So neither be desperate in time of fear, nor sure in time of security.

١- وَقَدْ يَهلِكُ الإنْسَانُ مِنْ وَجْهِ أَمْنِهِ * وَيَنْجو بِإذْنِ اللَّهِ مِنْ حَيْثُ يَحذَرُ. (أبو العتاهية، ديوان، ١٧٧).
٢- قِيلَ وُجِدَ فِي بَعْضِ خَزَائِنِ مُلُوكِ العَجَمِ لَوحٌ مِنْ حِجَارَةٍ مَكْتُوبٌ عَلَيْهِ: كُنْ لِمَا لا تَرجُو أَرْجَى مِنْ كُلِّ مَا تَرجُو. (البيهقي، المحاسن، ٣١٣؛ الجاحظ، بيان، ١: ٢١٠؛ المحاسن والأضداد، ١٧٠ "توقيع"؛ الثعالبي، تمثيل، ٢١، والإعجاز، ٣٦؛ بهجة، ١: ١٧٧، ١٧٨؛ الزمخشري، ربيع، ٢: ٧٧٣؛ إبن عربي، محاضرة الأبرار، ١: ٣١٤؛ تذكرة، ١: ٢٧٣).

Have more hope in what you do not expect than in what you expect. (i.e. Unexpected things happen more often than those you hope for). "The unexpected always happens." (*CDP*, 284).

"Nothing is certain but the unforeseen." (*CDP*, 199, 284).

The opposite of this maxim is contained in the following Pythagoran sentence:

٣- قال فوثاغورس: كيما لا ترجو ما لا يرجو، ولا يذهب عَنكَ أَمرٌ مِنَ الأُمُورِ.

(Daiber, *Pythagorica* 96–97).

So that you do not hope for what cannot be hoped for, and that you miss nothing.

٣- الناسُ من خوف الذُّلِ فِي الذلِ. (الحصري، زهر، ٤٣).

Do not commit suicide for fear of death!

٧٩٠- رُبَّ صَبَاحٍ لَمْ يَلحَقِ المَرْءُ مَسَاءَهُ، فَأَجْهَدْ أَنْ لا يَكُونَ بَيْنَهُمَا إِسَاءَةٌ فَلَعَلَّكَ مِمَّنْ لا تُدْرِكُ مِثلَهُ بِالغَدَاةِ فَكُلُّ جَدِيْدٍ بَالٍ وَكُلُّ شَيْ ءٍ إِلَى ٱنْتِقَالٍ.

790– Many a morning, one will not reach its evening; so try that no misdeed occurs in the interval between the two, for you may be one such person who does not experience a morning the next day. Verily everything new is to decay, and every thing is to move away.

١- رُبَّ صَبَاحٍ لاَمْرِئٍ لَمْ يُمْسِهِ. (الميداني، ٢: ٨٠ "المولدون").

٧٩١- رَاكِبُ العَجَلَةِ عَلَى شَفَا جُرُفٍ مِنَ الهَلَكَةِ، فَمَنْ تَأَنَّى فِي عَمَلِهِ حَمِدَ عَاقِبَةَ أَمْرِهِ، وَالعَجَلَةُ أُخْتُ النَّدَامَةِ. (رسالة آداب، ٧١؛ الإبشيهي، ٥٣).

791– The hasty is on the brink of collapse into disaster, and the unhurried makes the result of his undertaking good. Haste is like regret (lit. the sister of regret).

This could have had a reference in the Quran:

١- ﴿وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا.﴾ (قرآن، ٣: ١٠٣).

“And you were on the verge of a pit of the fire of Hell, and He saved you from it.” (Lane 1575).

٢- فَإِنَّ النَّازِلَ بِهَذَا المَنْزِلِ نَازِلٌ بِشَفَا جُرُفٍ هَارٍ. (ن- ٩٧؛ قرآن، ٩: ١٠٩؛ سهل بن هارون، النمر والثعلب، ٢٣).
٣- الكَاذِبُ عَلَى شَفَا مَهْوَاةٍ وَمَهَانَةٍ. (ن- ٦٨).

The liar is on the brink of utter ruin and disgrace.

٤- رَاكِبُ العَجَلَةِ مُشرِفٌ عَلَى الكَبوَةِ. (رسالة آداب، ٦٩).

The rider of haste is doomed to slip.

٥- رَاكبُ العَجلِ لا يأمنُ العِثار. (إبن حبان البستي، روضة، ٢٧٤).

The hasty is doomed to slip.

٦- مَنْ رَكِبَ العَجَلَةَ لَمْ يَأمَنْ الكَبْوَة. (التوحيدي، إمتاع، ٢:١٥٠؛ كلمات مختارة، ٢٥، ٤٠؛ آبي، نثر، ٤: ٢١٩، ٢٢٤؛ ش/ن- ٢٠: ٣١١؛ أقوال الحكماء، ٥٣ "يأمن المكروه").
٧- مَنْ رَكِبَ العَجَلَةَ لَمْ يأْمَنِ العثار. (المرادي، الإشارة، ١٧٢).
٨- مَنْ رَكِبَ البَغْيَ لَمْ يَأمَنْ مَغَبَّتَهُ. (إبن عربي، محاضرة الأبرار، ٢: ٣٦٦).
٩- مَنْ رَكِبَ العَجَلَ أَدْرَكَ الزَّلَلَ. (الصغاني، فرائد، ٥١؛ الإبشيهي، ٥٣).

He who rides haste ends in waste.

١٠- بِئْسَ المَرْكَبُ العَجَلةُ. (أسامة، لباب، ٤٣٦).

Very bad is, as a mount, the haste.

٧٩٢- رِفقُ المَرءِ فِي أُمُورِهِ يَفُلُّ حَدَّ المُخَالَفَةِ وَالمُعَانَدَةِ عَنْهُ.

792– Gentleness in affairs blunts the cutting edge of conflict and enmity.

١- الرفقُ يَفُلُّ حَدَّ المُخَالَفَةِ. (جا- ١٨٢؛ ش/ن- ٢٠: ٣١٧).

Kindness blunts the cutting edge of conflict.

٧٩٣- زُهدُ العَبدِ فِي الدُّنيَا عَلَى قَدرِ رَغبَتِهِ فِي الآخِرَةِ، وَرَهبَتُهُ مِنَ اللَّهِ عَلَى قَدرِ مَعْرِفَتِهِ بِاللَّهِ.

793– A believer's piety in this world is in accordance with his inclination for the hereafter; and his fear of God is in accordance with his knowledge of Him.

٧٩٤- زُهدُ المَرْءِ فِي أُمُورِ الدُّنيَا رَاحَةٌ لِقَلبِهِ وَبَدَنِهِ وَسَلامَةٌ لِدِينِهِ. (ح- ١٦٠؛ مع- ٩٢).

794– Man's withdrawal from the affairs of this world is a comfort for his heart and body, and a safety for his religion.

٧٩٥- زُلْ مَعَ أَخِيكَ فِي اللَّهِ بِالحَقِّ [١٢٣] حَيْثُ زَالَ وَأَلْحِقْهُ حُبَّكَ وَسَاعِدْهُ فِي كُلِّ مَا يَحِلُّ وَيَجمُلُ. (=؛ ٧٩٩، ٨٤٨).

795– Go with your friend in the name of God with justice wherever he goes, affix your love to him, and assist him in all that is allowed and is commendable.

٧٩٦- زَكَاةُ النِّعَمِ المَعرُوفُ،[1] وَزَكَاةُ البَدَنِ العِلَلُ،[2] وَزَكَاةُ العِلْمِ نَشْرُهُ فِي أَهْلِهِ، وَزَكَاةُ الشَّرَفِ التَّوَاضُعُ، وَزَكَاةُ الجَاهِ بَذْلُهُ.

796– The charity tax of bliss is to render favor to others; the alms of the body are diseases; the alms of science is its distribution among its advocates; the alms of nobility is modesty; and the alms of high rank is its spending. (cf. # 305, 796, 805, 835).

Here *zakāt* is a synonym for *ṣadaqa*. It can be translated in several ways: purification, alms, the pure or best part of a thing, etc.

١- زَكَاةُ النِّعَمِ اتِّخَاذُ الصَّنَائِعِ. (الثعالبي، تمثيل، ٤٢٢).
٢- التواضعُ زكَاةُ الشَّرَفِ. (الجرجاني، كنايات، ١٣٧).

Modesty is the charity tax of honor.

[1] آبي، نثر، ٢: ٣٢٢؛ الميداني، ٢: ٩٦؛ فرايتاج، ١: ٥٩٦.
[2] الميداني، ٢: ٩٦؛ الإبشيهي، ٥٦؛ فرايتاج، ١: ٥٩٦.

٣- زَكَاةُ البَدَنِ الصِّيَامُ. (ن- ٣٨٦ { ١٣٦؛ القضاعي، الشهاب، ٨).

Fasting is the charity tax of the body.

٤- إنَّ لِكُلِّ شَيْ ءٍ زَكَاةً، وَزَكَاةُ الجَسَدِ الصِّيَامُ. (الخطيب البغدادي، تأريخ بغداد، ٨: ١٥٣ "حديث").
٥- إنَّ لِكُلِّ شَيْ ءٍ زَكَاةً، وَإِنَّ زَكَاةُ الجَاهِ رِفْدَ المُسْتَعِينِ. (تذكرة، ٨: ١٧٢؛ أبو هلال العسكري، ديوان المعاني، ١: ١٥٣؛ آبي، نثر، ٧: ١٦٩؛ الثعالبي، ثمار، ٦٧٧).
٦- زَكَاةُ الجَاهِ بَذْلُهُ لِلْمُسْتَعِينِ. (الحصري، زهر، ٦٢٢ "العتابي").
٧- بَذْلُ الجَاهِ رِفدٌ لِلمُسْتَعِينِ. (الحصري، زهر، ٩٨٤ "أبو بكر الخوارزمي").
٨- "زَكَاةُ الجَاهِ رِفْدُ المُسْتَعِينِ". (الثعالبي، تمثيل، ٤٢٤؛ الميداني، ٢: ٩٦؛ ش/ن- ١٩: ٣١؛ فرايتاج، ١: ٥٩٧).
٩- بَذلُ الجَاهِ أَحَدُ الرِّفدَيْنِ. (إبن شمس الخلافة، الآداب، ٧٠).

Spending the influence of rank is an assistance. (cf. Spitaler 25 n. 61).

١٠- بَذْلُ الجَاهِ زَكَاةُ الشَّرَفِ. (عيون، ٣: ١٧٨).

The charity tax of nobility is the dispensing of rank and dignity.

١١- بَذْلُ الجَاهِ أَحَدُ الحِبَاءَيْنِ. (حمزة الإصبهاني، الدرة، ٢: ٥١٢؛ الماوردي، أدب الدنيا، ٣٠٦، والأمثال والحكم، ١٧٢).

Putting the influence of rank to work is like giving a present. (cf. Spitaler 21 n. 29).

١٢- بَذْلُ الجَاهِ أَحَدُ المَالَيْنِ. (الحصري، زهر، ٩٨٤؛ الثعالبي، تمثيل، ٤٢٤؛ الميداني، ١: ٢١١ "المولدون").

Dispensing the influence of rank is like spending money. (cf. Spitaler 60 n. 176).

١٣- الجَاهُ الَّذِي زَكَاةُ الشَّرَفِ يُبَاعُ بَيْعَ الخَلَقِ. (إبن قتيبة، أدب الكاتب، ٢).

“Rank and dignity, which are the charity tax of nobility, are sold like worn-out clothes.” (Rosenthal, *Sweeter than hope* 45).

١٤- وَإِذَا آمْرؤٌ أَسْدَى إِلَيْكَ صَنِيعَةً * مِنْ جَاهِهِ فَكَأَنَّهَا مِنْ مَالِهِ. (عيون، ٣: ١٣٥ "أبو تمام"؛ أبو الفرج المعافي، الجليس الصالح، ١: ٣١٠؛ الراغب، محاضرات، ١: ٥٦٦؛ الثعالبي، تمثيل، ٩٥؛ بهجة، ١: ٣٠٤؛ ش/ن- ١٨: ٢٠٨؛ النويري، ٣: ٩١).
١٥- المَالُ أَحَدُ الجَاهَيْنِ. (بهجة، ١: ٩٠).

Wealth brings rank. (cf. Spitaler 20, n. 27).

١٦- القَنَاعَةُ أَحَدُ المَالَيْنِ. (البلاذري، أنساب، ٧(١): ٣٧٦ "أكثم").

Contentment is wealth.

١٧- الحسن بن سهل كتب لرجل شفاعةً، فقام الرجلُ يدعو له ويشكره فقال له الحسن: على ما تشكرنا ونَحنُ نَرىَ كتبَ الشِّفَاعَاتِ زَكَاةَ مرواءتِنَا. (أبو الفرج المعافي، الجليس الصالح، ١: ٣١٠).
١٨- قال الحسن: عَلامَ تشكرنا ونحنُ نرى أن للجاه زكاة كما أن للمال زكاة؟ (الخطيب البغدادي، تأريخ بغداد، ٧: ٣٢٢).
١٩- كتبُ الشفَاعَاتِ زَكَاةُ الجَاهِ. (أبو الفرج المعافي، الجليس الصالح، ١: ٣١٢ "الحسن بن سهل").
٢٠- الشفاعةُ زكاةٌ ونصرةُ اللسان فوق نصرة السنان. (الراغب، محاضرات، ١: ٥٦٦).
٢١- فَرَضتُ عَلَيَّ زَكَاةُ مَا مَلَكَتْ يَدِي * وَزَكَاةُ جَاهِي أَنْ أُعِينَ وَأَشْفَعَا
فَإذَا مَلَكْتَ فَجُدْ وَإنْ لَمْ تَسْتَطِعْ * فَٱجْهَدْ بِجُهْدِكَ كُلِّهِ أَنْ تَنْفَعَا. (بهجة، ١: ٣٤٦ "الحسن بن سهل"؛ أبو الفرج المعافي، الجليس الصالح، ١: ٣١٠؛ ؛ الخطيب البغدادي، تأريخ بغداد، ٧: ٣٢٢).
٢٢- لا بَذْلَ أَعْظَمُ قَدْراً مِنَ المُسَاعَدةِ. (رسالة آداب، ٦٩؛ مج- ٤٦).

٧٩٧- زِيَارَةُ الغِبِّ تُؤمِنُ المَلالَةَ. (=﴿ ٢٥٩٤).

797– Infrequent visit renders one secure from weariness.

١- اِغْبَابُ الزِّيَارَةِ أَمَانٌ مِنَ المَلالَةِ. (مج- ٤٥؛ الثعالبي، تمثيل، ٤٦٣، ونثر النظم، ١١٠؛ الثعالبي والمقدسي، ٦٢؛ وطواط، غرر، ٣٦٢).
٢- فإنَّ تَقليلَ الزِّيَارَةِ دَاعِيَةُ الهِجْرَانِ، وَكَثْرَتُها سَبَبُ المَلالِ. (الماوردي، أدب الدنيا، ١٦٢).
٣- كَثْرَةُ الزِّيَارَتِ تُورِثُ المَلالَةَ. (تذكرة، ١: ٢٧٣).

Frequent visit bequeaths weariness.

٤- لا تُغْتِمِ الزِّيَارَةَ فَتُمَلَّ.

“Do not visit much, so as to weary.” (Lane 2229).

٥- الإكثَارُ مِنَ الزِّيارةِ مُمِلٌّ وَالإقْلالُ مِنهَا مُخِلٌّ. (الإبشيهي، ١٤٥).
٦- الإفْرَاطُ فِي الزِّيَارَةِ مُمِلٌّ كَمَا أَنَّ التَّفْرِيطَ فِيهَا مُخِلٌّ. (الكرخي، المنتهى، ١٣٦؛ آبي، نثر، ٤: ١٧١؛ ياقوت المستعصمي، أسرار الحكماء، ١١٠).
٧- يَنْبَغِي لِذَوِي القُرَابَاتِ أَنْ يَتَزَاوَرُوا وَلا يَتَجَاوَزُوا. (ش/ن- ٢٠: ٣٢٢).

٧٩٨- زَيْنُ كُلِّ البَشَرِ العِلْمُ وَحَسْبُكَ بِهِ جَلالَةً أَنَّهُ مَمْدُوحٌ بِكُلِّ لِسَانٍ يَتَزَيَّنُ بِهِ غَيْرُ أَهْلِهِ وَيَدَّعُوهُ مَا خَفِيَ إدِّعَاءُهُمْ إيَّاهُ. (=﴿ ١٧١٠؛ گرينياسكى، فصول في المعروفِ من حكماء الفرس، ١٠٨؛ كوبرلى ١٥٦).

798– Knowledge is the beauty of all mankind, and a sufficient sign of its majesty is that it is praised on every tongue. Those not affected by

knowledge smarten themselves up with it and claim it, but the mere claiming of it alone invalidates it.

١- قال أردشير: بِحَسبِكُمْ دَلالَةً على عَيْبِ الجَهلِ أَنَّ كُلَّ إِنْسَانٍ يَنْتَفِي مِنْهُ وَيَغضَبُ إِذَا نُسِبَ إِلَيْهِ. (عيون، ٢: ٣٩؛ عقد، ٢: ٣٥٧؛ ش/ن- ١٨: ٢٣٠).

Grignaschi ("Reflections of Persian sages on beneficence," 136 n. 1) observes that there is nothing in this to prove its Pahlavi origin. He then gives a long sentence from *Rasāʾil of Sālim Abū al-ʿAlāʾ* as its possible predecessor. See also *Sirr al-asrār*, ed. Badawī 75:

٢- الحكمة رأس التدبير، وهي سلاح النفس، ...وكفاه فضلا أن الجهلَ ضدها أو خلافها، ...

Grignaschi's claim is unacceptable, for by accepting all such great divergences, any sentence remotely similar can be associated with many other. For example:

٣- الحكمة حياةُ النفس، وراحةُ البدن، وزارعة الخير في القلوب .... (ح- ٥٠).
٤- الحكمة خلة العقل، وميزان العدل، ولسان الإيمان، وعين البيان .... (ح- ٥٠).
٥- الحكمة نور الأبصار، وروضة الأفكار، ومطية الحلم .... (ح- ٥٠).
٦- الحكمة فوائد الحكماء، ونتائج العلماء، وينبوع الحياة .... (ح- ٥٠).
٧- الحكمة صورة العقل، والعقل المدبر لأحكامها .... (ح- ٥٠).
٨- وروي عن بزرجمهر بن البختكان حكيم العجم قوله: حَسْبُكَ مِن جَلالَةِ العِلم أَنَّ كُلًّا يَدَّعِيهُ، وَإِنْ لَمْ يَكُنْ مِنْ أهله، وَحَسْبُكَ مِنْ خَسَاسَةِ الجَهْلِ أَنَّ كلا ينتفي منه، وإن كان من أهله. (الماوردي، نصيحة، ٢١٢).
٩- مِنْ فَضِيلَةِ الأَدَبِ أَنَّهُ مَمْدُوحٌ بِكُلِّ لِسَانٍ، وَمُتَزَيَّنٌ بِهِ فِي كُلِّ مَكَانٍ، وَبَاقٍ ذِكْرُهُ عَلَى أَيَّامِ الزَّمَانِ. (الماوردي، أدب الدنيا، ٢١٠ "أردشير").
١٠- كَفَى بِالعِلمِ شَرَفاً أَنْ يَدَّعِيهُ مَنْ لا يُحسِنُهُ، وَيَفرَحُ بِهِ إِذَا نُسِبَ إِلَيْهِ، وَكَفَى بِالجَهْلِ ضِعَةً أَنْ يَتَبَرَّأَ مِنْهُ مَنْ هُوَ مِنْهُ، وَيغضب إِذَا نُسِبَ إِلَيْهِ. (الإبشيهي، ٤٨ "علي"؛ البيهقي، المحاسن، ٤٢٧؛ أبو أحمد العسكري، المصون، ١٤٨-١٤٩؛ مب- ١٩١ "أرسطو"؛ ياقوت، ١٦).

It is sufficient honor for Knowledge that it is claimed by those who are not proficient in it and rejoice to be ascribed to it. It is sufficient dishonor for ignorance that it is disclaimed by the ignorant who are angred if ascribed to it. Al-Bayhaqī replaces *ʿilm* with *adab*.

١١- حَسَبُ الأَدَبِ شَرَفاً أَنَّهُ يَنتَحِلُهُ غَيرُ أَهْلِهِ، وَيَتَزَيَّنُ بِهِ مَنْ هُوَ خِلْوٌ مِنْهُ. (السجستاني، صوان، ١٤٣ "أرسطو").
١٢- كَفَى شَرَفاً لِلعِلمِ دَعوَاهُ جَاهِلٌ * وَيفرحُ أَنْ يُدْعَى إِلَيْهِ وَينسبُ ويكفي خمولًا
ويكفي خمولًا بالجهالَة أنني * أُراعُ متى أُنسَبْ إليها وأغضبُ. (ياقوت، ١٦).

٧٩٩- زُلّ مَعَ الحَقّ حَيْثُ زَالَ (=﴾ ٧٩٥، ٨٤٨) مَا لاحَ ضَوْءُهُ فَإِنْ ٱشْتَبَهَ عَلَيْكَ فَعَلَيْكَ بِالوُقُوفِ.

799– Leave with the truth wherever it goes and as long as its light shines, and in case you are in doubt, you must stop.

٨٠٠- زِيَادَةُ الإنْسَانِ مِنَ العِلْمِ يَزِيدُهُ حِرْصاً عَلَى طَلَبِهِ، (كل- ٧٤) فَلا يَزدَادُ مِنهُ عِلْماً إلَّا ٱزدَادَ لَهُ طَلَباً وَكَانَ عَلَيْهِ مُثَابِراً. (=﴾ ٨٦٢).

800– Man's increase of knowledge makes him eager for more; and the more he learns the more he strives for it and becomes persistent.

١- قال أبو نواس: الشَّرَهُ فِي الطَّعَامِ دناءةٌ وَفِي الأَدَبِ مروءةٌ، وكل من حرص على شيءٍ فٱستكثر منه سكن حرصه وقَرَّت عينه غير الأدب، فإنه كلما ٱزداد منه صاحبه ٱزداد حرصاً عليه وشهوة له ودخولاً فيه. (إبن المعتز، طبقات، ٢٠٤؛ أبو نواس، ديوان، ٥: ٤٨٣؛ ياقوت، ٢١).

٢- وأكثر ما ينتفع به السلطان صحبة العلماء والٱستكثار من العلم، فإن من فضيلة العلم أن صاحبه كلما ٱستكثر منه أحب أن يزداد منه، وهذا هو الحرص الممدوح. (جا- ٤٧ "بزرجمهر").

٨٠١- زَيَّنَ اللَّهُ الإنْسَانَ بِاللِّسَانِ، وَرَفَعَ دَرَجَةَ اللِّسَانِ فَأَنْطَقَهُ بِتَوحِيدِهِ مِنْ بَيْنِ الجَوَارِحِ.[3]

801– God adorned man with the tongue, and raised its rank by letting it be the only organ to profess the formula of His unity.

٨٠٢- زِيَادَةُ عَقلِ الرَّجُلِ عَلَى لِسَانِهِ فَضِيلَةٌ، وَزِيَادَةُ لِسَانِهِ عَلَى عَقْلِهِ رَذِيلَةٌ.

802– Superiority of a man's reason to his tongue is a virtue, superiority of his tongue to his reason is a vice.

١- زِيَادَةُ العَقلِ عَلَى اللِّسَانِ فَضِيلَةٌ، وَزِيَادَةُ اللِّسَانِ عَلَى العَقْلِ رَذِيلَةٌ. (وطواط، غرر، ٧٠).

٨٠٣- زِيَادَةُ مَنْطِقٍ عَلَى عَقْلٍ هُجْنَةٌ، وَزِيَادَةُ عَقْلٍ عَلَى مَنْطِقٍ خُدْعَةٌ،[4] وَأَحْسَنُ [١٢٤] ذَلِكَ مَا وَازَنَ بَعضُهُ بَعْضاً. (المبرد، الفاضل، ٤؛ إبن أبي الدنيا، العقل وفضله، ٢٨ "الحسين بن عبد الرحمن").

803– Excess of speech to wisdom is a defect, and excess of wisdom to speech is a swindle, and the best is a balance between the two.

3 إبن المدبر، العذراء، ٤١؛ بهجة، ١: ٥٥.

4 عيون، ١: ٣٣٠؛ التوحيدي، إمتاع، ٢: ١٤٨؛ كلمات مختارة، ٢٢.

١- فَضْلُ القَوْلِ عَلَى الفِعْلِ هُجْنَةٌ. (البلاذري، أنساب، ٧(١): ٣٥٦ "أكثم").
٢- فَضْلُ العَقلِ عَلَى المَنْطِقِ حِكمَةٌ، فَضْلُ المَنطِقِ عَلَى العَقْلِ هُجْنَةٌ. (تذكرة، ٣: ٢٦٥).
٣- فَضْلُ العَقْلِ عَلَى اللّسَانِ مُروءَةٌ وَفَضْلُ اللّسَانِ عَلَى العَقْلِ هُجْنَةٌ. (عقد، ٢: ٤٧٢ "سالم مولى عبد الملك").
٤- البَلادَةُ فِي الرَّجُلِ هُجنَةٌ. (الجاحظ، بيان، ٤: ٩٤ "عبدالملك بن صالح").
٥- قيل لبعض الحكماء: مَتَى يَكُونُ الأَدَبُ شَرًّا مِنْ عَدَمِهِ؟ قَالَ: إِذَا كَثُرَ الأَدَبُ وَنَقَصَ العَقْلُ. كَانُوا يَكرُهون أنْ يَزيدَ مَنطقُ الرَّجُلِ عَلَى عَقْلِهِ. (عيون، ١: ٣٣٠؛ المبرد، الكامل، ١: ٧٥؛ الزمخشري، ربيع، ٣: ٢٦٢).
٦- وسئل بعضهم: متى يكون الأدب ضَارّاً؟ قال: إذا نقصت القريحة وكثرت الرواية. (مج- ٦٧).
٧- جَودةُ اللِّسَانِ بِلا عَقلٍ خُدعَةٌ، وَجَوْدَةُ العَقلِ بِلا لسانٍ هجنة، ولكن بين ذلك. (الميداني، ٢: ٣١١).

٨٠٤- زُمَّ لِسَانَكَ تَسْلَمْ لَكَ جَوَارِحُكَ،[5] وَزَلَلُكَ ٱتِّبَاعُكَ لِهَوَاكَ.

804– Hold your tongue, so your body parts will be safe. Your slip is your pursuing your passion.

١- زَمَّ الكَلامَ حَذَرَ الجَوَابِ. (الرازي، أمثال، ١٦٠).

٨٠٥- زَكاةُ الجَاهِ أَدُّوهَا كَمَا تُؤَدُّونَ زَكَاةَ المَالِ. (=﴿ ٣٠٥، ٧٩٦، ٨٠٥، ٨٣٥).

805– Discharge the alms of your high position as the alms of property are discharged.

١- وَأَدِّ زَكَاةَ الجَاهِ وَٱعْلَمْ بِأَنَّهَا * كَمِثْلِ زَكَاةِ المَالِ تَمَّ نِصَابُهَا. (الشافعي، ديوان، ٢١).

Fulfill the alms of high rank and know that it is due its share as the alms of wealth.

٨٠٦- زَوَالُ النِّعمَةِ رِضا الحَاسِدِ عَلَيْهَا فَإِذاً لا سَبِيلَ إِلَى رِضَاءِ مَنْ حَسَدَ مِنْ جِهَةِ المَحْسُودِ.

806– The envious consents only when the wealth is no more, hence the envied cannot win the consent of the envious.

١- سئل بعضُ الحكماءِ: أَيُّ أَعْدَائِكَ لا تُحِبُّ أنْ يَعودَ لَكَ صَدِيقاً؟ قَالَ: الحَاسِدَ الَّذِي لا يَرُدُّهُ إِلَى مَوَدَّتِي إِلَّا زَوَالُ نِعمَتِي. (عقد، ٢: ٣٢١؛ عيون، ٢: ١٠ "من سبب عداوته النعمةُ"؛ الراغب، محاضرات، ١: ٢٥١ "زاذان فرخ").

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[5] الميداني، ٢: ٩٦ "المولدون"؛ فرايتاج، ١: ٥٩٧.

Al-Balādhurī places this statement in a historical context. It is reported that Abū al-ʿAbbās al-Saffāḥ, the first ʿAbbāsid caliph, was very benevolent towards the descendants of Abū Ṭālib, that is, the Shīʿī, but they, especially ʿAbd Allāh b. Ḥasan b. Ḥasan was the most envious of and the least thankful to him, so Abū al-ʿAbbās once said:

٢- لَقَدْ صدقَ معاوية حين قال: مَا أَحَدٌ مِنَ النَّاسِ إِلَّا وَأَنَا أَسْتَطِيعُ رِضَاهُ إِلَّا حَاسِد نِعمَةٍ لا يُرضِيهِ عَنّي إِلَّا زَوَالُ نِعمتِي فَلا أرضاه اللَّهُ عَنّي أبَداً. (البلاذري، أنساب، ٣: ١٦٥-١٦٦).
٣- قال معاويةُ: كُلُّ النَّاسِ أَقْدِرُ أُرْضِيهِم إِلَّا حَاسِدَ نِعْمَةٍ، وَإِنَّهُ لا يُرْضِيهِ إِلَّا زَوَالُهَا. (عقد، ٢: ٣١٩؛ المبرد، الفاضل، ١٠٠؛ العامري، السعادة، ١٢٢؛ بهجة، ١: ٤١٤).
٤- الحَاسِدُ يَرَى زَوَالَ نِعْمَتِكَ نِعْمَةً عَلَيْهِ. (ح- ١٢٧؛ عيون، ٢: ١٠؛ إبن حبان البستي، روضة، ١٣٣، ١٣٧؛ الراغب، محاضرات، ١: ٢٥٣؛ آبي، نثر، ٤: ١٥٩؛ الثعالبي، تمثيل، ٤٥٢؛ مب- ٢٥٤ "بطلميوس"؛ ش/ن- ٢٠: ٢٩٠؛ النويري، ٣: ٢٨٥).

The envious considers the extinction of your happiness as happiness for him.

٥- حَاسِدُ النِّعمَةِ لا يُرضِيهُ إِلَّا زَوَالُهَا. (الماوردي، أدب الدنيا، ٢٤٨؛ الراغب، محاضرات، ١: ٢٥٣).
٦- كل أحدٍ يمكنكُمْ أَنْ ترضوه إِلَّا حَاسدَ نعمة لأنه ليس يرضيه إلا زوالها. (الون، ١٠٤).

“You can satisfy anyone except an envier of happiness, for he is only satisfied with its destruction.” (Alon 83 n. 662).

٧- همگان را راضي كردم مگر حسود را كه راضي نمي شود إلَّا به زَوَال نعمتِ من. (سعدى، گلستان، ٦٣).

I have satisfied everyone but the envious, for he is not satisfied except by the termination of my happiness.

٨- توانم كه نيازارم اندرون كسى * حسود را چه كنم كاو زخود به رنج درست
بمير تا برهى اى حسود كاين رنجى است * كه از مشقت آن جز به مرگ نتوان رست. (سعدى، گلستان، ٦٣، ٢٥٤).
٩- أَعْطَيْتُ كُلَّ النَّاسِ مِنْ نَفْسِي الرِّضا * إِلَّا الحَسُودَ فَإِنَّهُ أَعْيَانِي
مَا أَنَّ لِي ذَنْباً إِلَيْهِ عَلِمْتُهُ * إِلَّا تَظَاهُرَ نِعْمَةِ الرَّحْمٰن
يَطوِي عَلَى حَنَقٍ حَشَاهُ لأَنْ رَأَى * عِندِي كَمَالَ غِنًى وَفَضلَ بَيَان
وَأَبى فَمَا يُرْضِيهِ إِلَّا ذِلَّتِي * وَذَهَابُ أَمْوَالِي وَقَطْعُ لِسَانِي. (الماوردي، أدب الدنيا، ٢٤٩ "محمود الوراق"؛ بهجة، ١: ٤١٤-٤١٥).

I have made everyone satisfied with myself except the envious against whom I am hopeless.

Not that I have done him any wrong, but only because of God's blessing on me.

His intestines harbor rage, for he sees that I am affluent and eloquent.

He insists and is not satisfied without my humiliation, depletion of my wealth, and the severing of my tongue.

١٠- لا يَرضَى عَنكَ الحَاسِدُ حَتَّى تَمُوتَ. (مع- ٨٦؛ الثعالبي، تمثيل، ٤٥٢، وأحاسن كلم، ٢٧؛ ش/ن- ٢٠: ٢٨١).

The envious will not be satisfied with you until you die.

٨٠٧- زَلَلٌ عَظِيمٌ الحَسَدُ وَضَرَرٌ عَلَى صَاحِبِهِ كَثِيرٌ لأَنَّهُ يُؤَثِّرُ فِيهِ وَلا يُؤَثِّرُ عَلَى المَحْسُودِ.

807– Envy is a great lapse, and the damage upon the envious is enormous, for it affects him more than the envied.

١- المَحْسَدَةُ مَفْسَدَةٌ.

"That which is a cause of envy is a cause of corruption." (Lane 567).

٢- لَيْسَ فِي خِلالِ الشَّرِّ خلَّةٌ أَعْدَلُ مِنَ الحَسَدِ، فَإِنَّهُ يقتلُ الحَاسِدَ قَبْلَ أَنْ يصلَ إِلَى المَحسُودِ. (المبرد، الفاضل، ١٠٠؛ الراغب، محاضرات، ١: ٢٥٣؛ بهجة، ١: ٤١٤).

٨٠٨- زَلَلُ الإنْسَانِ أَكْثَرُ مَا يَكُونُ مَعَ ٱتِّبَاعِ الهَوَى، فَخَالِفْ هَوَاكَ تُرْشَدْ (=٥٦٨) فَإِنَّ مَنْ أَطَاعَ هَوَاهُ نَدِمَ.

808– Man's lapses, most of them, are caused by paying heed to passion, so oppose your passion and you shall find the right way; for whoever follows his passion regrets.

١- مَنْ أَطَاعَ هَوَاهُ، أَعْطَى عَدُوَّهُ مُنَاهُ. (التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٢).

٢- مَنْ أَطَاعَ هَوَاهُ بَاعَ دِينَهُ بِدُنْيَاهُ. (الصغاني، فرائد، ٩).

٣- مَنْ أَطَاعَ اللَّهَ مَلَكَ، وَمَنْ أَطَاعَ هَوَاهُ هَلَكَ. (الصغاني، فرائد، ١٣؛ إبن عربي، محاضرة الأبرار، ٢: ٤١٥).

٤- مَنْ أَطَاعَ هَوَاهُ أَعْمَى رُشْدَهُ. (الصغاني، فرائد، ١٥).

٥- مَنْ قَدَّمَ هَوَاهُ قَوِيَ أَسَاهُ. (إبن داود الإصفهاني، الزهرة، ١: ٣٣٠؛ الوشاء، الموشى، ٢١٥ "دَامَ أَسَاءُهُ").

He who forwards his passion his sorrow grows.

٨٠٩- زَيْنُ المَرْءِ وَمَنْفَعَتُهُ بِالحِلْمِ وَسَيِّئَتُهُ وَمَضَرَّتُهُ بِالجَهْلِ.

809– Man's grace and benefit is in wisdom, his disgrace and loss in ignorance.

٨١٠- زَيْنُ الأَحْمَقِ السُّكُوتُ وَالمَنطِقُ يَفضَحُهُ، وَزَيْنُ العَاقِلِ الكَلامُ وَالصَّمتُ أَسْلَمُ لَهُ.

810– Silence is the beauty of the fool, for speech exposes his faults; Speech is the beauty of the wise, though silence is safer for him.

١- نفعُ السُّكوتِ أكثر ُمِنُ نفعِ الكلام، وَضَررُ الكلامِ أكثرُ مِنْ ضَررِ السُّكُوتِ. (مب- ١١٩ "سقراط"؛ ش- ١: ١٤٨).

Benefit of silence is more than the benefit of speech, and the damage of speech is more than the damage of silence.

"The profit from silence is greater than the profit from speech, and the injury from speech is greater than the injury from silence." (Halkin 77).

"The advantages of reticence are greater than those of talk, and the disadvantages of talk are greater than those of silence." (Alon 73 n. 477).

٢- ينبغي أن تعرفَ الوقتَ الذي يحسنُ فيه الكلامُ والوقتَ الَّذِي يحسنُ فيه السُّكُوتُ. (مب- ٦٧ "فيثاغورس").

٣- جَرَائِرُ الصَّمْتِ أَيْسَرُ مِنْ جَرَائِرِ الكَلامِ. (البلاذري، أنساب، ٧(١): ٣٧٧ "أكثم").

Offenses caused by keeping silence are lighter than those caused by talking.

٨١١- زَكَى عَمَلُ مَنْ رَاقَبَ رَبَّهُ وَحَاسَبَ نَفسَهُ وَتزَوَّدَ لِمَعَادِهِ.

811– The performance of him is good who fears his Lord, takes his soul accountable, and amasses provisions for his return to the next world.

٨١٢- زُهدُكَ تَحْتَاجُ فِيهِ إِلَى خَمْسَةِ أَشْيَاءَ: أَنْ تَزهَدَ فِي مَلبُوسٍ آخِرُهُ إِلَى المَزَابِلِ، وَتزَهَدَ فِي مَطعُومٍ آخِرُهُ إِلَى الحَشِّ، وَتزَهَدَ فِي جَمْعِ مَالٍ آخِرُهُ إِلَى الوَارِثِ، وَتزَهَدَ فِي تَجَمُّعٍ آخِرُهُ إِلَى الفِرَاقِ، [١٢٥] وَتزَهَدَ فِي الدُّنيَا الَّتِي آخِرُهَا إِلَى الفَنَاءِ.

812– To be abstemious, you need to do five things: to abstain from a mantle that ends in the dunghills, to abstain from edibles that end in the garden (where one eases himself); to abstain from amassing wealth that ends to the inheritor; to abstain from a gathering that ends in separation, and to abstain from this world that ends in destruction.

١- الدُّنيَا دَارٌ مُنِيَ لَهَا الفَنَاءُ وَلأَهْلِهَا مِنْهَا الجَلاءُ. (ن- ٤١).

This world is a temporary house the residents of which depart from it.

٨١٣- زِيَادَةُ البَاطِنِ فِي الجَمِيلِ عَلَى الظَّاهِرِ مُرُوءَةٌ وَزِيَادَةُ الظَّاهِرِ عَلَى البَاطِنِ فِيهِ مُنَافَقَةٌ فَحَافِظْ عَلَى المُرُوءَةِ وَٱنَفْ مِنَ المُنَافَقَةِ.

813– Superiority of the interior beauty to the exterior is manliness; superiority of the exterior beauty to the interior is hypocrisy; thus be a guardian of manliness and stay aloof from hypocrisy.

٨١٤- زَمَانُكَ ثَلاثَةُ أَيَّامٍ: أَمْسِ مُؤَدِّبٌ حَكِيمٌ تَرَكَ مِنْكَ حِكْمَتَهُ، وَاليَوْمُ مُوَدَّعٌ كَانَ عَنْكَ طَوِيلَ الغَيْبَةِ أَتَاكَ وَلَمْ تَأْتِهِ وَهُو عَنْكَ سَرِيعُ الظَّعَنِ، وَغَدَاً لا تَدْرِي أَتَكُونُ مِنْ أَهْلِهِ أَمْ لا.[6]

814– Your time consists of three days: Yesterday was a learned teacher whose learning departed you; Today is the promised one which was long absent from you and now has come to you, but you do not receive it, and it departs you rapidly; And tomorrow which you do not know whether you will experience it or not.

١- الدهر هو ثلاثة الأيام: فأمس حكيم وهو مؤدب ترى فيه حكمته، واليوم صديق مودَّع كان عنك طويل الغيبة أتاك ولم تأته وهو سريع الظعن عنك، وغداً وهو عنك طويل الغيبة لا يأتيك ولا تأتيه، ولا تدري أتكون من أهله أم لا. (سهل بن هارون، النمر والثعلب، ٧١).

٢- أَيَّامُ الدَّهرِ ثَلاثةٌ: يَوْمٌ مَضَى لا يَعُودُ إِلَيْكَ، وَيَوْمٌ أَنْتَ فِيهِ لا يَدُومُ عَلَيْكَ، وَيَوْمٌ مُستَقبِلٌ لا تَدرِي مَا حَالُهُ، وَمَا أَهْلُهُ. فَتعرَّ مِنْ أَمسِكَ المَاضِي، وَتَزَوَّدْ مِنْ يَوْمِكَ الفَانِي لِغَدِكَ الآتِي. (إبن عربي، محاضرة الأبرار، ٢: ٤٨٠؛ الراغب، محاضرات، ٢: ٤٠٨؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٣؛ الإبشيهي، ٥٢؛ الون، ٤٦ ﴿ ٨١ "سقراط").

Take provisions from your transient day for the next day that is to come. (cf. Gutas 114).

٣- وٱنظُرْ إِلَى أَيَّامِ الدَّهْرِ تجدْها ثلاثة: يَوماً مَضَى، ولا ترجوه، وَيَوماً بقي لابدَّ منه، ويوماً يجيئ لا تأمنهُ ...؛ إنَّ أمس موعظةٌ، واليومَ غنيمةٌ، وغداً لا تدري أَمِنْ أَهْلِهِ أَنْتَ أَوْ مِنْ غَيْرِ أَهْلِهِ. فَأَمْسِ شَاهِدٌ مَقبُولٌ وَأَمِينٌ مُؤْدٍ وَحَكِيمٌ مُؤَدِّبٌ. قد فُجِعْتَ بِنَفسِكَ فِي يَدَي حِكمَتِهِ. واليومُ صَدِيقٌ مودِّعٌ، طَوِيلُ الغَنِيمةِ، وَهُوَ سَرِيعُ الظَّعنِ، أَتَاكَ وَلَمْ تَأْتهُ، وَقَد مَضَى قَبْلَهُ شَاهِدُ عَدْلٍ ... (المدائني، التعازي، ٨٩؛ إبن الجوزي، المنتظم، ٧: ١٤١ "وهب بن منبه").

[6] =﴿ ١٧٤١؛ إبن أبي الدنيا، ذم الدنيا، ١٦٦، ١٦٧، ١٧٠؛ أبو نعيم، حلية، ٢: ١٣٨؛ ٥: ٢٦٥؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٤ "علقمة".

٤- وَأَعْلَمُ عِلْمَ اليَوْمِ وَالأَمْسِ قَبْلَهُ * وَلَكِنَّنِي عَنْ عِلْمِ مَا فِي غَدٍ عَمِ. (من معلقات).

"And I know the knowledge of the present day, and of yesterday before it; but to the knowledge of what will be to-morrow I am blind." (Lane 2138).

٥- مُدَّةُ الأَبَدِ تَنقَضِي بِاليَوْمِ وَغدٍ؛ مَضَى أَمْسُكَ وَعَسَى غَداً لِغَيْرِكَ وَرُبَّ هَالِكٍ قَبْلَ انْقِضَاءِ يَوْمِهِ. (رسالة آداب، ٧٠).

The eternal time will come to an end with the passing of today and tomorrow. Your yesterday is gone and tomorrow may belong to someone else. Oh, how many have died before the end of their days!

"Those of your days that are over are past; those to come are doubtful; therefor labor while there is still time." (*Maxims of ʿAli* 6).

٦- مُدَّةُ الأَبَدِ فِي اليَومِ أَوْ غَدٍ. (التوحيدي، البصائر، ١: ٢٠٦).
٧- أمسُكَ ماضٍ ويومُكَ مُقتبلٌ وَغدكُ مُبْهَم. (ح- ١٢٧ "بطلميوس"؛ الراغب، محاضرات، ٢: ٣٨٤ "يومك ممثلٌ"؛ الثعالبي، تمثيل، ٢٤٥ "يومك مستقبَلٌ").
٨- قال الحسنُ: أمسِ أجلٌ، واليومَ عملٌ، وغداً أملٌ. (الراغب، محاضرات، ٢: ٣٨٤؛ الثعالبي، تمثيل، ٢٤٥؛ ش- ١: ٨٩ "أسقليبيوس").
٩- مَا نَقَصَتْ سَاعَةٌ مِن أَمْسِكَ، إِلَّا بِبَضْعَةٍ مِنْ نَفْسِكَ. (الماوردي، أدب الدنيا، ١١٤).
١٠- پیمانه این چرخ را سه نامست * معروف بامروز و دی و فردا
فردات نیامد و دی کجا شد * زین هر سه جز امروز نیست پیدا. (ناصر خسرو، دیوان، ٣٠).
١١- بفردا مکن طمع و دی شد بگیر * مر امروز را کو همی بگذرد. (ناصر خسرو، دیوان، ١١٣).
١٢- دی رفت و پری رفته و روز امروز است. (دهخدا، ٢: ٨٤٧).

"Yesterday and the day before yesterday are gone; the true day, therefore, is to-day." (Haim 225).

١٣- وَاقْنَعِ اليَوْمَ وَدَعْ هَمَّ غَدٍ * كُلُّ يَوْمٍ لَكَ فِيهِ مُضْطَرَبْ. (أبو العتاهية، ديوان، ٤٣).
١٤- وَالدَّهْرُ يَوْمٌ أَنْتَ فِيهِ، وَآخَرٌ * تَرْجُوهُ أَوْ يَوْمٌ مَضَى بِكَ فَاتَا. (أبو العتاهية، ديوان، ٨٣).
١٥- أَرَى الأَمْسَ قَد فَاتَنِي رَدُّهُ * وَلَسْتُ عَلَى ثِقَةٍ مِنْ غَدِ. (أبو العتاهية، ديوان، ١٣٠؛ الراغب، محاضرات، ٢: ٣٨٤).
١٦- سعديا دی رفت وفردا همچنان معلوم نیست * در میان این وآن فرصت شمار امروز را. (دهخدا، ١: ٩٩).
١٧- گرامیترین چیز مردمان هر روز در کاهش است، پس (جز) به آن چه سزایشی تر مکوشید. (اندرز اوشنر ﴿ ٥٥؛ عفیفی، ٣٥٦؛ یاسمی، ١٧٨).
١٨- الدَّهرُ يَوْمَان: يَوْمٌ لَكَ، وَيَوْمٌ عَلَيْكَ، فَإِنْ كَانَ لَكَ فَلا تَبْطَرْ وَإِنْ كَانَ عَلَيْكَ فَلا تَضْجَرْ. (أبو هلال العسكري، أمثال، ٢: ١٩٣؛ الميداني، ٤: ٥٤؛ تذكرة، ١: ٣٧٩؛ن- ٤٣٢ ﴿ ٣٩٦).

١٩- مَضَى أَمْسُكَ البَاقِي شَهِيداً مُعدَّلًا * وَأَصْبَحْتَ فِي يَوْمٍ عَلَيْكَ شَهِيدُ
فَإِنْ كُنْتَ فِي الأَمْسِ ٱقْتَرَفتَ إسَاءَةً * فَثَنِّ بِإحسَانٍ وَأَنْتَ حَمِيدُ
وَلا تُرجِ فِعْلَ الخَيْرِ يَوْماً إلَى غَدٍ * لَعَلَّ غَداً يَأتِي وَأَنْتَ فَقِيدُ
وَيَوْمُكَ إنْ عَايَنْتَهُ عَادَ نَفْعُهُ * إلَيْكَ وَمَاضِي الأَمْسِ لَيْسَ يَعُودُ. (ديوان الإمام علي، ٦٢).
٢٠- مضى أمسِ بما فيه * ويومي أنا راجيه
ولي في غدٍ الجائي * خطبٌ سألاقيه
فإمَّا هو يُمضِيني * وإمَّا أنا أُمضيه. (الرقيق النديم، قطب السرور، ٢٨١ "أحمد بن أبي طاهر طيفور").

"Time has two days: one is for you; the other against. Be not puffed up by success, and be patient in adversity." (*Maxims of ʿAli* 56).

٨١٥- زَيْنُ العَقْلِ التَّوَسُّطُ فِي الأَشْيَاءِ. (مع- ٩٤).

815– The beauty of intelligence is moderation in every thing.

٨١٦- زَهَادَةُ المَرْءِ فِي الدُّنيَا دَلِيلٌ عَلَى رَغبَتِهِ فِي الآخِرَةِ. (={ ٧٩٣).

816– Man's abstinence in the present world is a sign of his longing for the next.

١- إنَّ الزَّهَادَةَ فِي الدُّنْيَا هِيَ مِفْتَاحُ الرَّغْبَةِ فِي الآخِرَةِ. (بلوهر، ٤٢؛ عقد، ٣: ١٧٢؛ التوحيدي، البصائر، ٢: ١٨٧).

٨١٧- زَعِيمٌ أَنَا لِمَنْ كَانَتْ الدُّنيَا أَكبَرَ هَمِّهِ بِشُغْلٍ لا فَرَاغَ لَهُ وَهَمٍّ لا ٱنْقِطَاعَ لَهُ وَفَقْرٍ لا غِنَى مَعَهُ.

817– I assure the one whose greater concern is this world that he has occupied himself with a matter that he cannot relieve himself from, with a concern that never separates from him, and with a poverty with which there is no affluence.

١- مَنْ كَانَتِ الدُّنْيَا أَكْبَرَ هَمِّهِ * نَصَبَتْ لَهُ مِنْ حُبِّهَا مَا يُتْعِبُهْ. (أبو العتاهية، ديوان، ٥٩).
٢- من كانت الدنيا أكبرَ هَمَّهُ أَفْشَى اللهُ عليه ضَيْعَتَهَ. (المحاسبي، المسترشدين، ٤٦).

That is to say: God will increase his livelihood and so keeps him busy from thinking about the hereafter.

٨١٨- زُهْدُ الرَّجُلِ الفَاضِلِ إِنَّمَا يَكُونُ فِيمَا حَرَّمَ اللَّهُ، فَأَمَّا مَا أَحَلَّ اللَّهُ فَقَدْ أَبَاحَهُ اللَّهُ، فَإِنَّ النَّبِيِّينَ وَالصَّالِحِينَ قَدْ أَكَلُوا وَشَرِبُوا وَرَكِبُوا وَنَكَحُوا وَلَكِنْ نَهَاهُمْ اللَّهُ عَنْ مَحَارِمِهِ فَٱنْتَهَوا فَكَانُوا بِذَلِكَ زُهَّاداً. (={ مقدمة، ص- ٤).

818– The abstinence of a meritorious person should be from what God has prohibited, for what God has allowed He has indeed permitted it. Verily the prophets and the righteous in the past ate and drank and rode and married, and God prohibited them only from His sacrosanct, and they lived their lives withdrawing from these.

١- قَالَ بَعضُ العُلمَاءِ: لَسْتُ آمركُمْ بِتَركِ الدُّنْيَا فَتَركُ الدُّنْيَا فَضِيلَةٌ وَتَرْكُ الذَّنْبِ فَرِيضَةٌ. (الراغب، محاضرات، ٢: ٤٠٥).

2– "Then I realized that it is good and proper for a man to eat and drink, and to find satisfaction in his toilsome labor under the sun during the few days of life God has given him- for this is his lot." (The Bible, Ecc. v. 18).
3– "Take the goods the gods provide." (*CDP*, 266).

٨١٩- زَهْوُ المَرْءِ كَالثَّمَرَةِ وَعُجْبُهُ كَالشَّجَرَةِ وَهُمَا مُتَوَاطِئَانِ فِي الكَرَاهَةِ [١٢٦] مُختَلِفَانِ فِي الوَصْفِ وَيَبدُو مِنهُمَا خِلالٌ عَشْرٌ هُنَّ لازِمَاتٌ لَهُمَا، وَكُلُّ خَلَّةٍ أَضرُّ لِصَاحِبِهَا وَأَشْيَنُ لَهُ مِنَ العُجْبِ وَالزَّهْوِ: فَالأُولَى: الٱفْتِخَارُ بِالعِلْمِ وَلَنْ يَزَالَ الفَخُورُ مَقِيتاً مَشْنُوًّا؛ وَالثَّانِيَةُ: الٱسْتِطَالَةُ بِالحَسَبِ وَتِلْكَ دَاعِيَةٌ إِلَى التَّفرِيطِ فِي طَلَبِ الأَدَبِ؛ وَالثَّالِثَةُ: الأَنَفَةُ مِنِ ٱسْتِفَادَةِ العِلْمِ وَهِيَ مُورِثَةٌ لِلعَمَايَةِ وَالجَهَالَةِ؛ وَالرَّابِعَةُ: التَّخَطِّي إِلَى مَعَالِي المَجَالِسِ وَفِيهَا مُفَاسَدَةُ الصَّدِيقِ؛ وَالخَامِسَةُ: الغُلُوُّ فِي مُحَاوَرَةِ الرِّجَالِ وَعَاقِبَتُهُ المَسَاءَةُ؛ وَالسَّادِسَةُ: الٱسْتِخْفَافُ بِأَهْلِ الشَّرَفِ وَهُوَ سَائِقٌ إِلَى الفَضِيحَةِ وَالصَّغَارِ؛ وَالسَّابِعَةُ: الٱسْتِبْدَادُ لِلتَّحِيَّةِ وَهُوَ مَجْلَبَةٌ لِلغَيْظِ وَالغَمِّ؛ وَالثَّامِنَةُ: إِصْدَارُ الأُمُورِ عَنْ غَيْرِ مُشَاوَرَةٍ وَمَغَبَّتُهُ الخَيْبَةُ وَالنَّدَامَةُ؛ وَالتَّاسِعَةُ: مُجَانَبَةُ العُلَمَاءِ وَسَبَبُهَا الغَبَاوَةُ وَالتَّصْدِيقُ بِكَاذِبِ الظَّنِّ؛ وَالعَاشِرَةُ: العُزُوفُ عَنْ أَمْرٍ مُسْتَسَرٍّ قَدْ نِيلَ [١٢٧] وَالتَّوْقُ إِلَى غَيْرِهِ وَالحَامِلُ عَلَى ذَلِكَ شِدَّةُ الطَّمَعِ وَالطَّمَاحُ إِلَى الأَمْرِ المُستَشعَرِ.

819– Man's vanity is like a fruit, his conceit is like a tree, both share antipathy, and are different in characterization. From these emerge ten traits that are inherent in both, and each trait is more harmful and more disgraceful to their possessor than the conceit and vanity. The first is pride in knowledge, and the proud person would never stop being disdained and hated. The second is presumptuousness to one's noble deeds, and this is the cause of negligence from seeking good education. The third is disdain of using knowledge, and this bequeaths folly and ignorance. The forth is transgression to high positions, and in this there is the undermining of friends. The fifth is exaggeration in conversation with men, and the result of this is disgrace. The sixth is

contempt towards the honorable people, and this leads to humiliation and debasement. The seventh is high-headedness in greeting people, and this is a motive for exasperation and grief. The eight is issuance of affairs without consultation, and the outcome of this is frustration and regret. The ninth is avoiding the company of the learned, and the cause of this is foolishness and assent to false opinion. The tenth is aversion to what was hidden but just achieved and yearning for something else; the motive for this is strong avidity and high ambition for that which is only in mind.

٨٢٠- زَيْنُ العَالِمِ الصَّمتُ وَهُوَ شَيْنٌ لِلجَاهِلِ.

820– Silence is the beauty of the learned and the disgrace of the ignorant.

١- السُّكوتُ زَيْنٌ لِلعَالِمِ وَشَيْنٌ لِلْجَاهِلِ. (إبن حبان البستي، روضة، ٤٦؛ دهخدا، ١: ٢١٩).
٢- الصُّمْتُ زَيْنُ العَاقِلِ وَسترُ الجَاهِلِ. (الزمخشري، ربيع، ١: ٧٩٠).
٣- الحِلْمُ زَيْنٌ وَمَنْفَعَةٌ وَالجَهْلُ شَيْنٌ وَمَضَرَّةٌ. (البلاذري، أنساب، ٧(١): ٣٧٥ "أكثم").
٤- وَلَمْ أَرَ مِثْلَ الحِلمِ زَيْناً لِصَاحِبٍ * وَلا صَاحِباً لِلمَرءِ شَراً مِنَ الجَهْلِ. (قدامة بن جعفر، نقد النثر، ١٢٦؛ إبن وهب، البرهان، ٢٥٧).
٥- زَيْنُ المَرْأَةِ الحَيَاءُ وَزَيْنُ الحَكِيمِ الصَّمْتُ. (إبن أبي الدنيا، الصمت، ٢٦٣؛ الزمخشري، ربيع، ١: ٧٩٠).
٦- "وَكَذاكَ الحِلمُ زَيْنٌ لِلكَرُم." (لبيد، ديوان، ٥٧).

Mildness is an ornament for the noble.

٧- أَفْضَلُ عِلمِ العُلَمَاءِ الصَّمْتُ. (ح- ٥٩).
٨- أَفْضَلُ خَلَّةِ العِلمِ السُّكُوتُ. (كل- ٢٥).

٨٢١- زِينَةُ الأَدِيبِ أَرْبَعَةُ أَشْيَاءَ: عِرْفَانُ وَقْتِ مَنطِقِهِ فَيَتَكَلَّمُ فِيهِ، وَالإِيجَازُ فِي لَفْظِهِ لِئَلاَّ يُسْتَثْقَلَ مِنْهُ، وَالإِبْلاغُ لِبُغيَتِهِ لِئَلاَّ يُخِلَّ بِهِ، وَالرِّضَاءُ مِنَ الكَلامِ بِأَقَّلِ مِنْ حَظِّهِ.

821– The ornament of the refined man is in four things: Cognition of the right time to speak; shortness of his statements, lest he will be found to be annoying; conveying his desire, lest he fails it, and being happy with speaking less than is his share.

٨٢٢- زَعْ نَفسَكَ عَنِ الدِّمَاءِ وَٱحْجُزْهَا عَنْ ذَلِكَ فَلَيْسَ شَيْءٌ أَعْظَمُ عِندَ اللَّهِ إِثْماً وَلا أَسْرَعُ فِي الأَرْضِ فَسَاداً مِنْ سَفْكِ الدِّمَاءِ بِغَيْرِ حِلِّهَا فَٱحْذَرْ عَلَى نَفسِكَ أَنْ تَجْعَلَ لَهَا خَصْماً حَيْثُ لا تَقْدِرُ عَلَى المَخرَجِ مِنْهُ.

822– Restrain your self from (shedding) blood and hold it back from this; for in the presence of God nothing is graver as a sin and faster in causing corruption on the earth than shedding blood without charges, and take care not to place yourself with an adversary in a case from which you cannot find release.

١- إِيَّاكَ وَالدِّمَاءَ وَسَفْكَهَا بِغَيْرِ حِلِّهَا، فَإِنَّهُ لَيْسَ شَيْءٌ أَدْعَى لِنِقمَةٍ وَلا أَعظَمَ لِتَبعَةٍ وَلا أَحْرَى بِزَوَالِ نِعمَةٍ وَٱنقِطَاعِ مُدَّةٍ مِنْ سَفكِ الدِّمَاءِ بِغَيْرِ حَقِّهَا. (ن- ٣٣٩).

٨٢٣- زِينَةُ الكَلامِ الصِّدقُ، وَالنَّفْعُ، وَإِصَابَةُ المَوْضِعِ، وَالاقْتِصَارُ عَلَى قَدْرِ الحَاجَةِ، وَحُسْنُ التَّأْلِيفِ. وَعُيُوبُهُ ضِدُّ ذَلِكَ. فَإِنَّهُ لَيْسَ كُلُّ صِدْقٍ يَنفَعُ وَلَيْسَ كُلُّ نَافِعٍ مِنَ الصِّدقِ بِنَافِعٍ فِي كُلِّ مَوْضِعٍ وَقَدْ يَجتَمِعُ فِي الكَلامِ ذَلِكَ كُلُّهُ فَيُفسِدُهُ الإِفرَاطُ وَيُبطِلُ [١٢٨] أَكثَرَ مَنفَعَتِهِ وَقَدْ يَتِمُّ أَمْرُهُ كُلُّهُ وَلا يُغنِيهِ حُسْنُ التَّأْلِيفِ فَتَذهَبُ طُلاوَتُهُ عِندَ كَثِيرٍ مِنَ النَّاسِ. (=ز ١٩٧٦).

823– The ornaments of speech are: trueness, usefulness, proper time and place, brevity as needed, and beauty of composition. And its defects are opposites of these. This is because not every truth is useful, and not every useful truth is useful every where. It may be that when all these come together in speech, the excess ruins and make most of it ineffective, or it may be perfect in all respects except a satisfactory beauty of composition. In that case its gracefulness vanishes for most people.

١- اخزُنْ عقلك وكلامك إلا عند إصابة الموضع. فإنه ليس في كل حِينٍ يَحسُنُ كلُّ صوابٍ. وإنما تمامُ إصابة الرأي والقولِ بإصابة الموضع. فإنْ أخطأك ذلك أدخَلتَ المِحنةَ على عقلك وقولك حتى تَأتيَ به إنْ أَتَيْتَ به في غير موضعه وهو لا بهاءَ ولا طُلاوَةَ له. (كب- ٩٩).
٢- لا تَتَكَلَّمْ إِلَّا عِندَ إِصَابَةِ الفُرْصَةِ، وَكُنْ مِمَّا يَجْرِي عَلَى لِسَانِكَ فِي غَيْرِ وَجْهِهِ وَوَقتِهِ عَلَى حَذَرٍ، فَإِنَّ الكَلِمَةَ الرَّفِيعَةَ مَتَى تُكُلِّمَ بِهَا فِي غَيْرِ وَقتِهَا تَذْهبُ بِلا حَلاوَةٍ وَلا طُلاوَةٍ، وَيُنْسَبُ بِهَا القَائِلُ إِلَى رَكَاكَةِ العَقْلِ. (العامري، نسك، ٤٩٨).
٣- الصِّدقُ زَيْنٌ، وَالكَذِبُ شَيْنٌ. (إبن عربي، محاضرة الأبرار، ١: ٢٣٥).

Truth is grace, lying is disgrace.

٨٢٤- زَيْنُ الصَّدَقَةِ وَسَلامَتُهَا لِصَاحِبِهَا إخْرَاجُهَا مِنْ حَلالٍ، وَإعْطَاؤُهَا مِنْ جُهْدِ مُقِلٍّ، وَتَعْجِيلُهَا مَخَافَةَ الفَوْتِ، وَتَصْغِيرُهَا مَخَافَةَ البُخْلِ، وَإسْرَارُهَا لِٱلْتِمَاسِ الإخْلاصِ، وَنَفيُ المَنِّ عَنهَا مَخَافَةَ إبْطَالِهَا، وَكَفُّ الأَذَى عَنْ آخِذِهَا مَخَافَةَ الإِثْمِ.

824– The beauty of alms and its flawlessness for the alms-giver is when it is issued from the licit, is donated no matter how little, is rushed for the fear of missing the chance, is belittled for the fear of being marked stingy, is kept secret for the sake of sincerity, when any gratitude for it is rejected for the fear of its being thwarted, and when any inconvenience upon its recipient is avoided for the fear of committing a sin.

١- أَفْضَلُ الصَّدَقَةِ جُهْدُ المُقِلِّ. (أبو عبيد، الأموال، ٤٤١؛ عبد الرزاق، المصنف، ١١: ١٩١؛ أحمد بن حنبل، المسند ﴿ ٨٧١٠؛ عيون، ٣: ١٧٩ "حديث المرفوع"؛ عقد، ١: ٢٧٣ "العطية"؛ التوحيدي، البصائر، ١: ١٣٩).
٢- "إنَّ جُهْدَ المُقِلِّ غَيْرُ قَلِيلِ." (عقد، ١: ٢٧٣ "أبو تمام"؛ الثعالبي، ثمار، ٦٧٠، وتمثيل، ٩١ "سعيد بن حُمَيد"؛ الرازي، أمثال، ١٥٨؛ النويري، ٣: ٩٣؛ العبدري، تمثال الأمثال، ٤١٤).
٣- جُهْدُ المُقِلِّ دُمُوعُهُ. (= برگ سبزی است تحفه درويش).

“The efforts of the poor are his tears.” (Burckhardt 60). (The poor can only weep for the misfortune of others, but are not able to alleviate them; this is a frequent apology for withholding assistance.” This latter interpretation is the opposite of the original purpose, which clearly says a green leaf is the present of the poor).

٤- حِيلَةُ المُقِلِّ دَمْعَةُ عَيْنِهِ. (فرايتاج، ٣: ١٢٤).
٥- جُهْدُ المُقِلِّ خَيْرٌ مِنْ عُذرِ المُخِلِّ. (الميداني، ٤: ٦٨).
٦- جُهدُ المُقِلِ أَفْضَلُ مِنْ غِنَى المُكثِرِ. (عقد، ١: ٢٧٣).
٧- جُهدُ المُقلِّ كثيرٌ. (فلايشر، نثر اللآلئ، ٦٧ ﴿ ٤٤).

٨٢٥- زِنْ عَقلَكَ مَعَ السَّفِيهِ كَمَا تَزِنهُ مَعَ العَاقِلِ فَإنَّ العَاقِلَ مُسْتَغْنٍ عَنْ عَقْلِكَ بِعَقلِهِ وَالسَّفِيهَ لا يَستَغنِي عَنِ العَقلِ أيْنَمَا تَوَجَّهَ فَتَكُونُ بِمَا وَزَنْتَ مَعَ السَّفِيهِ تَربَحُ.

825– Weigh your wisdom against a fool as you weigh it against a wise. The wise does not need your wisdom because he has his own, and the fool is not free from needing wisdom wherever he goes, and it is from what you weigh against the fool that you gain.

٨٢٦- زَيْنُ المَحَاسِنِ التَّوَاضُعُ، وَالمَانِعُ مِنَ المَسَاوِئِ الحَيَاءُ، وَالمُنَكِّدُ لِلعَيْشِ ٱنْقِطَاعُ الرَّجَاءِ.

826– Humbleness is the ornament of virtues; Modesty is a hindrance to vices, and the termination of hope makes life miserable.

١- أَكْرَمُ الأَخْلاقِ التَّوَاضُعُ. (إبن المقفع، الحكم ؛ ١٥، ٧٣).

Humbleness is the best disposition.

٢- التَّوَاضُعُ أَحْمَدُ الخِلالِ. (جا- ٦١ "أنوشروان").

Modesty is the most commendable trait.

٣- تَوَاضُعُ المَرءِ يُكرِمُهُ. (فلايشر، نثر اللآلئ، ٦٧ ؛ ٣٢).

Humbleness ennobles the man.

٤- تَوَاضُعُ المَرءْ بِكَرَمِهِ. (فلايشر، نثر اللآلئ ٦٧ ؛ ٣٢).

Modesty comes from munificence.

٥- أَعْظَمُ المَصَائِبِ ٱنْقِطَاعُ الرَّجَاءِ. (البيهقي، المحاسن، ٤٢٦؛ الراغب، محاضرات، ١: ٤٥٨؛ عقد، ٣: ٢٢٨).

٨٢٧- زِينَةُ العِلْمِ تَرْكُ الذُّنُوبِ وَٱتِّقَاءُ العُيُوبِ، وَلا سَائِسَ مِثْلُ الصِّدقِ.

827– The ornament of knowledge is abandoning of offenses and being on one's guard against faults; no manager is like honesty.

١- العَالِمُ مَنْ تَرَكَ الذُّنُوبَ وَٱتَّقَى العُيُوبَ. (الصغاني، فرائد، ٦).
٢ -لا سَائِسَ مِثْلُ العَقْلِ، وَلا حَارِسَ مِثلُ العَدلِ، وَلا سَيْفَ مِثلُ الحَقِّ، وَلا عَوْنَ مِثْلُ الصِّدقِ. (الصغاني، فرائد، ٦؛ الماوردي، أدب الدنيا، ٢٣٧).

No manager is like reason, no guardian is like justice, no sword is like what is right, and no aid is like honesty.

٨٢٨- زِدْ مِنْ طُولِ أَمَلِكَ فِي قِصَرِ عَمَلِكَ وَلا تَغُرَّنَّكَ صِحَّةُ جِسْمِكَ وَسَلامَةُ أَمْسِكَ فَمُدَّةُ [١٢٩] العُمْرِ قَلِيلَةٌ وَصِحَّةُ الجِسْمِ مُسْتَحِيلَةٌ. (الصغاني، فرائد، ٩؛ التوحيدي، إمتاع، ٢: ٦١).

828– Add from the length of your hope to the shortness of your action, and let not your health and safety of yesterday delude you, for life is short and health is preposterous.

١- زِدْ مِنْ طَوِيلِ أَمَلِكَ في قَصِيرِ عَمَلِكَ [لا تغرنك صِحَّةُ نَفْسِكَ وَسَلامَةُ أَمْسِكَ] فَمُدَّةُ العُمْرِ قَلِيلَةٌ. (كلمات مختارة، ٢١).
٢- إنَّ فِي الصِّحَّةِ أَجْنَاساً مِنَ الأَسْقَامِ. (جا- ١٨٢).
٣- عَاقِبَةُ الصِّحَّةِ سُقمٌ. (مب- ١١٢).

"Health is followed by sickness." (Alon 42 n. 50).

٤- مَا أَقرَبَ الصِّحَاحَ مِنَ السَّقَامِ.

"How little removed is health, or soundness, from illness, or sickness!" (Lane 1651).

٥- إنْ كَانَ شَيْءٌ فَوْقَ الحَيَاةِ فَالصِّحَّةُ، وَإنْ كَانَ شَيْءٌ مِثْلُهَا فَالغِنَى، وَإنْ كَانَ شَيْءٌ فَوْقَ المَوْتِ فَالمَرَضُ، وَإنْ كَانَ شَيْءٌ مِثْلُهُ فَالفَقْرُ. (الثعالبي، تمثيل، ٤٠٢ "بزرجمهر"؛ الماوردي، أدب الدنيا، ١٩٨).
٦- لا بَأسَ بِالغِنَى لِمَن اتَّقَى اللَّه، والصِّحَّةُ لِمَن اتَّقَى اللَّه خَيْرٌ مِنَ الغِنَى. (أحمد بن حنبل، المسند ﴿ ٢٣٢١٨، ٢٣٢٨٨؛ إبن أبي الدنيا، إصلاح المال، ١٦٥؛ الحاكم النيسابوري، المستدرك، ٢: ٣).

Health is better than wealth. (E) Good health is above wealth. (E) Give me health and take my wealth. (E) Health is not valued till sickness comes. (E) A good wife and health are a man's best wealth. (E) A good name is better than gold. (E)

٧- أَغْنَى الغِنَى صِحَّةُ الجِسْمِ، وَأَجَلُّ السُّرُورِ سَعَةُ الصَّدرِ. (مب- ٦ "أبو عثمان الدمشقي").

This is cited here for a comparison of similar sentences in which the most abundant of all riches is either health, reason, or culture (*adab*).

٨- لا غِنى يَعدَلُ صِحَّةَ البدنِ، وَلا سُرُور يَعْدَلُ سَعَةَ الصدر. (السجستاني، صوان، ٣٠٥ "أبو عثمان الدمشقي"؛ كوبرلي، ١١٨ ب؛ أسامة، لباب، ٤٤٥).
٩- العَيْشُ في سَعَةِ الرِّزْقِ، وَصِحَّةِ الجِسْمِ، وَإقْبَالِ الزَّمَانِ، وَعِزِّ السُّلْطَانِ، وَمُعَاشَرَةِ الإخْوَانِ. (البيهقي، المحاسن، ٢٩٤).
١٠- يا بني! ليس غنى مثل صحَّةِ الجِسْمِ، ولا غُنْم مثل طيب العيش. (مب- ٢٧٢ "لقمان").
١١- قيل لسقراط: ما الغنى ؟ قال: صِحَّةُ الجِسْمِ. (مب- ١٠١ "سقراط"؛ الون، ٦٧ ﴿ ٢٤١).

Socrates was asked: "What is wealth?" He said: "Health." is wealth? Bodily health!

١٢- لا غِنًى كَصِحَّةِ الجِسْمِ. (الثعالبي، تمثيل، ٤٠٢).

No wealth is like health.

Health is wealth. Or: Health is the greatest of all possessions.

١٣- يا بني! لا تغترن بحسن شبابك وصحة جسمك فإن عاقبةَ الصِّحَّةِ سُقمٌ وعاقبةَ السقمِ موتٌ. (ش- ١: ١٥٣ "سقراط").

٨٢٩- زُرْ مَنْ زُرْتَ بِصِيَانَةٍ، وَفَارِقْ مَنْ فَارَقْتَ بِدِيَانَةٍ، وَرُدَّ مَقْتَكَ عَنِ النَّاسِ إِلَى نَفسِكَ، وَمَقتَكَ دُونَ النَّاسِ إِلَى خَالِقِكَ.

829– Pay a visit, to whomever you visit, with respect; leave, whomever you leave, with conviction; take back your hatred of people to yourself, and your hatred by the people to your God.

٨٣٠- زَرْعُ الحَسَنَاتِ وَٱسْتِشْعَارُ التَّقْوَى وَالأَسَفُ عَلَى مَا مَضَى وَٱغتِنَامُ العَمَلِ الصَّالِحِ فِيمَا بَقِيَ وَالْاسْتِعدَادُ لِلمَوْتِ وَتَرْكُ الحِرْصِ عَلَى الدُّنيَا وَقَطْعُ الآمَالِ البَعِيدَةِ وَشُغْلُ اللِّسَانِ بِذِكْرِ اللَّهِ تَعَالَى مَأمُولٌ نَفعُهُنَّ مَوْثُوقٌ بِحُسْنِ عَاقِبَتِهِنَّ.

830– Sowing merits, putting on the garment of piety, feeling sorry for the time that is passed, seizing the opportunity to do good in the time that still remains, preparing for death, abandoning the longing for this world, severing the long stretched hopes, and occupying one's tongue with the invocation of the Supreme God are the things the benefits of which can be hoped for, and the goodness of their results can be trusted.

٨٣١- زَوَالُ المَوَدَّةِ فِي مُدَاوَمَةِ المِرَاءِ، وَجَلاءُ الشُّبْهَةِ فِي سُؤَالِ العُلَمَاءِ.

831– The decline of friendship is in continuous contention, and the elucidation of doubt is in asking the learned.

٨٣٢- زَوَالُ الجِبَالِ عَنْ مَوَاضِعِهَا أَقْرَبُ مِنِ ٱجْتِمَاعِ القُلُوبِ بَعْدَ تَنَافُرِهَا.

832– The vanishing of mountains is more realistic than the reunion of hearts after aversion.

1– "An offended brother is more unyielding than a fortified city." (The Bible, Prov. xviii. 19).

٢- إنَّ القلوبَ إذا تَنَافَرَ وُدُّها * مِثلُ الزُّجَاجَةِ كَسرُها لا يُجبَرُ. (محفوظ، المتنبي و سعدى، ١٩١).

٣- كه سهل است لعل بدخشان شكست * شكسته نشايد دگر باره بست. (سعدى، بوستان، ٤٦).

٨٣٣- زَوَالُ العُجْبِ دَلِيلٌ عَلَى نِهَايَةِ البُعدِ.

833– Disappearance of arrogance is a sign of the end of separation.

٨٣٤- زَمَانُنَا ذَاهِبٌ، وَلَيْسَ فِي طَلَبِ الحَقِّ يَخِيبُ الطَّالِبُ، وَلا فِي العِلْمِ الحَقِيقِيِّ رَغبَةُ الرَّاغِبِ، وَلا إِلَى اللَّهِ سُبْحَانَهُ بِنَفسِهِ هَارِبٌ، فَمَا أَقَلَّ المُفلِحَ وَمَا أَكْثَرَ الخَائِبَ.

834– The time goes by and the seeker does not fail in search of truth, nor the eager loses interest for true science, and no one escapes from himself to God; O how few are the fortunate, and how abundant are the unfortunate?

٨٣٥- زَكَاةُ العَقلِ العَفوُ،[7] وَزَكَاةُ القُدرَةِ الحِلْمُ، وَزَكَاةُ [١٣٠] العِلْمِ البَذلُ، وَزَكَاةُ الجَاهِ السَّعْيُ فِي قَضَاءِ الحَوَائِجِ. (=﴿ ٣٠٥، ٧٩٦، ٨٠٥).

835– Forgiving is the alms of intelligence, Forbearance is the alms of power, Spending is the alms of knowledge, and attempt at fulfilling needs is the alms of high rank.

١- العَفوُ زَكَاةُ الجَاهِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٤).
٢- العَفوُ زَكَاةُ القُدْرَةِ. (الجرجاني، كنايات، ١٣٧).

Forgiveness is the alms of power.

٣- العَفوُ زَكَاةُ القَلْبِ. (آبي، نثر، ٤: ١٩١).

Forgiveness is the alms of the heart.

٤- العَفوُ ثَمَرَةُ الذُّنُوبِ. (الجرجاني، كنايات، ١٣٧).

Forgiveness is the fruit of sins.

٥- العَفوُ عَنِ المُذْنِبِ زَكاةُ النَّفْسِ. (الراغب، محاضرات، ١: ٢٢٦).

Forgiving a wrong-doer is the alms of the soul.

٦- زَكَاةُ الظَّفرِ العَفْوُ. (ن- ٣٩٧؛ ش/ن- ١٩: ٣١؛ الزمخشري، ربيع، ١: ٧٢٧؛ النويري، ٣: ٢٥٨).

Forgiveness is the alms of victory.

[7] مج- ٤٥؛ إبن حبان البستي، روضة، ٢٣٦؛ العامري، نسك، ٤٩٧؛ ن- ٣٩٧ ﴿ ٢١١.

٧- زَكَاةُ الجَاهِ الكُتُبُ. (الثعالبي، ثمار، ٦٧٦).

The alms of high rank is to write recommendations.

"The alms of power are equity." (*Maxims of ʿAli* 40).

The last element in the above colon becomes a prerequisite of *muruwwa*. Al-Washshāʾ delineates the constituent parts of *muruwwa* as:

٨- قال ميمون ابن ميمون: أَوَّلُ المُروُءَةِ طَلاقَةُ الوَجْهِ، وَالثَّانِي التَّوَدُّدُ، والثَّالِثُ قَضَاءُ الحَوَائِجِ. (عيون، ١: ٢٩٦؛ الوشاء، الموشى، ٢٩؛ ش/ن- ١٨: ١٢٩).

The first part of manliness is a cheerful face when receiving people, then affection, then fulfilling their needs.

٨٣٦- سَبَبُ الحِرمَانِ التَّوَانِي (=٤٧٥، ٥٣٦)، وَسَبَبُ الحَزْمِ العَزْمُ،[1] وَمَعَ العَزْمِ تَكُونُ المَعُونَةُ، وَمَعَ الجَزَعِ وَالتَّثَبُّطِ يَكُونُ الخِذلانُ.

836– Slackness is the cause of deprivation, Determination is the cause of firmness, with patience there will be help, and with impatience and frustration there will be disappointment.

١- لا ضعةَ مَعَ حَزمٍ، ولا شَرفَ مَع عَجزٍ: الحَزمُ مَطيةُ النُّجحِ، العَجْزُ يُورِثُ الحِرْمَانَ. (جا- ١٣).

There is no lowliness with prudence, and no honor with weakness. Prudence is the steed of salvation, and Weakness bequeaths deprivation.
"Nonchalance breeds laziness." (*Maxims of ʿAli* 69).

٢- مِنَ التَّوَانِي مَا يَكُونُ سَبَباً لِلحِرْمَان. (بهجة، ٢: ١٩٥).
٣- سَبَبُ الحِرمَانِ الكَسَلُ. (جا- ٦٨؛ القضاعي، دستور، ٢٢).

Laziness is the cause of deprivation.

٤- دَوَاعِي الحِرمَانِ الكَسَلُ لأَنَّ الكَسَلَ عَدُو المروءةِ وَعذاب عَلى الفتوةِ. (إبن حبان البستي، روضة، ٢١٨).
٥- الكسل يمنعُ من الطلب، وَالفَشَلُ يدفعُ إلى العَطَبِ. (الصغاني، الفرائد، ٥٦).
٦- الكَسَلُ مِغْلاقُ الدَّرْكِ، وَدَاعِيَةُ الحِرْمانِ. (الكرخي، أمل، ٥٩).

Idleness is the padlock of accomplishment and a cause of deprivation.
"Idleness is the root of all evil." (*CDP*, 142). "Idleness attracts vices." (*CDP*, 142). Laziness travels so slowly that poverty overtakes him. (E)

٧- نَكَحَ الشُّؤمُ الكَسَلَ فَخَرَجَ مِنهَا الحِرمَانُ. (الماوردي، أدب الدنيا، ٢٩٢).

Evil omen married idleness, deprivation was the result.

٨- زوجَ العَجْزُ التَّوَانِيَ فَنَتَجَ بَيْنَهُمَا الحِرمَانُ. (الراغب، محاضرات، ١: ٤٤٨).

Weakness paired with lassitude, deprivation was born.

٩- اگر را با مگر تزويج کردند * از ایشان بچهٔ شد کاشکی نام. (دهخدا، ١: ٢٠٧).

"If" was married to "perhaps," "wish" was born.

[1] القضاعي، دستور، ٢٢.

١٠- نَكَحَ العَجزُ التَّوَانِي فَوُلِدَتْ بَينَهُمَا النَّدَامَةُ. (الكرخي، أمل، ٦١؛ إبن حبان البستي، روضة، ٢١٨ "الشمردل"؛ الماوردي، أدب الدنيا، ٢٩٢؛ الميداني، ٣: ٣٣٣ "أكثم").

Lassitude married weakness, remorse was born.

١١- وَإِنَّ التَّوَانِي أَنْكَحَ العَجزَ بِنْتَهُ * وَسَاقَ إِلَيْهَا حِينَ زَوَّجَهَا مَهْرَا
فِرَاشاً وَطِيئاً، ثُمَّ قَالَ لَهَا اتَّكِي * فَقَصرُكما لابُدَّ أَنْ تَلِدَا الفَقْرَا. (الجاحظ، البخلاء، ١٨٥ "أبو المعافى"؛ عيون، ١: ٢٤٤ "قُصَارَاهُمَا"؛ أبو هلال العسكري، ديوان المعاني، ٢: ١٩٢ "أنكحا مهرا + فقصرا").
١٢- العَجْزُ وَالتَّوَانِي تَزَاوَجَا فَأَنْتَجَا الفَقْرَ. (الزمخشري، أمثال، ١: ٤٠٧؛ لسان العرب، ٢: ٣٧٤ "نتج").

"Impotence and remissness combined together, and produced, as their result, poverty." (Lane 2760).

١٣- خوارى از چيست؟ از كاهلى و فساد. (ظفر نامه، ٥٩، ٦٧-٦٨).
١٤- إِنَّ الهُوَينَى تُورِثُ الهوانا. (الزمخشري، ربيع، ٣: ٨٦).
١٥- التَّوَانِي وَالهُوَيْنَا يُوجِبَانِ الحَسْرَةَ. (إبن النديم، ٢٠٩ "لجاحظ").

"Lassitude and being easy going involves impatience." (Dodge 401).

١٦- الهُوَيْنَى تُوجِبُ الحَسْرَة. (الطرطوشي، سراج، ٥٠).
١٧- الهُوَينَا تُورِثُ الحَسْرَةَ. (الجاحظ، رسائل، ١: ١١٠).

Slowness bequeaths regret.

١٨- فَوْتُ الفُرصَةِ يُورِثُ الحَسْرَةَ. (الجاحظ، بيان، ٤: ٩٥ "عبدالملك بن صالح").

Missing the opportunity bequeaths regret.

١٩- أَشَدُّ الغُصَصِ فَوْتُ الفُرَصِ. (الصغاني، فرائد، ٨٦؛ الثعالبي، سحر البلاغة، ٢٠٠).
٢٠- التَّوَانِي يُثمِرُ النَّدَامَةَ وَالكَسَلُ يُنتِجُ الفَقرَ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٥).
٢١- العَجْزُ وَالتَّوَانِي سَبَبُ الفَاقَةِ. (بهجة، ٢: ١٩٣).

Weakness and slackness cause poverty.

٢٢- مِنَ العَجْزِ وَالتَّوَانِي نُتِجَتِ الفَاقَةُ. (أبو عبيد، أمثال، ٢٠٠؛ أبو حاتم السجستاني، المعمرون، ٢٢ "أكثم"؛ البلاذري، أنساب، ٧(١): ٣٦١؛ المفضل، الفاخر، ٢٦٣؛ عقد: ٣: ١٠٨؛ الوشاء، الفاضل، ٢: ٢٠؛ إبن حبان البستي، روضة، ٢١٨؛ أبو هلال العسكري، أمثال، ١: ٤٠١؛ التوحيدي، إمتاع، ٢: ١٥١؛ كلمات مختارة، ٢٤؛ الواحدي، الوسيط، ١٤٩؛ الميداني، ٣: ٩٦؛ ٣: ٣٣٣؛ الزمخشري، أمثال، ٢: ٣٤٩، وربيع، ٣: ٨٤؛ البيهقي، غرر الأمثال، ٥٤؛ الإبشيهي، ٣٠٤).

Laziness and negligence bear indigence. (cf. Kassis 175).

"Lazy hands make a man poor, but diligent hands bring wealth." (The Bible, Prov. x.4).

٢٣- بِالعَجزِ وَالكَسلِ تولدت الفاقة ونتجت الهلكة. (الإبشيهي، ٣٠٤).
٢٤- وَالفَقرُ ذُلٌّ عَلَيْهِ بَابٌ * مِفْتَاحُهُ العَجْزُ وَالتَّوَانِي. (أبو العتاهية، ديوان، ٤٣٣؛ إبن قتيبة، الشعر والشعراء، ٤١١).
٢٥- التَّوَانِي فِي العِنَايَةِ بِالخَيْرِ شَرٌّ كَبِيرٌ. (مب- ١٥٢ "أفلاطون").
٢٦- التَّوَانِي يُوجِبُ التَّضيِيعَ. (الجاحظ، رسائل، ١: ١١٠؛ الطرطوشي، سراج، ٥٠؛ الإبشيهي، ٥٣).
٢٧- التَّوَانِي يُنْتِجُ الهلكَةَ. (أبو هلال العسكري، أمثال، ١: ٢٢٦).
٢٨- التَّوَانِي هَلَكَةٌ وَالكَسلُ شُؤمٌ. (الزمخشري، ربيع، ٣: ٨٣ "على عصا ساسان").
٢٩- إِيَّاكَ وَالعَجْزَ وَالتَّوانِي فِي الأُمورِ فَتَقْذَفُكَ الرِّجَالُ خَلفَ أَعْقَابِهَا. (الكرخي، أمل، ٦٢).

Take care not to be weak and flabby in affairs, for people will throw you away behind their heels.

٣٠- عَلَيْكُم بِالرِّفقِ وَالأَنَاةِ فَإِنَّهُمَا قَائِدَانِ إلى الدَّرْكِ والظَّفَرِ، وإِيَّاكُمْ والعجلةَ والخُرقَ فإنَّهُمَا سببٌ لِلفَوتِ والحرمانِ. (البلاذري، أنساب، ٧(١): ٣٦٦ "أكثم").
٣١- الخُرقُ مِفتَاحُ الحِرمَانِ. (عيون، ٤: ١٣٧).
٣٢- العزم من صدق جودة الحزم. (ح- ١٣٨ "أنوشوس"؛ مب- ٢٧٨).
٣٣- إنَّ أضعفَ ما يكون العزم عِنِ التَّصَرُّفِ أَضْعَفَ مَا يَكُون الحزم. (الجاحظ، رسائل، ١: ٢٣٤).
٣٤- مُسَامرةُ الأَوهامِ وَالأَمَاني سَبَبٌ لِتَمَامِ العَجزِ وَالتَّوَانِي. (إبن داود الإصفهاني، الزهرة، ١: ٢٧٨).

٨٣٧- سُرْعَةُ الأَخْذِ لِكُلِّ مَا تَشْتَهِيهُ النَّفسُ مُوَدٍّ إِلَى سُرْعَةِ النَّدَامَةِ فِي الفِعْلِ.

837– Prompt fulfilling of everything the soul desires leads to prompt regret in undertaking.

٨٣٨- سُوءُ الخُلُقِ يُفسِدُ العَمَلَ كَمَا يُفسِدُ الصَّبرُ العَسَلَ.[2]

838– Ill nature spoils the performance, as aloe spoils the honey.

١- الغَضَبُ يُفسِدُ الإيمَانَ كَمَا يُفسِدُ الخَلُّ العَسَلَ. (الكليني، كافي، ٢: ٣٠٢؛ الزمخشري، ربيع، ٢: ٣١).

Anger spoils Faith as much as vinegar spoils honey.

[2] الجاحظ، بيان، ١: ٣٤٥ "الجارود بن أبي سبرة"؛ ح- ٧٤ "أفلاطن"؛ عقد، ٢: ٣١٦ "الخَلُّ"؛ أبو الشيخ الإصبهاني، الأمثال، ٢١ "كما يفسد الخَلُّ"؛ أبو الفرج المعافى، الجليس الصالح، ٢: ١٨٣ "الخل"؛ الراغب، محاضرات، ١: ٢٧٥؛ الثعالبي، تمثيل، ٢٤ "حديث"؛ مب، ١٣١؛ الزمخشري، ربيع، ٢: ٤٩؛ محمد بن حيدر البغدادية، قانون البلاغة، ٦٠.

٨٣٩- سَيِّدُ القَوْمِ مَنْ رُجِيَ غَدُهُ وَسَمُحَتْ يَدُهُ.

839– The chief of the people is he whose tomorrow is hoped for, and he who is openhanded.

١- سيّدُ القَومِ خَادِمُهُمْ. (مج- ٢١).

On the one hand the chief of a people is advised to serve his subjects and avoid arrogance in dealing with them. On the other hand, it addresses those who serve the community as being the chiefs because they serve the people.

٨٤٠- سُوءُ الظَّنِ حَزْمٌ[3] وَلَكِنُّهُ مُتْعِبٌ لِلْقَلْبِ، وَالحَسَنُ الظَّنُّ مُسْتَرِيحٌ وَرُبَّمَا دَخَلَتْ عَلَيْهِ الآفَةُ مِنْ غَفْلَتِهِ.

840– Distrust is prudence, though it is burdensome to the heart; trust is soothing, but sometimes harm enters it due to its negligence.

١- مَنْ جَعَلَ لِنَفْسِهِ مِنْ حُسْنِ الظَّنِّ بِإِخْوَانِهِ نَصِيباً أَرَاحَ قَلْبَهُ. (أبوعبيد، أمثال، ١٨٤؛ الميداني، ٢: ٣٤٣؛ الزمخشري، أمثال، ٢: ٣٥٤ "أكثم").
٢- مَنْ جَعَلَ لِحُسْنِ الظَّنِّ نَصِيباً مِنْ نَفْسِهِ أَرَاحَ قَلْبَهُ. (البلاذري، أنساب، ٧(١): ٣٦٠ "أكثم"؛ أبو هلال العسكري، أمثال، ١: ٤٠١).
٣- لا يُولَعَنَّ الوَالِي بِسُوءِ الظَّنِّ لِقَولِ النَّاسِ، وَلْيَجْعَلْ لِحُسْنِ الظَّنِّ مِنْ نَفْسِهِ نَصِيباً مَوْفُوراً يُرَوِّحُ بِهِ عَنْ قَلْبِهِ وَيُصْدِرُ عَنْهُ فِي أَعْمَالِهِ. (كب- ٧٨).

٨٤١- سُخْفُ المَنطِقِ يُذهِبُ بِالبَهَاءِ وَيُزرِي بِالمُرُوءَةِ. (=ﻙ ١٨٢٠).

841– Dimwittedness removes brilliancy and belittles manliness.

٨٤٢- سِتْرُ مَا عَايَنْتَ أَحْسَنُ مِنْ إِذَاعَةِ مَا ظَنَنْتَ. (ح- ٤٧ "على خاتم لقمان"؛ ش/ن- ٢٠: ٢٩٨).

842– Hiding what you have accomplished is better than publicizing what you think of doing.

٨٤٣- سُرُورُ المُتَعَسِّفِ لا يَدُومُ.

843– A tyrant’s pleasure does not last.

٨٤٤- سُكرُ المَالِ أَشَدُّ مِنْ سُكرِ الخَمرِ. (الجاحظ، البخلاء، ١٤ "سكر الغنى").

844– Inebriety of wealth is worse than inebriety of wine.

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3 =ﻙ ٥٣٢؛ الحصري، زهر، ٥٨٧.

٨٤٥- سَالِمْ مَنْ لا يَدٌ لَكَ بِمُحَارَبَتِهِ تَسْلَمْ مِنْ ضَرَرِهِ.

845– Make peace with the one you cannot fight; so you shall be safe from his harm.

١- از آنكس كه جز از او گريزى ندارى گله مند و نافرمان نباش. (كارنامك أردشير ٤ ٤٤).
٢- سخن دان بگفت اين سخن بر فسوس * كه دستى كه نتوان بريدن ببوس. (لازار، ١٢٤ "ابو شكور").
٣- إذا لم تستطع أنْ تَقطعَ يدَ عَدُوِّكَ فَقَبِّلهَا. (عيون، ٣: ١١٢ "محمد بن يزداد"؛ الثعالبي، تمثيل، ١٤٧).

"If you can't beat them, join them." (*CDP*, 13).

٤- چو دستى نشايد گزيدن ببوس * كه با غالبان چاره زَرق است و لوس. (سعدى، بوستان، ٧٣).
٥- قال المنصور: إذا مدَّ عدُوُّكَ يَدَهُ إليكَ فَٱقطهَا إنْ أَمْكنكَ، وَإلَّا فَقَبِّلهَا. (آبي، نثر، ٣: ٨٧؛ السيوطي، تأريخ الخلفاء، ٢٦٨).

When your enemy stretches out his hand to you, cut it off if you can, otherwise kiss it.
"Eagles don't catch flies." (*CDP*, 76).

٨٤٦- سُوقُ البَلَدِ مَائِدَةُ اللَّهِ فِي أَرْضِهِ [١٣١] مَنْ أَتَاهَا أَصَابَ مِنهَا.

846– The market place is God's table in His kingdom; whoever reaches it profits.

٨٤٧- سَفَهُ السَّفِيهِ مِنْ غِرَّةِ عَقلِهِ.

847– The fool's foolishness is due to heedlessness of his mind.

٨٤٨- سَاعِدْ أخَاكَ عَلَى مَصْلَحَتِهِ وَمِلْ مَعَهُ حَيْثُ مَالَ فِي حَاجَتِهِ.

848– Assist your friend in what is beneficial to him, and turn with him to wherever he turns to in search of his want.

١- سَاعِدْ أَخَاكَ عَلَى كُلِّ حَالٍ وَزُلْ مَعَهُ حَيْثُ زَالَ. (القضاعي، دستور، ٦٠ "علي").

٨٤٩- سَلْ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ وَالجَارِ قَبْلَ الدَّارِ وَالمَالِ قَبْلَ العِيَالِ.

849– Inform yourself of the companion before setting out on the road, of the neighbor before buying the house, and of income before the dependents.

١- سَلْ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ وَعَنِ الجَارِ قَبْلَ الدَّارِ. (رسالة آداب، ٧١؛ أبو عبيد، أمثال، ٢٧٧؛ البلاذري، أنساب، ٧(١): ٣٧٢ "أكثم"؛ أبو الشيخ الإصبهاني، الأمثال، ١٦٤؛ أبو هلال العسكري، أمثال، ١: ١٧٩؛ ن- ٣٠٧؛ الراغب، محاضرات، ٢: ٥٩٩؛ القضاعي، الشهاب، ٢٣؛ بهجة، ١: ٢٩١؛ الزمخشري، أمثال، ١: ٣٠٨، ٣٢٣؛ الطرطوشي، سراج، ١٦٩؛ الإبشيهي، ٥٣، ٥٤؛ أقوال الحكماء، ٣١؛ دهخدا، ١: ٢٤٩).

"Inquire about your companion before you set out (lit. before the road), and (inquire) about your neighbor before (you chose) your house." (Frayha, I, 235).

٢- الرَّفِيقُ قَبْلِ الطَّرِيقِ وَالزَّادُ قَبْلِ السَّفَرِ.

"Before you set out on a trip (choose your) companion and (prepare) your provisions." (Frayha, I, 333).

٣- يَقُولُون قَبلَ الدَّارِ جَارٌ مُوَافِقٌ * وَقَبْلَ الطَّرِيقِ النَّهْجِ أُنْسُ رَفِيق. (الرقيق النديم، قطب السرور، ٢٨٨).

٤- اِسْأَلْ عَنِ الجَارِ قَبْلَ الدَّارِ.

"Inquire about the neighbor before (you inquire about) the house." (Frayha, I, 38).

٥- الجَارَ قَبل الدَّارَ. (البلاذري، أنساب، ٧(١): ١٣٨ "الأحنف"؛ إبن أبي الدنيا، مكارم الأخلاق، ٨٥؛ عقد، ٣: ١١٥، ١٥٨؛ الثعالبي، تمثيل، ٢٩٧ "ثُمَّ"، وخاص الخاص، ٢٨؛ البكري، فصل المقال، ٣١٠؛ الميداني، ١: ٣٠٧؛ الزمخشري، أمثال، ١: ٣٠٨؛ وطواط، لطائف، ٨٣؛ قابوس نامه، ١٢١ "أول بهمسرايه نگه كن كه كيست"؛ الغزالي، كيمياى سعادت، ٢: ٨٤٦ "أول خداوند سراى آنگه سراى"؛ اليوسي، أمثال، ٢: ٥٨).

"The neighbor, then the house." (Qābūs 110).

٦- جَارُ الدَّارِ أَحَقُّ بِالدَّارِ. (أحمد بن حنبل، المسند ﴿ ١٩٤٧٦، ٢٠١٠٩؛ الترمذي، سنن ﴿ ١٣٦٨؛ الخطيب البغدادي، تأريخ بغداد، ١١: ٣٤٢).

٧- همسايه را بپرس خانه را بخر.

"Before buying the house, inquire about your neighbor." (Haim 433). You must ask your neighbor if you shall live in peace. (E)

٨- الرَّفيقُ ثُمَّ الطَّريقُ. (قابوس نامه، ١٧٣؛ الزمخشري، أمثال، ١: ٣٢٣ "قبل"؛ الطوسي، الأدب الوجيز، ٨١).

"First choose your fellow traveler, then travel." (Qābūs 164).

٩- الجار قبل الدار، ثم الرفيق قبل الطريق. (الراغب، محاضرات، ١: ٢٧١).
١٠- چرا همراه بد جستی و بد خواه * تو نشنیدی که همراه هست و پس راه. (گرگانی، ویس ورامین، ٣١٧؛ مهدی محقق، یاد داشتها، ١٩٣).
١١- يَقُولُونَ قَبْلَ الدَّارِ جَارٌ مُجَاوِرٌ * وَقَبْلَ الطَّرِيقِ النَّهْجِ أُنْسُ رَفِيقِ
فَقُلْتُ: وَندمَانُ الفَتَى قَبلَ كَأسِهِ * وَمَا حَثَّ كَأْسَ المَرْءِ مِثْلُ صَدِيقِ. (أبو هلال العسكري، أمثال، ١: ١٧٩؛ بهجة، ١: ٢٩١).
١٢- چون خانه خواهی کردن نخست هزینه بمیان کن. (اندرز آذرباد مارسپندان ؛ ٤١).
١٣- پس تو هم الجار ثم الدار گو *گر دلی داری برو دلدار جو. (قابوس نامه، تعليقات، ٣٥٢ "مولوی").
١٤- تا ندانی که کیست همسایه * به عمارت تلف مکن مایه
مردمی آزموده باید و راد * که به نزدیکشان نهی بنیاد. (دهخدا، ٤: ١٩٩٢ "اوحدی").

٨٥٠- سُكُوتُكَ عَنِ الأَحْمَقِ جَوَابُهُ. (=؛ ٧٤٢).

850– Your silence against a fool is his answer.

١- السُّكُوتُ لِلأَحْمَقِ جَوَابٌ. (إبن حبان البستي، روضة، ١٢٠).

Keeping silence is the answer to the stupid.

٢- جَوَابُ الأَحْمَقِ السَّكَاتُ عَنْهُ.

"Silence is the (best) answer to the stupid." (Burckhardt 58).

٣- جواب أحمقان خاموشی دان. (قابوس نامه، ٣٣).

Remember that silence is the answer to fools.

٤- پس خموشی به دهد آن را ثبوت * پس جواب احمقان آمد سکوت. (دهخدا، ٢: ٥٨٨-٥٨٩ "مولوی").
٥- خيْرٌ مِنْ إجَابَةِ اللَّئِيمِ سُكُوتُكَ عَنْهُ. (البلاذري، أنساب، ٧(١): ٣٧٣ "أكثم").
٦- السُّكُوتُ عَنِ السَّفِيهِ جَوَابٌ وَالإعْرَاضُ عَنهُ عِقَابٌ. (وطواط، غرر، ٨٥).
٧- مَنْ سَكَتَ عَنِ الجَاهِلِ فَقد أوسعه جواباً. (الإبشيهي، ٥٢).
٨- إذَا سَكَتَّ عَنِ الجَاهِلِ فَقَدْ أَوْسَعْتَهُ جَوَاباً وَأوجَعْته عقَاباً. (الماوردي، أدب الدنيا، ٢٣٢).

When you keep silence against an ignorant you have given him the best answer and caused him pain of punishment.

"Do not answer a fool according to his folly, or you will be like him yourself." "Answer a fool according to his folly, or he will be wise in his eyes." (The Bible, Prov. xxvi. 4, 5).

٩- چه نیکو داستانی زد یکی دوست * که خاموشی زنادان سخت نیکوست. (دهخدا، ١: ٢٢٠ "ویس و رامین").

١٠- وَمَا شَيْءٌ أَحَبُّ إِلَى لَئِيمٍ * إِذَا شَتَمَ الكَرِيمَ مِنَ الجَوَابِ مُتَارَكَةُ اللَّئِيمِ بِلا جَوَابٍ * أَشَدُّ عَلَى اللَّئِيمِ مِنَ السِّبَابِ. (أبو الفرج المعافى، الجليس الصالح، ٣: ٣٣٨؛ المرزباني، نور القبس، ٦٣).

١١- السُّكوتُ عَنِ الأَحْمَقِ جَوَابُهُ. (البلاذري، أنساب، ٧(١): ٣٧٥ "أكثم"؛ أقوال الحكماء، ٤١).

١٢- إِذَا نَطَقَ السَّفِيهُ فَلا تَجِبْهُ * فَخَيْرٌ مِنْ إِجَابَتِهِ السُّكُوتُ
سَكت عَنِ السَّفِيهِ فَظَنَّ أَنِّي * عَيِيتُ عَنِ الجَوَابِ وَمَا عَيِيتُ. (الماوردي، أدب الدنيا، ٢٣٠ "عمر بن علي"؛ وطواط، غرر، ٨٥؛ ش/ن- ١٨: ٩٩؛ إبن عربي، محاضرة الأبرار، ٢: ٣٨٢؛ الشافعي، ديوان، ٢٣).

٨٥١- سُكُونُ اللَّحْدِ وَلا سُؤَالُ الوَغْدِ.

851– Peace of the grave rather than begging of the wretched.

٨٥٢- سَعِيدٌ مَنْ قَمَعَ بِالصَّبرِ شَهْوَتَهُ، وَدَبَّرَ بِالحَزْمِ عَزْمَهُ. (=} ٢٤٧٠؛ ح- ١٥٥؛ إبن الأزرق، بدائع السلك، ١: ٥٤١).

852– He is lucky who subdues his lust with endurance, and cautiously plans his decision.

٨٥٣- سَامِعُ الغِيبَةِ أَحَدُ المُغتَابَيْنِ.[4]

853– Whoever listens to slander, is himself a slanderer. (cf. Spitaler 48 n. 134).

A Talmudic proverb reads: “The tongue of slander kills three: him who is slandered, him who slanders, and him who listens.” (*The Jewish Enc.*, x. 228).

١- المُصْغِي إِلَى الذَّمِّ شَرِيكٌ لِقَائِلِهِ. (إبن هندو، ٣١٧ } ٣٨ "أفلاطون"؛ مب- ١٦٠ "إلى القول"؛ أسامة، لباب، ٤٥٣؛ أقوال الحكماء، ٧٨؛ الأمثال الحكمية، ١٤٧).

2 – “He who listens to what a man says is the associate of the one who said it.” (Gutas 145).

[4] =} ١٧٣٠؛ مع- ٨٨؛ آبي، نثر، ٣: ١٥١؛ الثعالبي، تمثيل، ٤٥٥؛ بهجة، ١: ٩١؛ وطواط، صد كلمة، ٤٦؛ الماوردي، أمثال، ١٧٢؛ الزمخشري، ربيع، ٣: ١٧٧؛ إبن شمس الخلافة، الآداب، ٧٠؛ الحسن اليوسي، محاضرات الأدب واللغة، بيروت، ١٤٠٢، ٢: ٦٢٦؛ إبن هذيل، عين الأدب، ٦٦؛ ش/ن- ٥١٨؛ فلايشر، نثر اللآلئ، ٣١ } ٤٦؛ دهخدا، ١: ٢٥٠.

٣- وَالسَّامِعُ الذَّمَّ شَرِيكٌ لَهُ * وَالمُطْعِمُ المَأْكُولَ كَالآكِلِ. (الجاحظ، الحيوان، ١: ١٥؛ إبن هندو، ٣١٧ ؛ ٣٨).
٤- فَإِنَّكَ عِنْدَ ٱسْتِمَاعِ القَبِي * ح شَرِيكٌ لِقَائِلِهِ فَٱنْتَبِه. (بهجة، ١: ٤٠١ "محمود الوراق").
٥- هرك از تو زشت گويد آن كس بى گناه تر از آن كس باشد كه آن زشت بتو رساند. (خردنامه، ٦١ "شاپور").
٦- المُسْتَمِعُ شَرِيكُ القَائِلِ. (إبن أبي الدنيا، الصمت، ١٥١؛ بهجة، ١: ٤٠٠).

The listener is the partner of the speaker.

٧- السَّامِعُ لِلغِيبَةِ كالمُغتَابِ. (أبو الفتح الآمدي، غرر ؛ ٣٠٧).

The listener to backbiting is the same as the backbiter.

"Shun the society of those whose talk of another is of one vicious: for every companion of theirs there is a share." (*Maxims of ʿAli* 67).

٨- المُعِينُ عَلَى الغَدرِ شَرِيكُ الغَادِرِ. (عيون، ٢: ٣٤).

Assistant to treachery is the partner of the treacherous.

٩- مُزَيِّنُ الفُجُورِ شَرِيكُ الفَاجِرِ. (عيون، ٢: ٣٤).

He who embellishes debauchery is the partner of the debauchee.

١٠- مَنْ لاحَاكَ فَقَدْ عَادَاكَ. (أبو عبيد، أمثال، ٧٩؛ الفارابي، ديوان الأدب، ٤: ١١٩؛ أبو هلال العسكري، أمثال، ٢: ١٩١؛ الميداني، ٣: ٣٣٢؛ الزمخشري، أمثال، ٢: ٣٥٩؛ لسان العرب، ١٥: ٢٤٢ "لحا").

He who abuses you has already treated you as an enemy. (That is to say: he who disputes with you and is against you is not your friend, said for discouraging disputation among friends, for it leads to the disturbing of love and affection).

٨٥٤- سُلَّمُ الشَّرَفِ[5] التَّوَاضُعُ.

854– Modesty is the ladder that leads to honor.

١- التَّوَاضُعُ سُلَّمُ الشَّرَفِ. (مع- ٩٤؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٥؛ الحصري، زهر، ٧٧١ "إبن المعتز"؛ آبي، نثر، ٣: ١٥٣؛ الثعالبي، ثمار، ٦٧٩؛ تذكرة، ٣: ٩٨؛ النويري، ٣: ٢٤٥؛ الإبشيهي، ١٤٨).
٢- الحِكْمَةُ سُلَّمُ العُلُوِّ، مَنْ عَدِمَهَا عَدِمَ القُرْبَ مِنَ اللَّهِ عَزَّ وَجَلَّ. (مب- ٩١ "سقراط"؛ ح- ٨١ "أرسطو"، "سُلَّمُ العَالِمِ"؛ إبن هندو، ٣٦٣ ؛ ٣٠٤ "العُروجِ إِلَى"؛ الثعالبي، تمثيل، ١٧٤؛ ش- ١: ١٣٢).

[5] في الأصل: السرف.

“Wisdom is a ladder leading to sublimity. He who lacks it lacks proximity to his Creator.” (Alon 86 n. 718). A Talmudic proverb reads: “Wantonness leads to hell, modesty to paradise.” (*The Jewish Enc.*, x. 227).

Wisdom is the staircase of the learned (for achieving high goals).

٣- از تواضع بزرگواری شوی * وز تکبر ذلیل وخوار شوی. (دهخدا، ١: ١١٣ "سنایی").
٤- التَّوَاضُعُ شَرَفُ المُؤْمِنِ. (آبي، نثر، ١: ١٦٦ "حديث").

Modesty is the honor of the believer.

٥- التَّعَزُّزُ عَلَى الأَغْنِيَاءِ تَوَاضُعٌ. (السلمي، طبقات، ١٧٥؛ بهجة، ١: ٤٤٤).
٦- التَّوَاضُعُ شَبَكَةُ الشَّرَفِ. (الميداني، ١: ٢٦٧ "المولدون").

Modesty is the snare of honor.

٧- التَّوَاضُعُ مَصْيَدَةُ الشَّرَفِ. (ش/ن- ١٨: ٢٧٧).

Modesty is the trap of honor.

٨- التَّوَاضُعُ أَحَدُ مَصَائِدِ الشَّرَفِ. (الجاحظ، بيان، ٣: ٩٦؛ عيون، ١: ٢٦٦؛ آبي، نثر، ٤: ١٥٨؛ الراغب، محاضرات، ١: ٢٥٨، وفي آداب، ٩٤؛ أسامة، لباب، ٢٥٦، ٢٥٧ "مصعب بن الزبير" "أصل"؛ تذكرة، ٣: ٩٨؛ إبن ش/ن- ٢٠: ٢٩٠؛ الأزرق، بدائع السلك، ١: ٥١٤).

Modesty is one of the traps of honor.

٩- التَّوَاضُعُ مِنْ مَصَائِدِ الشَّرَفِ. (الثعالبي، تمثيل، ٣٣؛ ٤١٠، وثمار، ٧٦٩؛ الحصري، زهر، ٥٥، ٩٨٤؛ بدوي، رسائل فلسفية، ٢٠٩؛ الماوردي، أدب الدنيا، ٢٢٠؛ النويري، ٣: ٢٤٥).
١٠- تواضع كردن دامى است كه بدان شرف صيد كنند، و هيچ نعمتى نباشد كه آن را حاسدى نباشد. (خردنامه، "نجات نامه"، ١٠٢ "عبد الله بن زبير").
١١- السِّلْمُ سُلَّمُ السَّلامَةِ. (العاملي، كشكول، ٧٢٧).
١٢- خردمند از تواضع مايه گيرد * بزرگى از كرم پيرايه گيرد. (ناصر خسرو، روشنايى نامه، ٥١٤).

٨٥٥- سَفِيرُ السُّوءِ يُفسِدُ ذَاتَ البَيْنِ. (الميداني، ٢: ١٤٨).

855– An evil mediator ruins friendship.

٨٥٦- سُوسُوا السُّفَّلَ بِالمَخَافَةِ. (الميداني، ٢: ١٤٨).

856– Govern the riffraff by fear.

“Govern the rabble by opposing them.” (Burckhardt 104).

٨٥٧- سُلُوكُ الإنْسَانِ طَرَائِقَ مَنْ تَقَدَّمَهُ الحَمِيدَةَ وَٱستِينَافُهُ مِثْلَ أَعْمَالِ سَلَفِهِ الجَمِيلَةَ يُلحِقُ جَدِيدَهُ بِقَدِيمِهِم وَيُؤَكِّدُ شَرَفَهُمْ بِهِ.

857– Man's following the good paths of those who have gone before him, and his desire to exalt himself by performing the likes of comely deeds of his predecessors join his new performance to their old ones and confirm their honor upon him.

٨٥٨- سَالِمِ الزَّمانَ بِحُسْنِ التَّدبِيرِ وَلا تُحَمِّلْهُ شَطَطاً فَتَعْصِفَ بِكَ رِيحُهُ، وَلا تُعَاتِبْهُ لِكَيْلا يُكَاشِفَكَ بِالمَكرُوهِ، وَوَادِعْهُ بِالرِّضاءِ عَنْهُ تَقِلَّ هُمُومُكَ فَإِنَّهُ إِنْ عَسَفَكَ لَمْ تَنْتَصِرْ مِنهُ وَلا يَدْفَعُ ضَيْمَهُ عَنكَ أَحَدٌ.

858– Make peace with the Time by good planning; do not burden it with any excess, for its storm would blow you away; do not complain about it lest it evinces you to the disdainful; leave it in consent, so your concern will lessen; for if it oppresses you, you would not be able to take revenge from it and no one would repel its inequity from you.

٨٥٩- سُوءُ حَمْلِ الغِنَى أَنْ [١٣٢] تَطلُبَ المَالَ حِرْصاً وَتَمْنَعَهُ بُخْلاً وَتُنفِقَهُ سَرَفاً؛ وَسُوءُ حَمْلِ الفَقرِ السُّكُونُ لِمَا مَضَى، وَالطَّمَعُ وَالرَّجَاءُ وَالظَّنُّ الرَّدِيُّ فِيمَا يَلقَى. (=ع ١١٩٠).

859– Wrong handling of wealth is when you seek it covetously, prevent its distribution avidly, and spend it wastefully. Wrong handling of poverty is when you are comfortable with what caused it, remain full of yearning, wish, and unfounded assumption for what is to come.

١- عَيْبُ الغِنَى أَنَّهُ يُورِثُ البَلَدَةَ [البلادة]، وفضيلةُ الفقرِ أنَّهُ يُورِثُ الفِكْرَةَ. (الجاحظ، البخلاء، ١٧٧؛ عيون، ١: ٢٤٦ "أكثم").
٢- سُوءُ ٱحتِمَالِ الغِنَى يُورِثُ مَقتاً، وسُوءُ حَمْلِ الفَاقَةِ يَضَعُ شَرَفاً. (تذكرة، ٨: ٨٥؛ آبي، نثر، ٤: ١٥٤؛ بهجة، ١: ٢٠٦؛ ش/ن- ٢٠: ٢٨٧).
٣- سُوءُ حَمْلِ الغِنَى يُورِثُ المَدحَ، وَسُوءُ حَمْلِ الفَاقَةِ قَد يَضَعُ الشَّرَفَ. (آبي، نثر، ٤: ١٧٢).

Madḥ in this saying seems to be wrong. The same author (*Nathr*, IV, 154) has *maqt* (hate) instead, which is better.

٤- فَإِنَّ سُوءَ حَمْلِ الفَقْرِ يَضَعُ الشَّرِيفَ وَيخملُ الذِّكرَ وَيُوجِبُ الحِرمَانَ. (مج- ٦٧).
٥- الفاقةُ تمنعُ الشرفَ وتُخمِلُ الذكرَ وتُوجِبُ المَذَلَّةَ. (الكرخي، أمل، ٤٥ "أكثم").

Poverty prevents honor, obliterates fame, and causes humiliation.

٦- حَمْلُ الغِنَى أَشَدُّ مِنْ حَمْلِ الفَقْرِ. (الجاحظ، رسائل، ٢: ١٤٣).

To bear wealth is harder than to bear poverty.

٧- سُوءُ حَمْلِ الغِنَى أَنْ يَكُونَ الغَنِيُّ مَرِحاً، وَمِنْ سُوءِ حَمْلِ الفَاقَةِ أَنْ يَكُونَ الطَّالِبُ شَرِهاً. (مب- ٣٢٩).

٨- سُوءُ حَمْلِ الفَاقَةِ يُحَرِّضُ الحَسَبَ، وَيُقَوِّي الضَّرُورَةَ، وَيُذْئِرُ أَهْلَ الشَّمَاتَةِ. (القالي، الأمالي، ١: ٢١٤ "أكثم").

٩- سُوءُ حَمْلِ الفَاقَةِ يَضَعُ الشَّرَفَ. (أبو عبيد، أمثال، ١٩٧؛ الميداني، ٢: ١١٢؛ الزمخشري، أمثال، ٢: ١٢٣).

"The disadvantage of poverty is that it belittles one's honor." (Kassis 174).

٨٦٠- سَعِدَ مِنَ النَّاسِ وَبَعُدَ مِنَ الغَفلَةِ مَنْ دَبَّرَ أَمْرَ الدُّنيَا بِالقَنَاعَةِ وَالتَّسْوِيفِ وَأَمْرَ الآخِرَةِ بِالحِرصِ وَالتَّعْجِيلِ وَأَمْرَ الدِّينِ بِالعِلْمِ وَالاجْتِهَادِ فِي العَمَلِ وَأَمْرَ الخَلْقِ بِالنَّصِيحَةِ وَالمُدَارَاةِ.

860– He is fortunate and far from negligence who manages the affairs of this world with content and deferment, those of the next world with aspiration and urgency, those of religion with knowledge and exertion, and those of the people with advice and sociability.

٨٦١- سَيِّدُ الأَخْلاقِ عَفوُكَ عَمَّنْ ظَلَمَكَ، وَإِحْسَانُكَ إِلَى مَنْ حَرَمَكَ، وَنَصِيحَتُكَ لِمَنْ غَشَّكَ، وَكَفُّكَ عَمَّنْ ظَلَمَكَ، وَحِلْمُكَ عَمَّن أَغْضَبَكَ.

861– The noblest qualities are forgiving him who treated you unjustly, benefiting him who deprived you, giving sincere advice to him who deceived you, abstaining from him who was unfair to you, and forbearing him who made you angry.

١- إِنَّ مِنْ مَكَارِمِ أَخْلاقِ أَهْلِ الدُّنيا وَالآخِرَةِ أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعطِي مَنْ حَرَمَكَ، وَتَعفو عَمَّنْ ظَلَمَكَ. (عبد الرزاق، المصنف، ١١: ١٧٢؛ الميداني، ٤: ٦٣؛ الزمخشري، ربيع، ٢: ٤٦).

٢- لَيْسَ مِنْكَ مَنْ غَشَّكَ. (ح- ١٥٨؛ عقد، ٣: ٧٩ "أكثم وبزرجمهر").

٨٦٢- سُئِلَ بَعضُ العُلَمَاءِ: مَا لَكُم لا تَسْتَفِيدُونَ مِنَ العِلْمِ شَيْئاً إِلَّا زَادَكُم عَلَيْهِ حِرصاً. قَالَ: ذَلِكَ لِأَنَّا لا نَسْتَفِيدُ مِنهُ شَيْئاً إِلَّا ٱزْدَدْنَا بِعُظْمِ نَفعِهِ عِلْماً. (=٨٠٠؛ ش/ن- ١٨: ٢٣٠ "أنوشروان").

862– A learned man was asked: "How is that the more knowledge you acquire, the more eager you become for it?" He said: "This is

because the more profit we gain the more knowledgable we become of its benefits."

٨٦٣- سَاهِلْ إِذَا ٱشْتَرَيْتَ أَوْ بِعْتَ فَإِنَّ العُسْرَ مِنْ سُوءِ الأَخْلاقِ وَيُظَنُّ بِصَاحِبِهِ النَّذَالَةُ.

863– Show goodwill in trading, for plight comes from ill-nature, and the ill-natured is thought to be mean.

٨٦٤- سَعِدَ مِنَ النَّاسِ مَنْ أَدْرَكَ هَوَاهُ إِذَا كَانَ هَوَاهُ فِي رُشْدٍ فَإِنْ كَانَ هَوَاهُ فِي غَيْرِ رُشْدٍ فَقَدْ شَقِيَ بِمَا [١٣٣] أَدْرَكَ مِنهُ.

864– He is fortunate who achieves his desire and his desire is for salvation, but if his desire is for other than salvation he is unfortunate in what he achieves.

٨٦٥- سَبْعُ خِصَالٍ تَبَعٌ لِسَبْعٍ: الرَّأيُ تَبَعُ التَّجْرِبَةِ، وَالثَّنَاءُ الجَمِيلُ تَبَعٌ لِحُسْنِ السَّرِيرَةِ، وَالرِّفْعَةُ تَبَعٌ لِلتَّوَاضُعِ (=﴿ ٥٩١) وَالخَلَفُ تَبَعٌ لِلنَّفَقَةِ، وَالزِّيَادَةُ تَبَعٌ لِلشُّكرِ، وَالمَوَدَّةُ تَبَعٌ لِلنَّصِيحَةِ، وَالدُّنيَا تَبَعٌ لِلآخِرَةِ.

865– Seven qualities come after seven: good judgment after experience, warm praise after good conscience, dignity after humbleness, reward after expenditure (charitable gifts), increase of bounty after gratitude, friendship after good advice, and this world after the next (life in this world is good only when the good life in the next is secured).

١- من كانت فيه سبعُ خِصَالٍ لَمْ يَعْدَمْ سَبْعاً: مَنْ كَانَ جَوَاداً لَمْ يَعْدَمِ الشَّرَفَ، وَمَنْ كَانَ ذَا وَفَاءٍ لَمْ يَعْدَمِ المِقَةَ، وَمَنْ كَانَ صَدُوقاً لَمْ يَعْدَمِ القَبُولَ، وَمَنْ كَانَ شَكُوراً لَمْ يَعْدَمِ الزِّيَادَةَ، وَمَنْ كَانَ ذَا رِعَايَةٍ لِلحُقُوقِ لَمْ يَعْدَمِ السُّؤدُدَ، وَمَنْ كَانَ مُنْصِفاً لم يَعْدَمِ العَافِيَةَ، وَمَنْ كَان مُتَوَاضِعاً لَمْ يَعْدَمِ الكَرَامَةَ. (القالي، الأمالي، ٢: ٣٧؛ التُّجيبي، المختار من شعر بشار، ١٩٦).

٢- تواضع سر رفعت افرازدت * تكبر بسر اندر اندازدت. (سعدى، بوستان، ١١٦؛ دهخدا، ١: ١١٣).

٣- التَّوَاضُعُ يُوجِبُ الرِّفعَةَ. (الإبشيهي، ٥٣).

Modesty grants high standing.

٤- الإفرَاطُ فِي التَّوَاضُعِ يُوجِبُ المَذَلَّةُ (الجاحظ، رسائل، ١: ١١١؛ إبن النديم، ٢٠٩؛ الثعالبي، تمثيل، ٤٤٤؛ مب- ٦٨؛ الماوردي، تسهيل، ١١٥)، وَالإفْرَاطُ فِي المُؤَانَسَةِ يُوجِبُ المَهَانَةَ. (الراغب، محاضرات، ١: ٢٦٥ "إبن المقفع").

"Excess of humility involves contempt." (Dodge 401).

٥- وَالإِفْرَاطُ فِي المُؤَانَسَةِ يَدْعُو إِلَى خُلَطَاءِ السُّوءِ، وَالإِفرَاطُ فِي الْانقباضِ يُوحشُ ذا النصيحةِ. (الجاحظ، رسائل، ١: ١١١؛ إبن النديم ٢٠٩).

"Excess of familiarity involves blending with what is wrong, whereas excess of withdrawal renders a man of good counsel uncivil." (Dodge 401).

٦- الإفرَاطُ فِي الحَذَرِ يَدعُو إِلَى إيهَامِ الخلقِ. (الماوردي، تسهيل، ١١٥).

Excess of cautiousness causes misleading in people.

٧- الإفراطُ فِي الحَذَرِ يَدْعُو إِلَى أَلَّا يُوثَقُ بِأَحَدٍ. (الجاحظ، رسائل، ١: ١١٠؛ فهرست، ٢٠٩ "في الغدر").

"Excesses of faithlessness involve lack of trust in a person to whom there is access." (Dodge 401).

٨٦٦- سُئِلَ بَعْضَ الحُكَمَاءِ: هَلْ يَقْدِرُ الإِنْسَانُ أَنْ يَعُمَّ النَّاسَ بِجُودِهِ. قَالَ: نَعَمْ وَذَاكَ أَنَّهُ إِذَا أَحَبَّ لَهُمُ الخَيْرَ بِقَلبِهِ فَقَدْ عَمَّهُمْ بِجُودِهِ. (جا- ٥٤ "أنوشروان" ؛ ٣٤٥ "أفلاطون").

866– A sage was asked: "Is it possible for a person to extend his generosity to all the people?" He said: "Yes, that is, when he wishes good for them from the depth of his heart, he has extended his generosity to them all."

٨٦٧- سَعْيُ الرَّجُلِ إِذَا كَانَ بِإِرْسَالِ اللِّسَانِ بِمَا قَالَ وَاليَدِ بِمَا قَدَرَتْ عَلَيْهِ بِغَيْرِ صَوَابِ تَدْبِيرٍ، عَمَّ جَمِيعَ أَمْرِهِ الفَسَادُ فِي دُنيَاهُ، وَإِنْ كَانَ فِي أَوَّلِ أَمْرِهِ مُتَمَكِّناً مِمَّا يُرِيدُهُ فِيهَا، وَخَرَّبَ آخِرَتَهُ عَلَى نَفْسِهِ.

867– When a man undertakes something without proper consideration letting the tongue say what it wills, and the hands do what they can, corruption embraces all his affairs in this world, even if he had gained power over whatever he had wanted in it at first, and he ruins his future life for himself.

٨٦٨- سِهَامُ اللَّهِ النَّافِذَةُ الحُكَمَاءُ، وَالقِسِيُّ المُوتَرَةُ أَلْسِنَتُهُم، وَالجِعَابُ المَملُوءَةُ قُلُوبُهُم، وَأَسْمَاعُ القَائِلِينَ الأَغْرَاض الوَاسِعَةُ، وَأَذهَانُهُمِ الرِّقَاعُ اللَائِحَةُ، وَلَمْ يَكُنْ اللَّهُ لِيُخْطِئ إِذَا رَمَى.

868– The penetrating arrows of God are the sages, whose tongues are stringed bows, whose hearts are loaded quivers, and the ears of

speakers are broad butts, their minds are notebooks for decrees, and God shall not miss when He throws.

٨٦٩- سَرِيعَةُ الاتِّصَالِ بَطِيئَةُ الانفِصَالِ مَوَدَّةُ الصُّلَحَاءِ وَبَطِيئَةُ التَّأَكُّدِ سَرِيعَةُ التَّقَطُّعِ مَوَدَّةُ لجُهَّالِ الأَشْقِيَاءِ.[6] [١٣٤]

869– The friendship of the virtuous is prompt in connecting, slow in disconnecting; the friendship of the wretched ignorant is slow in confirmation, prompt in dissolution.

١- المَوَدَّةُ بَيْنَ الأَخْيَارِ سَرِيعٌ اتِّصَالُهَا بَطِيءٌ انْقِطَاعُهَا ...، وَالمَوَدَّةُ بَيْنَ الأَشْرَارِ سَرِيعٌ انْقِطَاعُهَا بَطِيءٌ اتِّصَالُهَا ... (صغ- ٥٤؛ كل- عزام، ١٣١-١٣٢؛ إبن أبي عون، التشبيهات، ٣١٥؛ أبو هلال العسكري، صناعتين، ٢٤٤).

٢- المَوَدَّةُ بَيْنَ الأَشْرَارِ سَرِيعٌ انْقِطَاعُهَا. (التوحيدي، صداقة، ٣٤-٣٥ "كليله").

٣- قال: أَيُّ شَيْءٍ أَسْرَعُ انْقِطَاعاً؟ قُلْتُ: مَوَدَّةُ الأَشْرَارِ. (جا- ٣٦ "بزرجمهر").

٤- قال: أَيُّ شَيْءٍ أَسْرَعُ تقَلُّباً؟ قُلتُ: قَلبُ المُلُوكِ. (جا- ٣٦ "بزرجمهر").

٥- لا بَقَاءَ لِظلِّ الغمامِ، ولا لِمَوَدَّةِ الأَشْرَارِ. (مب- ٢٥٩ "بطلميوس").

٨٧٠- سَخَاءُ نَفسِ الرَّجُلِ بِمَا فِي يَدِهِ جُودٌ، وَسَخَاءُ نَفسِهِ عَمَّا فِي أَيْدِي النَّاسِ كَرَمٌ. فَمَنِ اجْتَمَعَ لَهُ الأَمْرَانِ فَبَذَلَ وَعَفَّ فَقَدِ اسْتَكْمَلَ الفَضِيلَةَ. (=﴿ ١١٨١).

870– A man's munificence with what he has is generosity, and his abstinence from what the others have is magnanimity. He who combines both these traits, that is, gives and refrains from taking, becomes perfect in merit.

١- سَخَاءُ النَّفسِ عَمَّا فِي أَيْدِي النَّاسِ أَكْثَرُ مِنْ سَخَاءِ البَذْلِ. (القالي، الأمالي، ٢: ٨٠؛ إبن حبان البستي، روضة، ١٢٩-١٣٠).

٢- أَظْرَفُ السَّخَاءِ الوَاقِعُ فِي النَّفْسِ التَّنَزُّهُ عَمَّا فِي أَيْدِي النَّاسِ. (مب- ٢٥١ "إسكندر").

٣- خَيْرُ السَّخَاءِ مَا وَافَقَ الحَاجَةَ. (المفضل، الفاخر، ٢٦٣؛ القالي، الأمالي، ٢: ١٧٢؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٥ "خَيْرُ العَطَاءِ"؛ أبو هلال العسكري، أمثال، ١: ٤٠١؛ آبي، نثر، ١: ٤٢٢؛ الواحدي، الوسيط، ١٤٩ "أكثم"؛ الميداني، ٣: ٩٦).

٤- ويُظْهِرُ عَيْبَ المَرءِ فِي النَّاسِ بُخْلُهُ * وَيَسْتُرُهُ عَنهُمْ جَمِيعاً سَخَاؤُهُ
تَغَطَّ بِأَثْوَبِ السَّخَاءِ فَإِنَّنِي * أَرَى كُلَّ عَيْبٍ وَالسَّخَاءُ غِطَاؤُهُ. (إبن حبان البستي، روضة، ٢٣٧؛ الماوردي، أدب الدنيا، ١٦٩ "صالح بن عبدالقدوس").

٥- تَسَتَّرْ بِالسَّخَاءِ فَكُلُّ عَيْبٍ * يُغَطِّيهِ كَمَا قِيلَ السَّخَاءُ. (الشافعي، ديوان، ١٦).

[6] =﴿ ٢٥٨٧؛ كل- ١٨٢؛ إبن حبان البستي، روضة، ٩٩-١٠٠؛ القالي، الأمالي، ١: ٢٤٠؛ التوحيدي، البصائر، ٢: ٢٩، ٣١.

٦- كُلُّ عَيْبٍ فَالكَرَمُ يُغَطِّيهِ. (ش/ن- ١٩: ٣١).
٧- رَأْسُ السَّخَاءِ أَدَاءُ الأَمَانَةِ. (مع- ٨٩؛ الثعالبي، تمثيل، ٤٣٢).
٨- مكارم الأخلاق عشرُ خصالٍ: السخاءُ، والحَيَاءُ، والصِّدقُ، وَأَدَاءُ الأَمَانَةِ، وَالتَّوَاضُعُ، وَالغيرةُ، والشَّجَاعَةُ، والحِلمُ، والصِّبرُ، وَالشُّكرُ. (ش/ن- ٢٠: ٢٧٥).

٨٧١- سُوءُ الأَدَبِ مَرَضٌ فِي النَّفسِ.

871– Bad manners is a disease in the soul.

٨٧٢- سَلِمَ مَنِ ٱعْتَزَلَ النَّاسَ، وَتَوَفَّرَ عِرضُهُ وَٱسْتَتَرَتْ فَاقَتُهُ وَٱرْتَفَعَتْ عَنهُ مَؤُونَةُ التَّكَلُّفِ لِلحُقُوقِ اللاّزِمَةِ لِمَنْ خَالَطَهُم.

872– He is secure who withdraws from the people, whose dignity abounds, whose poverty is covered, and whose obligations of the rights of those with whom he admixes is repaid.

٨٧٣- سُهُولَةُ السَّبَبِ يُوهِمُ الظَّفَرَ.

873– The ease of means prejudices the success. (cf. # 299).
The opposite to this is: “Man is eager for what he cannot get” (# 501, 2543).

٨٧٤- سُخْفُ الرَّجُلِ وَجَهْلُهُ أَنْ يَتَصَوَّرَ فِي نَفسِهِ وَيَتَقَدَّرَ فِي قَلبِهِ أَنَّ ٱسْتِمْدَادَهُ الآرَاءَ وَٱسْتِشَارَتَهُ النُّصَحَاءَ مِمَّا يُزْرِي بِهِ وَيَضَعُ مِنهُ فَيَسْتَبِدُّ بِالتَّدْبِيرِ وَيُعرِضُ عَنِ المُشِيرِ فَيَقَعُ فِي ظُلْمَةِ الحَيْرَةِ وَيَحْصُلُ بَعدَ حِينٍ عَلَى الهَمِّ وَالحَسْرَةِ، فَإِذَا أَشْكَلَتْ عَلَيْكَ الأُمُورُ وَصَعُبَ عَلَيْكَ التَّدْبِيرُ، فَٱرْجِعْ إِلَى رَأْيِ العُقَلَاءِ، وَٱفْزَعْ إِلَى ٱسْتِشَارَةِ الفُهَمَاءِ، فَلِأَنْ تَسْأَلَ وَتَسْلَمَ خَيْرٌ مِنْ أَنْ تَسْتَبِدَّ وَتَنْدَمَ.[7]

874– It is imbecility and ignorance for a person to imagine and believe that seeking the opinion and consultation of others belittle and humiliate him, so that he goes alone making decisions and avoids consultants, thence he falls into the darkness of bewilderment and soon ends into worry and grief. In case the daily affairs become confused and management becomes difficult for you, have recourse to the opinion of the intelligent, flee to the consultation of the discerning people; for to ask and stay safe is better than to go alone and regret.

[7] الماوردي، أدب الدنيا، ٢٧٦؛ الصغاني، فرائد، ٥٧؛ أسامة، لباب، ٦٩؛ =﴿ ١١٠، ٣١٦، ٥٤٣، ٥٨١، ١٣٠٦.

١- مَا حَارَ مَنِ ٱسْتَخَارَ وَلا نَدِمَ مَنِ ٱسْتَشَارَ. (مج- ٤٥، ٥٦؛ إبن وهب، البرهان، ٢٨٢؛ التوحيدي، إمتاع، ٢: ١٤٧ "خاب من"؛ كلمات مختارة، ٢٢؛ الإبشيهي، ٩٧؛ إبن الأزرق، بدائع السلك، ١: ٣٠٣).
٢- مَا نَدِمَ مَنِ ٱسْتَشَارَ وَلا خَابَ مَنِ ٱسْتَخَارَ. (عقد، ١: ٧١).
٣- مَا خَابَ مَنِ ٱسْتَخَارَ، وَلا نَدِمَ مَنِ ٱسْتَشَارَ، ولا ٱفتَقَرَ مَنِ ٱقتَصَدَ. (آبي، نثر،١: ١٧٤؛ ش/ن- ٢٠: ٣٠٧؛ الماوردي، أد ب الدنيا، ٢٧٣، والتحفة الملوكية، ٥٥، ٦٤، ١٠٠؛ القضاعي، الشهاب، ٢٦).

Advice is never in want. (E)

"The wisest is he who does not disdain the advice of others." (*Maxims of ʿAli* 33).

٨٧٥- سُوءُ التَّدبِيرِ سَبَبُ التَّدمِيرِ، [١٣٥] وَالكِفَايَةُ حِلْيَةُ الوِلايَةِ، وَالٱسْتِقَامَةُ غَايَةُ الٱسْتِنَامَةِ، وَمَنْ قُلِّدَ بِالكِفَايَةِ غَنِمَ وَغُنِمَ بِهِ وَمَنْ قُلِّدَ بِالرِّعَايَةِ نَدِمَ وَنُدِمَ بِهِ. (الصغاني، فرائد، ٥٧؛ الإبشيهي، ٥٣).

875– Poor management is the cause of ruin; efficient rule is the ornament of governing, and rectitude is the outmost reassurance. He who is invested with efficient rule gains and the rulership gains from him, and he who is invested with inefficient rule regrets and it will regret.

The sentence does not seem to have its original form. Al-Ibshīhī has only the first part. Al-Ṣaghānī divides it into four smaller unites:

١- سُوءُ التَّدبِيرِ سَبَبُ التَّدمِيرِ. مَنْ قَلَّدَ ذَوِي الفَضَائِلِ ٱستقَامَتْ أَحْوَالُهُ وَمَنْ قَلَّدَ ذَوي الرَّذَائِلِ ٱضطَرَبَتْ أعْمَالُهُ. مَنْ قَلَّدَ الكُفاة غَنِمَ وَمَنْ قَلَّدَ الرَّعَاعَ ندمَ. الكَفاءَةُ حِليةُ الوِلايَةِ وَالٱستِقَامَةُ عِلَّةُ السَّلامَةِ. (الصغاني، فرائد، ٥٧).
٢- الإفلاسُ سوءُ التَّدبِيرِ. (البيهقي، المحاسن، ٣١٦).
٣- رَأسُ السيَاسَةِ إنجَازُ الوَعدِ وَالوَعِيدِ، وَمُكَافَأةُ المُحْسِنِ وَالمُسِيءِ، وَالوَفاءُ فِي الجِدِّ وَالهَزْلِ، وَالٱستِخْدَامُ بِالكِفَايَةِ لا بِالغَايَةِ، وَالتَّيَقُّظُ لِلأَخبَارِ فِي القُرْبِ وِالبُعدِ. (المغربي، السياسة، ٦٣-٦٤).

٨٧٦- سَبَبُ تَلافِ المَمَالِكِ ٱطِّرَاحُ ذَوِي الفَضَائِلِ وَٱصْطِنَاعُ ذَوِي الوَسَائِلِ وَالٱسْتِخْفَافُ بِعِظَةِ النَّاصِحِ وَالٱغْتِرَارُ بِتَزْكِيَةِ المَادِحِ،[8] وَأَجْهَلُ النَّاسِ مَنْ يَفعَلُ الشَّرَّ وَيَتَوَقَّعُ الخَيْرَ وَيَمنَعُ البِرَّ وَيَطْلُبُ الشُّكْرَ وَيَغْتَرُّ بِقَوْلِ مُثْنٍ مُتَمَلِّقٍ يُحَسِّنُ لَهُ القَبِيحَ وَيُبَغِّضُ إلَيْهِ

[8] أسامة، لباب، ٧٠.

النَّصِيحَ إنْ مَنَعَهُ نَوَالَهُ وَحَرَمَهُ إفْضَالَهُ، وَسَمَهُ بِكُلِّ فَضِيحَةٍ وَنَسَبَهُ إلَى كُلِّ قَبِيحَةٍ وَأَعْرَضَ عَنْ مَدحِهِ وَبَالَغَ فِي ذَمِّهِ.[9]

876– The cause of the destruction of countries is repudiating the meritorious and favoring the crafty, deeming the advice of sincere advisors light, and being conceited by the pronouncement of one's integrity by the eulogist. The more ignorant of men is he who commits evil and expects good, prevents benevolence and seeks gratitude, is deluded by the words of a sycophant eulogist who beautifies the repugnant to him and makes the sincere advisers hateful to him, and when he prevents his favor from him and deprives him from his bounty, he brands him with every debasement, ascribes him to every baseness, avoids praising him and exaggerates in his condemnation.

٨٧٧- سِعَايَةُ الرَّجُلِ نَارٌ، وَقَبُولُهَا عَارٌ وَالعَمَلُ بِهَا دَنَاءَةٌ وَالثِّقَةُ بِأَهْلِهَا غَبَاوَةٌ لأَنَّ الَّذِي يَحْمِلُ السَّاعِي عَلَى السِّعَايَةِ قِلَّةَ وَرَعٍ أَوْ شِدَّةَ طَمَعٍ أَوْ لُؤْمَ طَبعٍ فَأَعْرِضْ عَنِ السُّعَاةِ وَعُدَّهُمْ مِنَ العُدَاةِ لأَنَّهُمْ يُفسِدُونَ دِينَكَ وَيُزِيلُونَ يَقِينَكَ وَيَنقُضُونَ عَقْدَكَ وَنِيَّتَكَ. (=﴿ ٢٨٢، ١٤٣٣).

877– Calumniation is fire, accepting it is a shame, acting upon it is turpitude, and trusting the calumniator is stupidity; for that which carries the calumniator to calumniate is lack of piety, or strong avidity, or meanness of nature; so turn away from the calumniators and include them among the enemies, for they ruin your religion, remove your certitude, and nullify your purpose and intention.

١- وَاعْلَمْ أَنَّ السِّعَايَةَ نَارٌ. (الصغاني، فرائد، ٦٤؛ قرآن، ١١١: ٤).

Calumny is fire.

"Know that tale bearing is a fire." (Kassis 143).

٢- النَّمِيمَةُ دَنَاءَةٌ، وَالسِّعَايَةُ رَدَاءَةٌ، وَهُمَا رَأْسُ الغَدْرِ، وَأَسَاسُ الشَّرِّ. (الماوردي، أدب الدنيا، ٢٤٣؛ إبن عربي، محاضرة الأبرار، ٢: ٣٦٦).

٣- قَبُولُ السِّعَايَةِ شَرٌّ مِنَ السِّعَايةِ، لأَنَّ السِّعَايَةَ دَلالَةٌ وَالقَبُولَ إجَازَةٌ، وَلَيْسَ مَنْ دَلَّ عَلَى شَيْءٍ كَمَنْ قَبِلَ وَأَجَازَ. (عيون، ٢:٢٢ "ذو الرياستين"؛ عقد، ٢: ٣٣٣؛ الجهشياري، الوزراء، ٣٠٨؛ أبو هلال العسكري، صناعتين، ٣٧٣؛ التوحيدي، إمتاع، ٢:١٢٠؛ الحصري، زهر، ٣٠٣ "من روايت سهل بن هارون"؛ بهجة، ١: ٤٠٣؛ الزمخشري، ربيع، ٣: ٣٨٥؛ الإبشيهي، ١١١).

[9] الصغاني، فرائد، ٦٣.

٤- السَّاعِي ظَالِمٌ لِمَنْ سَعَى بِهِ، خَائِنٌ لِمَنْ سَعَى إليه. (جا- ١١٢).
٥- السَّاعِي كاذبٌ لمن سعى إليه، أو خائنٌ لمن يسعى به. (أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٥ "إبن المعتز").
٦- السَّاعِي أقربُ إلى الكذب ممن سعى به. (الأمثال الحكمية، ١٤٩).
٧- النَّمُومُ كَاذبٌ إلى من سعى إليه، أو خَائِنٌ لمن سعى به. (ح- ١٣٤؛ مع- ٨٥؛ مب- ١٩).

٨٧٨- سَاءَ [١٣٦] حَاسِدَهُ مَنْ أَصْلَحَ فَاسِدَهُ، وَكَثُرَ ٱعْتِذَارُ مَنْ أَسَاءَ الٱخْتِيَارَ، وَكَثُرَ إِخْوَانُ مَنْ أَكْثَرَ الإِحْسَانَ.

878– He who mends what is foul in him hurts the one who envies him. The apology of him who makes wrong choices increases. He whose favors increase, his friends increase.

١- مَن أصلحَ فاسده أساءَ حَاسده. مَنْ سَاءَ ٱخْتِيَارُهُ كَثُرَ ٱعْتِذَارُهُ. مَنْ كَثُرَ إِحْسَانُهُ كَثُرَ إِخْوَانُهُ. (الصغاني، فرائد، ٧٧).

٨٧٩- سُوءُ الظَّنِ وَطُولُ المَنِّ مِنْ دَلائِلِ اللُّؤْمِ، وَالصَّلَفُ بِغَيْرِ شَرَفٍ، وَالدَّالَّةُ بِغَيْرِ آلَةٍ.

879– Holding poor opinion of people, expecting gratitude for a rendered favor, as well as boasting of honor without having it, and being audacious without proper means are signs of being mean. (al-Saghani has divided this into:

٢- مِنْ أَمَارَاتِ اللُّؤمِ سُوءُ الظَّنِّ وَقُبحُ المَنِّ. (الصغاني، فرائد، ٧٧).
٣- مِنْ دَلائِلِ الحُمْقِ دَالَّةٌ بِغَيْرِ آلَةٍ، وَصَلَفٌ بِغَيْرِ شَرَفٍ. (الصغاني، فرائد، ٧٧).

٨٨٠- سُوءُ الظَّنِ يُؤَدِّي إِلَى سُوءِ الخُلُقِ، وَكَثْرَةُ السُّؤَالِ يُورِثُ المَلالَ، وَكَثْرَةُ الٱسْتِمَاعِ يُعْقِبُ الٱنْتِفَاعَ.

880– Suspicion leads to moroseness; too many questions bequeath annoyance, and attentive listening occasions benefit.

١- سُوءُ الخُلقِ مِن ٱستِعْمَالِ سُوءِ الظَّنِّ، لأَنَّ مَنِ ٱستَعْمَلَ سُوءَ الظَّنِّ فَسَدَ عَيشُهُ وَسَاءَ خُلُقُهُ. (مب- ١٣٦ "أفلاطون").
٢- لا يَنْبَغِي لِلمَرءِ أَنْ يَسْتَعْمِلَ سُوءَ الظَّنِّ إِلَّا عِنْدَ ٱنقِطَاعِ الرَّأيِ. (الأمثال الحكمية، ١٥٥ "أفلاطون").
٣- سُوءُ الظَّنِّ مِنْ شَدَّةِ الضَّنِّ. (إبن داود الإصفهاني، الزهرة، ١: ٨٢؛ الميداني، ٢: ١٢٧).

Suspicion comes from great jealousy. (al-Maydānī considers this to be similar to:

٤- "إِنَّ الشَّفِيقَ بِسُوءِ ظَنٍّ مُوْلَعٌ." (أبو هلال العسكري، أمثال، ١: ٦٢، ٤٥٤؛ الميداني، ٢: ١٢٧).

"Verily the affectionate is addicted to evil opinion." (Lane 1573).

٥- الشفيقُ مُولِعٌ بِسُوءِ الظَّنِّ. (مغلطاي، الواضح المبين، ٨٣).
٦- لا تَعْدَمْ سُوء ظَنٍّ مِن مُشْفِقٍ. (البلاذري، أنساب، ٧(١): ٣٧٢ "أكثم").
٧- نزديكان را بيش بود حيرانى. (نجم رازى، مرصاد العباد، ٦٩، ٥٨٠).

Be ever vigilant, but never suspicious.

٨٨١- سُوءُ الفَهْمِ مِنْ رَدَاءَةِ الغَرِيزَةِ، فَلا تُؤَدِّبْ مَنْ فَاتَهُ العَقلُ، وَلا تُؤَمِّلْ مَنْ أَعْوَزَهُ اللُّبُّ، فَإِنَّهُ لا يَثْمُرُ الشَّوْكُ العِنَبَ، وَلا يَقبَلُ الحَجَرُ الأَدَبَ. (=﴿ ٢٨٠، ٦٢٧، ١٥٨٦).

881– Poor understanding is due to the badness of natural disposition; so do not try to educate him who has no intelligence, and do not raise hope in him who has no brains, for Thornbush does not bear grapes, and stone does not accept education.

You cannot teach pigs to fly. (E)

١- لا تُؤدِّبْ مَنْ فَاتَهُ العَقلُ، وَلا تُؤَمِّنْ مَنْ خَانَهُ الأَصْلُ، فَالحُمُر ُلا تَقْبَلُ الأَدَبَ، وَالشَّوكُ لا يَثمرُ العِنَبَ. (الصغاني، فرائد، ٨١).
٢- إِذَا كَانَ الطِّبَاعُ طِباعَ سُوءٍ * فَلَيْسَ بِنَافِعٍ أَدَبُ الأَدِيبِ. (عيون، ٢: ٥).
٣- إِنَّكَ لا تَجْنِي مِنَ الشَّوْكِ العِنَبَ. (أبو عبيد، أمثال، ٢٦٤، ٢٧٠؛ عقد، ٣: ١٢٨؛ أبو الشيخ الإصبهاني، الأمثال، ٩٥؛ أبو هلال العسكري، أمثال، ١: ٨٨ "أكثم"؛ آبي، نثر، ٤: ٢٢٤؛ الثعالبي، تمثيل، ٢٧٠؛ البكري، فصل المقال، ٣٧٩؛ الجرجاني، أسرار البلاغة، ١٠٦؛ الميداني، ١: ٨٦؛ ٣: ١٨٢؛ الزمخشري، المستقصى، ١: ٤١٦؛ البيهقي، غرر الأمثال، ١٤٣؛ لسان العرب، ١٤: ١٥٦ "جنى"؛ عبد القادر الرازي، أمثال، ١٨٢؛ تذكرة، ٧: ٤١؛ الإبشيهي، المستطرف، ٥٥؛ اليوسي، أمثال، ١: ١٢٧؛ فرايتاج، ١: ٧٩).

Verily you will not pick grapes from thorns. Does a bramble bring forth grapes? (E)

"By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles?" "Do people pick grapes from thornbushes, or figs from thistles?" (The Bible, Matt. vii.16). "People do not pick figs from thornbushes, or grapes from briers." (The Bible, Luke, vi. 44. See Goldziher, *ZDMG* 31, 1877, 429–31; Barth, "Arabische Parallelen zu den Proverbien," *Festschrift D. Hoffmann*, Berlin, 38–45; and P. Joose, 317–18, for Syriac variants).

٤- إِذَا وَتَرْتَ ٱمْرَءاً فَٱحْذَرْ عَدَاوَتَهُ * مَنْ يَزرَعِ الشَّوْكَ لا يَحصُدْ بِهِ عِنبَا
إِنَّ العَدُوَّ وَإِنْ أَبْدَى مُجَامَلَةً إِذَا رَأى مِنْكَ يَوماً فُرصةً وَثَبَا. (المرزباني، نور القبس، ١٦٨؛ الزجاجي، مجالس العلماء، ٢٦؛ أبو هلال العسكري، أمثال، ١: ٨٨؛ الثعالبي، تمثيل، ٧٨، ٤٦٦؛ الماوردي، أدب الدنيا، ١٦١؛ ٣٠١؛ بهجة، ٢: ٢٦٢؛ البكري، فصل المقال، ٣٠١؛ الميداني، ٢: ٤٠٨؛ ٣: ٣٤١؛ الرازي، أمثال، ١٥٢؛ النويري، ٣: ٨٢؛ عبدالله بن معاوية، ديوان، ٣٣؛ اليوسي، أمثال، ١: ١٢٧ "صالح بن عبد القدوس"؛ زلهايم، الأمثال العربية، ٦٦-٦٧).

When you commit injustice beware of the enmity that it brings, since he who sows thorns shall not reap grapes. (This example shows that other literati, poets and prose writers, were involved in creating, modifying, or versifying maxims. In the weekly circles of Baghdad it had become a common practice for the men and women of taste to present their power with words in this manner. Ṣālih, Abū al-ʿAtāhiya, Maḥmūd al-Warrāq, Sahl b. Hārūn, and quite a number of personalities of similar status were responsible for giving the tune in these *majālis*).

٥- يُجنَى مِنَ الشَّوكِ الثَّمَرُ؛ (اليوسي، أمثال، ٢: ٥٣).
٦- اندر شورستان تخم مکار که بر ندهد. (قابوس نامه، ٢٩؛ تعليقات، ٢٨٢-٢٨٣؛ دهخدا، ١: ٥٤٢، ٢: ٩١٨).

“Sow no seed on barren ground, for it will yield no produce.” (Qābūs 24).

Do not sow in salty fields. (This implies a useless undertaking. To bestow good on worthless men is merely to sow seed on barren ground. The proverb is old and has been used frequently in different forms and in different contexts with difference of the verb, noun or other minor changes: They that sow the wind shall reap the whirlwind. (As a metaphorical phrase: to sow the wind (and reap the whirlwind). (E)

٧- زگفتار و کردار وز خوی زشت * کسی ندرود خوب چون زشت کشت. (لازار، ١٢١ "ابو شکور").
٨- چه آن پندی که من بر تو بخوانم * چه آن تخمی که در شوره فشانم. (گرگانی، ویس ورامین،).
٩- یکی گفت ضایع چرا می کنی عمر *چگونه کسی تخم در شوره کارد؟ (ابن یمین).
١٠- کی گیرد پند جاهل از تو * در شوره نهال چون نشانی؟ (ناصر خسرو، دیوان، ٤٦٧).
١١- به پیش جاهلان مفکن گزافه پند نیکو را * که دهقان تخم هرگز نفکند در ریگ وشورستان. (ناصر خسرو، دیوان، ٣٤٥).
١٢- تخم دادی مرا که کشت کنم * نفگنم تخم تو بشورستان. (ناصر خسرو، دیوان، ٣٣٩).
١٣- شوره است سفیه وسفله، در شوره * هشیار هگرز تخم کی کارد؟ (ناصر خسرو، دیوان، ١١١).

١٤- سخن خوب خردمند پذيرد نه حجر * سفها جمله زمردم بقياس حجرند. (ناصر خسرو، ديوان، ١٠٠).
١٥- إِذَا نَصَحْتَ بِإِحسَانٍ تَقُوم بِهِ * مَنْ لَيْسَ يَشكُر مَا أَولَيْتَ مِنْ حَسَن كُنْتُ الَّذِي ٱستَودَعَ المَعزاءَ مِن خُرقٍ * بَذراً فَلَمْ يَزك فِي سِرٍّ وَفِي عَلَنٍ. (اليمني، مضاهاة، ٢٣).
١٦- پند گفتن با جهول خوابناك * تخم افگندن بود در شوره خاك. (مهدى محقق، جستجو، ٥٠ "مولوى").
١٧- مَنْ بَذَلَ نَصِيحَتَهُ وَٱجْتِهَادَهُ لِمَنْ لا يَشْكُرُ لَهُ فَهُوَ كَمَنْ بَذَرَ بَذْرَهُ فِي السِّبَاخِ. (كل-عزام، ١٩٤١، ٧٩؛ كل- ١٣٢؛ عيون، ٣: ١٦١؛ إبن أبي عون، التشبيهات، ٣١٤؛ إبن حبان البستي، روضة، ١٩٦؛ أبو هلال العسكري، صناعتين، ٢٤٣؛ اليمني، مضاهاة، ٢٢؛ آبي، نثر، ٧: ٢٢٨).
١٨- زمين شوره سنبل بر نيارد * درو تخم عمل ضايع مگردان. (سعدى، گلستان، ٦٢).
١٩- دريغ است با سفله گفت از علوم * كه ضايع شود تخم در شوره بوم. (سعدى، بوستان، ٧٢).
٢٠- الحَمدُ لِلَّهِ حَيْثُمَا زَرَعَ ال * خَيْرَ ٱمْرُؤٌ طَابَ زَرْعُهُ وَزَكَا
لا تَجْتَنِي الطَّيِّباتِ يَوماً مِنَ ال * غَرْسِ يَدٌ كَانَ غَرسُهَا الحَسكَا. (أبو العتاهية، ديوان، ٣٠٢).
٢١- بجز كشته خويش ندروى * چو دشنام گويى دعا نشوى. (سعدى).
٢٢- از شوره زمين سمن نرويد. (دهخدا، ١: ١٣٦).

Flowers will not grow in brackish ground.

He who plants thorns must never expect to gather roses. Figs do not grow on thistles. (E)
A bad day never has a good night. (E)
A crooked stick will have a crooked shadow. (E)

٢٣- نعت گويى جز بنام او سخن ضايع شود * تخم چون در شوره كارى ضايع و بى بر شود. (عنصرى، ديوان، تهران، ١٣٢٣، ١٢).
٢٤- در عشق تو پاى كس ندارد جز من * در شوره كسى تخم نكارد جز من. (عنصرى، ديوان، تهران، ١٣٦٣، ٣١٧).

٨٨٢- سُلطَانٌ تَخَافُهُ الرَّعِيَّةُ خَيْرٌ لِلرَّعِيَّةِ مِنْ سُلطَانٍ يَخَافُهَا.[10]

882– A king whom the subjects fear is better for the subjects than a king who fears them. [+Obedience to the ruler is of four kinds: by inclination, fear, love, or religious sentiment].

[10] عيون، ١: ٣؛ الثعالبي، التمثيل، ١٣٦، وثمار، ١٧٨؛ الثعالبي المرغني، غرر، ٤٨٢ "أردشير"؛ مب-٣٢٥؛ + "وَطاعَةُ السُّلطَانِ عَلَى أَربَعَةِ أَوجهٍ: الرَّغْبَةُ وَالرَّهبَةُ وَالمَحَبَّةُ وَالدِّيَانَةُ"؛ بدوي، سر الأسرار، ٨٠؛ عيون، ١: ٧؛ أسامة، لباب، ٤٤.

This is part of the 'Ghurar min kalām Ardashīr' (*Ghurar* 482–84) which contains thirteen sayings each called *faṣl*; of these several are present in our text. (cf. # 883)

١- السُّلطانُ القَاهرُ وَإنْ كَانَ ظَالِماً خَيْرٌ لِلرَّعِيةِ ولِلمُلكِ مِنَ السُّلطَانِ الضَّعيفِ وَإنْ كَانَ عَادِلا. (ش/ن- ١٩: ٢٤٤).

٨٨٣- سُسْ خِيَارَ النَّاسِ بِالمَحَبَّةِ، وَٱمْزُجْ لِلعَامَّةِ الرَّغبَةَ بِالرَّهبَةِ، وَسُسْ سَفَلَةَ النَّاسِ بِالإخَافَةِ.[11]

883– Rule the chosen people with love, combine for the common people hope with fear, and rule the lowly people with fright.

١- كان أَنوشروان يوقع في عهودِ الولاةِ: سُسْ خِيَارَ النَاسِ بِالمَحَبَّةِ، وَٱمْزُجْ لِلعَامَّةِ الرَّهْبَةَ بِالرَّغْبَةِ، وَسُسِ السَّفَلَةَ بِمُجردِ الهَيْبَةِ. (الراغب، محاضرات، ١: ١٦٦).
٢- كان أنوشروان يقولُ: الناسُ ثلاث طبقات، تسوسهم ثلاثُ سياساتٍ: طبقةٌ مِنْ خَاصَّةِ الأَحْرَارِ تَسُوسُهُمْ بالعَطفِ وَاللِّينِ وَالإحسانِ، وَطَبَقَةٌ مِنْ خَاصَّةِ الأَشْرَارِ تسوسهم بِالغِلظَةِ وَالعُنْفِ وَالشِّدَّةِ، وَطَبَقةٌ مِنَ العَامَّةِ تسوسهم بِاللِّينِ وَالشِّدَّةِ، لِئَلَّا تُحرِجهُمْ الشِّدَّةُ وَلا يُبطِرهُمْ اللِّينُ. (الحصري، زهر، ٥٨٦-٥٨٧).

"Spare the rod and spoil the child." (*CDP*, 252; '*And*' introduces a consequence. With allusion to The Bible, Prov. xiii.24: "He who spares the rod hates his son.")

A similar division of people into two categories of general public and the elite, and their respective treatment is given in the *Adab al-ṣaghīr* 22–23. Only one out of thousand can have the privilege to join the second group: brilliant and superior to others in decision making, in trustworthiness, in keeping secrets, and in remaining fidel to friendship.

٣- طَاعَةُ المَحَبَّةِ أَفْضَلُ مِنْ طَاعَةِ الهَيْبَةِ. (البلاذري، أنساب، ٣: ٨٣؛ أسامة، لباب، ٤٤٥).
٤- طاعةُ المَحَبَّةِ والوُدّ أرجى من طاعة السلطة والهيبة. (مب- ٦).

٨٨٤- سَلَفٌ عَلَى الشَّرِّ وَتَطَرُّقٌ إِلَى الأَذَى مُعَامَلَةُ السَّفَلَةِ وَالإحْسَانُ إِلَيْهِ.

884– Social intercourse with the mean man and doing favors to him are precedence to evil and march towards harm.

[11] =ﻙ ١٢١٦؛ عيون، ١: ٨؛ أسامة، لباب، ٥٣ "أنوشروان"؛ العامري، السعادة، ٣٠١-٣٠٢.

٨٨٥- سُكُوتُكَ عَنْ ذِكْرِ مَا تَحْتَاجُ إِلَيْهِ خَيْرٌ مِنْ ذِكْرِهِ فِي غَيْرِ مَوْضِعِهِ. (=ﻹ ٢٤٢٩).

885– To keep silence mentioning what you want is better than mentioning it inexpediently.

١- فإنَّ صِيانةَ القولِ خَيْرٌ مِنْ سُوءِ وَضْعِهِ، وَإِنَّ كَلِمَةً واحدةً مِنَ الصَّوَابِ تُصِيبُ مَوضعها خيرُ من مِئةِ كَلِمَةٍ تَقُولُهَا فِي غَيْرِ فُرَصِهَا وَمَوَاضِعِهَا. (كب- ٨٩).

٨٨٦- سَتُبْتَلَى مِنْ أَقْوَامٍ بِسَفَهٍ فَإِنْ عَارَضْتَهُمْ بِمِثْلِهِ فَقَدْ [١٣٧] رَضِيتَ مَا أَتَوا وَٱحْتَذَيْتَ عَلَى مِثَالِهِمْ وَإِنْ كَانَ ذَلِكَ عِندَكَ مَذمُوماً فَحَقِّقْ إِنَّهُ مَذمُومٌ عِندَكَ بِالتَّرِكِ لَهُ.

886– You will be afflicted with the impudence of various people; if you reciprocate, you consent to their impudence and follow their example; so if what they did was blameworthy for you, show that it is blameworthy for you by abandoning it.

١- سفيه را بسفاهت جواب باز مده * زبی وفا به وفا انتقام باید کرد. (ناصر خسرو، ديوان، ١٠٧).

٨٨٧- سَرَفُ المَرْءِ أَنْ يُنفِقَ مَا رَزَقَهُ اللَّهُ حَلالًا فِيمَا حَرَمَهُ عَلَيْهِ فَأَمَّا مَنْ أَنفَقَ فِي طَاعَةِ اللَّهِ فَلَيْسَ يُعَدُّ مِنَ المُسْرِفِينَ.

887– Intemperance is when one spends God's allowance for him on what He has prohibited him from; but he who spends in obedience to God shall not be reckoned among the intemperate.

١- ﴿لا تُسْرِفُوا إِنَّهُ لا يُحِبُّ المُسْرِفِينَ.﴾ (قرآن، ٦: ١٤١).

٨٨٨- سَرَفُ المَرءِ مَعْدِنُ الفَسَادِ وَمَنْشَأُ السُّرُورِ وَسَائِقٌ إِلَى الإِثْمِ وَٱقْتِصَادُهُ سَبَبُ الصَّلاحِ وَمَعَهُ السَّلامَةُ مِنَ الآثَامِ. (=ﻹ ١١٦٥).

888– Squandering is the mine of corruption, the source of pleasure, and the driving force towards sin; economizing is the cause of amelioration that brings security from sins.

١- مَا أَحْسَنَ الاَقتِصَادَ فِي الأُمُورِ وَأَقْبَحَ الإِسْرَافَ مِنهَا! (ح- ٥٩).

٨٨٩- سَهِّلْ عَلَى نَفسِكَ مُخَالَفَةَ عَادَتِكَ لِمَا فِيهِ الوُصُولُ إِلَى مَصْلَحَتِكَ وَمَتَى هَبَطْتَ بَلَداً أَهْلُهُ عَلَى غَيْرِ مَا تَعْرِفُ وَأَنْتَ عَلَى غَيْرِ مَا يَعْرِفُونَهُ فَاْتْرُكْ كَثِيراً مِمَّا تفعَلُ وَاْفْعَلْ كَثِيراً مِمَّا يَفعَلُونَ فَإِنَّ ذَلِكَ مِنَ المُدَارَاةِ وَمَا أَكْثَرَ مَنْ دَارَى فَلَمْ يَسْلَمْ فَكَيْفَ بِمَنْ لَمْ يُدَارِ!

889– Make it easy for yourself to change your habit when your interest so dictates. When you land in a country where the inhabitants have habits other than what you are familiar with, and your habits are unfamiliar to them, then abandon much of what you usually do, and adopt much of what they do; certainly this is a sign of sociability. O how numerous are those who treat others with courtesy but are not saved, yet alone those who do not treat others with courtesy!

٨٩٠- سَعِيدٌ مَنْ سَاعَدَهُ الحَظُّ وَكَانَ لِمُسَاعَدَتِهِ إِيَّاهُ أَهْلاً وَهُوَ لِلأَفْعَالِ السَّيِّئَةِ مُجَانِبٌ وَلِلأفْعَالِ الصَّالِحَةِ مُلازِمٌ.

890 – Fortunate is he who is assisted by fortune and deserves this assistance, in that he avoids offensive acts and adheres to commendable ones.

٨٩١- سَوْرَةُ الغَضَبِ، وَسَوْرَةُ الحَسَدِ، [١٣٨] وَسَوْرَةُ الحَمِيَّةِ، وَسَوْرَةُ الحِقْدِ، وَسَوْرَةُ الجَهْلِ، مِمَّا يَجِبُ الاْحْتِرَاسُ مِنْهُ وَالاْسْتِعْدَادُ لَهُ بِعَدَدٍ، فَجَاهِدْهَا بِالحِلْمِ وَالتَّفَكُّرِ وَالرَّوِيَّةِ وَذِكْرِ العَاقِبَةِ وَطَلَبِ الفَضِيلَةِ. (كب- ١٠٩؛ تذكرة، ١: ٣٨٩).

891– The vehemence of rage, envy, injured honor, malevolence, and of ignorance are among things to be cautious of and to be prepared against. Fight these with forbearance, reflection, deliberation, thinking of consequences, and seeking of (moral) merits.

١- سَوْرَةُ الغَضَبِ مِنْ سورَاتِ الشَّهْوَةِ. (العامري، السعادة، ١٢٥ "أفلاطن").

٨٩٢- سَتَمُرُّ بك أَحَادِيثُ تُعجِبُكَ ثُمَّ سَتَحرِصُ أَنْ تُعَجِّبَ بِهَا غَيْرَكَ وَلَيْسَ كُلُّ مُعْجِبٍ لَكَ بِمُعْجِبٍ لِغَيْرِكَ فَإِذَا نَشَرْتَ ذَلِكَ مَرَّةً أَوْ مَرَّتَيْنِ فَلَمْ تَرَهُ وَقَعَ مِنَ السَّامِعِينَ مَوْقِعَهُ مِنكَ فَاْنْزَجِر عَن ذَلِكَ فَإِنَّ التَّعَجُّبَ مِنْ غَيْرِ عَجَبٍ سُخْفٌ. (كب- ١٢١-١٢٢).

892– You will hear stories that amuse you, then you crave for amusing others with them; but not all what you find amusing is amusing to others; so when you propagate this once or twice and realize that it

does not affect the listeners the way it affected you, then restrain from repeating it, for in fact astonishment without a wonder is idiocy.

٨٩٣- سُفِّهَ مَنْ أَجَابَ السَّفِيهَ، وَسُخِّفَ مَنْ جَارَى السَّخِيفَ وَمَنْ أَعْرَضَ عَنْ جَوَابِهِمَا نَبُهَ وَمَنْ صَانَ نَفسَهُ عَنْ مُخَاطَبَتِهِمَا شَرُفَ. (الصغاني، فرائد، ٣٣).

893– He is called foolish who responds to a foolish, and he is stupid who takes the same course as the stupid; and he who shirks from replying both becomes well-known, and he who guards himself from discourse with them becomes distinguished.

١- مَنْ أَجَابَ السَّفِيه سَفهَ، مَنْ سَكَتَ عَنْ جَوَابِهِ نَبَهَ. (إبن عربي، محاضرة الأبرار، ٢: ٣٨٢).

٨٩٤- سُلطَانُ الجَائِرِ مُحَقَّرٌ، وَإِحْسَانُ المَنَّانِ مُكَدَّرٌ. (=﴿ ٨٠، ١٩٧٧).

894– A despotic sovereign is despised. The favor of him who expects gratitude is turbid.

١- ﴿لا تبْطَلُوا صَدَقَاتِكُمْ بِالمَنِّ وَالأَذَى.﴾ (قرآن، ٢: ٢٦٤).

"Cancel not your charity by reminders of your generosity, or by injury."

٢-فَآمْضِ لا تَمْنُنْ عَلَيَّ يَداً * مَنُّكَ المَعْرُوفَ مِنْ كَدَرِهْ. (الماوردي، أدب الدنيا، ١٨٨ "أبونواس").
٣- قَوْلَهُمْ فِي أَسْمَاءِ اللَّهِ: الحَنَّانُ المَنَّانُ. أَي: الَّذِي يُنْعِمُ غَيْرَ فَاخِرٍ بِالإِنْعَامِ، وَلا مُعْجِب مِنْ جَهَتِهِ. (الأنباري، الزاهر، ٢: ٣٤٤؛ إشتقاق أسماء الله، ٢٨١؛ لسان العرب، ١٣: ٤١٨ "منن").

Among the names of God: The Compassionate, The Benefactor. That is, He gives presents without boasting or being vain about it.

٤- المِنَّةُ تَهْدِمُ الصَّنِيعَةَ. (أبو عبيد، أمثال، ٦٦؛ عيون، ٣: ١٧٧؛ البلاذري، أنساب، ٧(١): ٣٧٢ "أكثم"؛ المبرد، الكامل، ١: ١٨٠؛ الفارابي، ديوان الأدب، ٣: ٣٩؛ آبي، نثر، ٤: ١٨٥؛ الثعالبي، تمثيل، ٤٥٤؛ بهجة، ١: ٣٠٦؛ الميداني، ٣: ٢٨٥؛ الزمخشري، أمثال، ١: ٣٥٠، وربيع، ٤: ٣٢٩، وفائق، ١: ٨٦؛ وطواط، غرر، ٢٥٤؛ لسان العرب، ١٣: ٤١٨ "منن"؛ دهخدا، ١: ٣٩).
٥- إنَّ المِنَّةَ مَفْسَدَةٌ لِلصَّنِيعَةِ. (الماوردي، نصيحة، ٤٣٩ "فقديماً قيل"؛ بهجة، ١: ٣٠٦).
٦- المَنُّ مَفْسَدَةُ الصَّنِيعَةِ. (الماوردي، أدب الدنيا، ١٨٨).
٧- فَالمِنَّةُ، وَإِنْ صَغُرُتْ، تَهْدِمُ الصَّنِيعَةَ وَإِنْ كَبُرَتْ. (الراغب، في آداب، ٨٤).
٨- شَرُّ الأَعْمَالِ مَا هَدَمَ الصَّنِيعَةَ. (الصغاني، فرائد، ٤١؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٨).
٩- إذَا عَمِلْتَ مَعْرُوف آسْتُرُهُ، وَإِذَا نِلتَ مَعْرُوف آنْشُرُهُ. (كذا)

“If you do good, keep it a secret; if you receive good make it known.” (Frayha, I, 30).

١٠- مَنْ مَنَّ فِي إِحْسَانِهِ كَدَّرَهُ. (إبن عربي، محاضرة الأبرار، ٢: ٣٦٦).
١١- يَا قَوْمَنَا لا خَيْرَ فِيْ كُلِّ صَاحِبٍ * إِذَا ٱصْطَنَعَ المَعرُوفَ مَنَّ وَعَدَّدَا. (التوحيدي، صداقة، ٢٧٣).
١٢- البِرُّ مِنْ كَرَمِ الطَّبِيعَةِ * وَالمَنُّ مَفْسَدَةُ الصَّنِيعَة
تَرْكُ التَّعَهُّدِ لِلصَّدِيقِ * يَكُونُ دَاعِيَةَ القَطِيعَةِ. (عقد، ٢: ٣٠٥؛ ديوان الإمام علي، ٧٦).
١٣- آفَةُ السَّمَاحِ المَنُّ. (دهخدا، ١: ٣٩، ٤٠٨).
١٤- آهوی مردمی وجوانمردی سرا کوفت و بچشم کشیدن است. (دهخدا، ١: ٣٩).
١٥- بِده و منّت منه! (دهخدا، ١: ٣٩، ٤٠٨).
١٦- بهشت به سرزنش نیرزد. (دهخدا، ١: ٣٩).
١٧- إِيَّاكُمْ وَالمَنَّ فَإِنَّهُ مَهدِمَةٌ لِلصَّنِيعَةِ، مَنبَهَةٌ لِلضَّغِينَةِ. (ش/ن- ٢٠: ٣٢٣).
١٨- إِيَّاكُمْ والمَنَّ فَإِنَّهُ مذهبةُ الصَّنيعةِ منبتةُ الضَّغِينَةِ. (أبو الشيخ الإصبهاني، الأمثال، ٢٨٠ "أكثم").
١٩- دگر گر با کسی کردی نکویی * نباشد نیکویی گر باز گویی. (دهخدا، ١: ٣٩).
٢٠- نکویی گر کنی منت منه زان * که باطل شد زمنت جود واحسان. (ناصر خسرو، روشنایی نامه، ٥١٢).
٢١- هر آنچ آن دادی اندر دل میاور * چو بگذشتی از آن یکباره بگذر. (ناصر خسرو، روشنایی نامه، ٥١٦).
٢٢- إِذَا ٱتَّخَذْتُم عِندَ رَجُلٍ يَداً فَٱنسُوهَا. (أبو عبيد، أمثال، ٦٦؛ عيون، ٣: ١٧٧؛ الماوردي، نصيحة، ٤٣٩؛ الميداني، ١: ٤٧).
٢٣- أَفْسَدْتَ بِالمَنِّ مَا قَدَّمْتَ مِنْ حَسَنٍ * لَيْسَ الكَرِيمُ إِذَا أَسْدَى بِمَنَّانِ. (عيون، ٣: ١٧٧؛ العقد الثمين، ١٢٤ "إمرؤ القيس"؛ الأنباري، الزاهر، ٢: ٣٤٤؛ التوحيدي، صداقة، ٢٢٢؛ الماوردي، أدب الدنيا، ١٨٨، وتسهيل، ١٨٤؛ بهجة، ١: ٣٠٦؛ الميداني، ١: ٤٧).
٢٤- مَنْ مَنَّ بِمَعْرُوفِهِ سَقَطَ شُكْرُهُ. (الصغاني، فرائد، ٣٢؛ الماوردي، أدب الدنيا، ١٨٨؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٧).

٨٩٥- سُوءُ الخُلُقِ وَالضَّجَرُ وَقِلَّةُ الصَّبرِ لا يَستَقِيمُ لَكَ بِهَا صَاحِبٌ وَلا أَهْلٌ وَلا وَلَدٌ وَلا يَزَالُونَ لَكَ مُجَانِبِينَ فَٱتَّئِدْ فِي أُمُورِكَ وَأَصْبِرْ نَفسَكَ فَإِنَّ سُوءَ الخُلُقِ شُؤْمٌ. (مب- ٣٦٠).

895– With ill nature, vexation, and lack of patience no associate, no family member, and no children will stand up for you, and all continue to avoid you. So strengthen your affairs and have patience, for ill nature is an evil omen.

١- از ضجرت وتنگ دلى وقلت صبر در كارها وأخلاق ذميمة حذر كن، واجتناب نماى، كه با اين خصال وعادات مُجَنّب هيچ دوست ترا مستقيم وپايدار نباشد، وهمه مردم از تو نفور گردند واز مخالطت با تو مجانبت نمايند، چه خلق بد را بخار خسك تشبيه كرده اند. (الطوسي، الأدب الوجيز، ٢٢-٢٣).
٢- الشُّؤْمُ سُوءُ الخُلُقِ. (عبد الرزاق، المصنف، ١١: ١٣١-١٣٢؛ أحمد بن حنبل، المسند ﴿ ١٦٠٧٩، ٢٤٦٠١؛ البخاري، التأريخ الكبير، ١(٢): ٣١٩؛ أبو داود السجستاني، سنن، ٤: ٣٤١؛ السلفي، المنتقى، ١١٠).
٣- قيل: يا رسولَ اللَّهِ ما الشُّؤْمُ؟ قال: سُوءُ الخُلُقِ. (عيون، ٢: ٣٠).
٤- سُوءُ الخُلُقِ شؤمٌ، وشَرَاُركُمْ أَسْوَؤُكُم خُلقاً. (الخطيب البغدادي، تأريخ بغداد، ٤: ٢٧٦؛ البخاري، التأريخ الكبير، ٢(١): ٢٧٦؛ إبن حجر العسقلاني، الإصابة، ٢: ١٩٦).
٤- سوء الخلق من اللؤم. (ح- ١٣٢ "لقمان").

٨٩٦- سُسْ نَفسَكَ فِي جَمِيعِ أَفْعَالِهَا سِيَاسَةً تُوصِلُهَا [١٣٩] إلَى كَمَالِهَا.

896– Train your soul in all its works, a training that leads it to its perfection.

٨٩٧- سَقَطَتْ بِالمُنَازَعَةِ وَالمُمَانَعَةِ وَشِدَّةِ الرَّغبَةِ فِي المُغَالَبَةِ المُعَاضَدَةُ عَلَى دَفعِ المُؤذِي وَالمُسَاعَدَةُ وَحَصَلَتِ المُشَابَهَةُ لِفِعلِ السِّبَاعِ الضَّارِيَةِ.

897– The act of providing assistance and support to one another to dispell harmful things was neglected because of contention, opposition, and strong desire to win over one another, and it came close to the act of the beasts of prey.

٨٩٨- شَرِيعَةُ الدِّينِ سَبَبُ أَمْنِكَ وَالأَمْنُ مِنْكَ وَالكَفُّ عَنكَ وَبِهَا أَنْصَفْتَ وَٱنْتَصَفْتَ وَٱسْتُقِيمَ لَكَ وَٱسْتَقَمْتَ فَحَافِظْ عَلَيْهَا وَقُمْ بِحُدُودِهَا وَلا تُفَرِّطْ فِي أَوَامِرِهَا وَنَوَاهِيهَا فَتَكُونَ مِنَ الهَالِكِينَ.

898– Religious law is the cause of your safety, and the safety of others from you as well as abstaining from you; on the basis of this law you treat people justly and they treat you with justice, they go the right way for you and you go the right way; so uphold it, stand up for its rules, do not renounce its ordinances and prohibitions lest you will be among the damned.

١- ﴿... أَوْ تَكُونَ مِنَ الهَالِكِينَ.﴾ (قرآن، ١٢: ٨٥). "Or until you die!"

٨٩٩- شُؤْمُ المَعَاصِي تَضُرُّ الإنْسَانَ وَيَلحَقُ ضَرَرُهُ ذُرِّيَّتَهُ.

899– The evil omen of disobedience harms a man, and its harm extends to his offspring.

٩٠٠- شَرُّ النَّاسِ العَالِمُ إذَا فَسَدَ، وَأَحَقُّ الأَشْيَاءِ بِالإرْجَاءِ مَا لا يُرْجَى، وَالمُوَفَّقُ لِلخَيْرِ الرَّاضِي بِاليَسِيرِ مَعَ سَلامَةِ الدِّينِ. (=؛ ٧٦).

900– The worst of all people is the learned man when he is corrupt; the thing most apt to be postponed is the one not hoped for; and he who succeeds in doing good is satisfied with little in addition to the safety of religion. All three components appear in the conversation between the King Panther and the Fox:

١- قال النمر: فأي الناس شرٌ؟ قال الثعلب: العالم إذا فسد. قال: فمن أحق الناس بالرجاء؟ قال: من لا يُرجى. قال: فمن الموفق للخير؟ قال: الراضي باليسير مع سلامة الدين. قال: فَمَنْ المُتَعرِّضُ لِلشَّرِّ؟ قَال: الرَّاضِي بِالكَثيرِ مَعَ فسادِ الدِّينِ. (سهل بن هارون، النمر والثعلب، ٦٧).

٢- ارض باليسير مع سلامة دينك، كما رَضِيَ قومٌ بالكثير مع هلاك دينهم. (الجاحظ، بيان، ٣: ١٧١).

٣- فٱرَضَ من الدنيا باليسير مع سلامة دينك، كما رَضِيَ أقوام بالكثير مع ذَهَابِ دينهم. (إبن الجوزي، ذم الهوى، ٦٦٩).

٤- مَنْ رَضِيَ بِاليَسِيرِ طَابَتْ مَعِيشَتُهُ. (الميداني، ٣: ٣٣٦؛ ٣: ٩٦).

٥- مَنْ رَضِيَ بِالقِسْمِ طَابَتْ مَعِيشَتُهُ. (الواحدي، الوسيط، ١٤٩ "أكثم").

٦- من رَضِيَ عن الزمان طابت معيشتُه. (أبو هلال العسكري، صناعتين، ٤١١).

٧- مَنْ لَمْ يَقنَعْ بِاليَسِيرِ لَمْ يَكْتِفِ بِالكَثِيرِ. (الثعالبي، تمثيل، ٤١١).
٨- مَنِ ٱكْتَفَى بِاليَسِيرِ ٱسْتَغْنَى عَنِ الكَثِيرِ. (الصغاني، فرائد، ١١؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٣).

He who is content with little does not need much.

٩- مَنْ أَكْثَرَ مِنْ ذِكْرِ المَوْتِ رَضِيَ مِنَ الدُّنْيَا بِاليَسِيرِ. (ن- ٤٢٣ § ٣٤٩؛ ش/ن- ١٩: ٢٦٤؛ الماوردي، أدب الدنيا، ٢٣٥؛ إبن أبي الدنيا، الصمت، ٦٢).

He who keeps death always in mind is content in this world with little.

١٠- التَّدْبِيرُ يثمرُ اليَسِيَر، وَالتَّبْذِيرُ يُبَدِّدُ الكَثِيَر. (الثعالبي، تمثيل، ٤٢٨).
١١- العاقِلُ مَنْ قَنِعَ مِنَ الدُّنْيَا بِاليَسِيرِ وَحَصلَ فِيهَا مِنَ التَّقوَى زَادٌ لِلمَسِيرِ. (وطواط، غرر، ٨٥).
١٢- ذكرُ الموتِ غِنى. (أبو نعيم، حلية، ٥: ٩٠).
١٣- فِي كَثْرَةِ ذِكرِ المَوْتِ عِصْمَةٌ مِنَ الأَشَرِ. (صغ- ٢٠).
١٤- وَأَيِّ بَلاغٍ يُكتَفَى بِكَثِيرِهِ * إِذَا كَانَ لا يَكفِيكَ مِنهُ قَلِيلُهُ. (أبو العتاهية، ديوان، ٣٦٧).
١٥- أَقَلُّ الدُّنيَا يكفي وأَكثرُهَا لا يكفي. (عقد، ٣: ٢٠٩).
١٦- إِنْ تَكُنْ صَادِقَ المَوَدَّةِ فَٱقْنَعْ * وَٱرْضَ مِمَّنْ تُحِبُّهُ بِاليَسِيرِ. (إبن داود الإصفهاني، الزهرة، ١: ٧).

٩٠١- شُغْلُ المَرْءِ بِالٱسْتِعْدَادِ لِنَجَاةِ نَفْسِهِ أَوْلَى بِالتَّقَدُّمِ عَلَى شُغْلِ الدُّنيَا وَٱغتِنَامِ حُطَامِهَا.

901– Man's care in taking measures to save his soul is better than advancement in the business of this world and the seizing of its debris.

٩٠٢- شَرَفُ الدُّنيَا وَالآخِرَةِ حُسْنُ العَمَلِ.

902– Honor in this world and in the next is in commendable deeds.

١- غَايَةُ الشَّرَفِ فِي الدُّنْيَا وَالآخِرَةِ حُسْنُ العَقْلِ. (ح- ٥٨؛ كوبرلي، ١٦ أ؛ مب- ٢٧٢؛ إبن أبي الدنيا، العقل وفضله، ٢٢؛ إبن الجوزي، الأذكياء، ١٣ "لقمان").

٩٠٣- شَفِيعُ الطَّالِبِ جَنَاحٌ لَهُ.

903– A petitioner's mediator is like wings to him.

١- الشَّفِيعُ جَنَاحُ الطَّالِبِ. (مع- ٧٤؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٥؛ ن- ٣٧٠ § ٦٣؛ الحصري، زهر، ٩٨٤؛ الراغب، محاضرات، ١: ٥٦٦؛ آبي، نثر، ١: ٢٨٤ "علي"؛ ٣: ١٤٨ "إبن المعتز"؛ الثعالبي، تمثيل، ٤٢٤؛ مب- ٢٥٥ "بطلميوس"؛ وطواط، صد كلمة، ٣٩؛ الطرطوشي، سراج، ١٧٦؛ تذكرة، ٨: ١٦٦؛ ياقوت، ١٥٢٤؛ ش/ن- ١٨: ٢٠٤؛ ٢٠: ٣٤٠؛ النويري، ٣: ٢٥٧ "حديث").

The mediator is like wings to the petitioner.

٢- التَّلَطُّفُ فِي الحَاجَةِ أَحَدُ الشَّفِيعَيْنِ. (حمزة الاصبهاني، الدرة، ٢: ٥١٢-٥١٣).
٣- تَلَطُّف در حاجت خواستن دوم شفيع است. (قابوس نامه، ١٥٤).

"Delicacy in the making of a request is a second petitioner." (Qābūs 143; cf. Spitaler 35 n. 91). Courteousness in addressing a demand is a good mediator.

٩٠٤- شَيْبُ الشَّعَرِ أَوَّلُ [١٤٠] مَوَاعِيدِ الفَنَاءِ.[1]

904– Grayness of the hair is the beginning of the promised perdition. (see # 1799).

١- الشيبُ أولُ مَواعدِ الفَناءِ. (الحصري، زهر، ٩٠٠).
٢- الشَّيْبُ أَحَدُ العُسْرَيْنِ. (الجاحظ، بيان، ٢: ٣٣٢؛ بهجة، ١: ٩٠).

Old age is a plight. (cf. Spitaler 41 n. 116).

٣- الشَّيْبُ أَحَدُ المَنِيَّتَيْنِ. (حمزة الإصبهاني، الدرة، ٢: ٥١٢؛ الحصري، زهر، ٩٠٠؛ الثعالبي، تمثيل، ٣٨٦ "محمود الوراق"، "إحدى"؛ الدواداري، كنز، ٣٧٩).

Hoariness is a kind of death. (cf. Spitaler 58–59 n. 172).

٤- الشَّيْبُ أَحَدُ المُنْذِرَيْنِ.

Hoariness is a warner. (cf. Spitaler 60 n. 180).

٥- قال الحسن: يا ٱبنَ آدَمَ! شيبك يعظك ومرضك ينذرك. فٱسمع ممن يعظك وٱحذر ممن ينذرك. (جا- ١٦٠).
٦- "الشَّيبُ إحْدَى المِيتَتَيْنِ." (عقد، ٣: ٤٢؛ الحصري، زهر، ٩٠٠ "أحد"؛ إبن هذيل، عين الأدب، ٦٥).

Hoariness is a kind of death. (cf. Spitaler 59 n. 174).

٧- الشَّيْبُ إحدَى الميتَتَيْنِ، تَقَدَّمَتْ * إحْدَاهُمَا، وَتَأَخَّرَتْ إحدَاهُمَا. (أبو العتاهية، ديوان، ٤٨٩).
٨- الشَّيْبُ إعْذَارُ المَوْتِ. (ش/ن- ٢٠: ٣١٨).
٩- الشَّيْبُ أَوَّلُ مَرَاحِلِ المَوْتِ. (الجاحظ، بيان، ٢: ٣٣٢؛ عيون، ٢: ٣٢٤؛ التوحيدي، البصائر، ١: ٣٥٧؛ بهجة، ٢: ٢٢٤).

Hoariness is the first leg of the journey towards death.

[1] ح- ١٢٦ "بطلميوس"؛ مع- ٧٥؛ الراغب، محاضرات، ٢: ٣٣٠؛ الثعالبي، تمثيل، ٣٨٦ "إبن المعتز"؛ مب- ٢٥٣.

١٠- الشَّيْبُ بَرِيدُ الآخِرَةِ. (الثعالبي، تمثيل، ٣٨٥ "ألحجاج"؛ إختيار الدين، أساس الاقتباس، ١٦٠).

The gray hair is the herald of the hereafter.

١١- أرَاكَ تُؤَمِّلُ، وَالشَّيْبُ قَد * أَتَاكَ، بِنَعيْكَ، مِنْهُ بَرِيدُ. (أبو العتاهية، ديوان، ١٢٥).
١٢- الشَّيْبُ بَريدُ الحِمَامِ. (عيون، ٢: ٣٢٤؛ التوحيدي، البصائر، ١: ٣٥٧ "الهلاك"؛ الثعالبي، تمثيل، ٣٨٥).

The gray hair is the messenger of death.

١٣- الحُمَّى بَرِيدُ المَوْتِ. (الخليل بن أحمد، العين، ٨: ٢٩؛ الزمخشري، فائق، ٢: ٩٠ "رائد"؛ ياقوت، بلدان، ١: ٣٤؛ لسان العرب، ٣: ٨٦ "برد"؛ مجله دانشكده ادبيات تبريز، ٢٩، ١٣٥٦، ٢١٣).

Fever announces death.

"Fever is the messenger of death." (Lane 185).

١٤- المعاصي بريد الكفر، كما أنَّ الحمَّى بريد الموت. (السلمي، طبقات، ١١٦ "أبو حفص النيشابورى").
١٥- الشيبُ خضابُ المَنية ورائدُ الموتِ ووافدُ الحِمَامِ. (الجرجاني، كنايات، ١٣٧).
١٦- الحُمَّى رَائِدُ المَوتِ، وَسِجْنُ اللَّهِ فِي أَرْضِهِ، وَقِطعَةٌ مِنَ النَّارِ. (الثعالبي، ثمار، ٣٧، تمثيل، ٢٤؛ الخليل بن أحمد، العين، ٨: ٦٥؛ إبن أبي الدنيا، إصلاح المال، ٣٠٩؛ القضاعي، الشهاب، ٤؛ إبن الأثير، النهاية، ٢: ٢٧٥).

"Fever is the messenger that precedes death." (Lane 637, 1185).
Fever is God's prison on earth. It is a piece of fire.

١٧- الحُمَّى بابُ المَوتِ.

"Fever is the gate of death." (Lane 637).

١٨- الحُمَّى مِنْ فَيْحِ جهنَّمَ.

"Fever is from the exhalation of Hell." (Lane 637).

١٩- الشَّيْبُ تَأْرِيخُ الكِتَابِ. (الجاحظ، بيان، ٢: ٣٣٢ "العتابي"؛ التوحيدي، البصائر، ١: ٣٥٧).

Hoariness is the termination date of the book.

٢٠- الشَّيْبُ تأريخ المَوْتِ. (عيون، ٢: ٣٢٤).

The gray hair is the (approaching) date of death.

٢١- الشَّيْبُ تَمْهِيدُ الحِمَامِ. (الجاحظ، بيان، ٢: ٣٣٢؛ عيون، ٢: ٣٢٤).

The gray hair is the preparation for death.

٢٢- المَشيبُ تَمْهِيدُ الحِمَامِ، وَتَأْرِيخُهُ وعُنوَانُهُ وَرَائِدُهُ وَنَذِيرهُ. (الراغب، محاضرات، ٢: ٣٣٠).
٢٣- پيامى است از مرگ موى سفيد. ((دهخدا، ١: ٥١٨ "فردوسى").

"The gray hair is a message from Death." (Haim 98).

٢٤- الشَّيْبُ تَوْأَمُ المَوْتِ. (الجاحظ، بيان، ٢: ٣٣٢؛ عيون، ٢: ٣٢٤؛ التوحيدي، البصائر، ١: ٣٥٨؛ الثعالبي، تمثيل، ٣٨٥).

Hoariness is the twin of death.

٢٥- الشَّيْبُ خِطَامُ المَنِيَّةِ. (الجاحظ، بيان، ٢: ٣٣٢؛ عيون، ٢: ٣٢٤؛ عقد، ٣: ٤١؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٥؛ الحصري، زهر، ٩٠٠؛ التوحيدي، البصائر، ١: ٣٥٧؛ الثعالبي، تمثيل، ٣٨٥؛ بهجة، ٢: ٢٢٤؛ النويري، ٢: ٢٤).
٢٦- الشَّيْبُ حِليَةُ العَقْلِ، وَشِيمَةُ الوَقَارِ. (الحصري، زهر، ٨٩٩؛ الثعالبي، تمثيل، ٣٨٣ وَسَمةُ").
٢٧- "الشَّيْبُ حِليَةٌ وَوَقَارٌ." (الزمخشري، ربيع، ٢: ٤٤٦).
٢٨- "إنَّ المَشِيبَ رِدَاءُ الحِلمِ وَالأَدَبِ" * كَمَا الشَّبَابُ رِدَاءُ الجَهْلِ وَاللَّعَبِ. (البيهقي، المحاسن، ٣٧٩؛ الثعالبي، تمثيل، ٣٨٤ "رداء العلم"، ولطائف اللطف، ١٥٥؛ العاملي، المخلاة، ٢٨١).
٢٩- الشَّيْبُ رِدَاءُ الرَّدَى. (الثعالبي، سحر البلاغة، ١٩٩).
٣٠- [الشيبُ] رغوةُ الشباب. (الجرجاني، كنايات، ١٣٧).
٣١- الشيبُ رسولُ المَنِيَّةِ. (الحصري، زهر، ٨٩٩).

Hoariness is the herald of death.

٣٢- الشَّيْبُ زبدَةٌ مَخَضَتْهَا الأَيَّامُ، وَفِضَّةٌ سَبكَتْهَا الأَعْوَامُ. (الثعالبي، تمثيل، ٣٨٤).
٣٣- المَوْتُ سَاحِلٌ وَالشَّيْبُ سَفِينَةٌ تُقَرِّبُ مِنَ السَّاحِلِ. (الحصري، زهر، ٨٩٩؛ الثعالبي، تمثيل، ٣٨٦).
٣٤- الشيبُ شرُّ العَمَائِمِ. (الثعالبي، تمثيل، ٣٨٦).
٣٥- شَيْبُ الشَّعَرِ مَوْتُ الشَّعَرِ، وَمَوْتُ الشَّعَرِ عِلَّةُ مَوْتِ البَشَرِ. (الجاحظ، بيان، ٢: ٣٣٢؛ عيون، ٢: ٣٢٥؛ عقد، ٣: ٤١؛ التوحيدي، البصائر، ١: ٣٥٨؛ بهجة، ٢: ٢٢٤؛ الزمخشري، ربيع، ٢: ٤٤٧).

Grayness of hair is the death of hair, and the death of hair is a pretext to man's death.

٣٦- "الشَّيْبُ شَيْنٌ لِمَنْ يَشِيبُ". (عيون، ٢: ٣٢٥؛ الثعالبي، تمثيل، ٣٨٥ "عبيد بن لأبرص"؛ أبو زيد القرشي، جمهرة أشعار العرب، بيروت ١٩٦٣، ١٧٣).
٣٧- الشَّيْبُ شَيْنٌ وَالخِضَابُ عَذَابُ * وَلِكُلِّ حَيٍّ مُهْجَةٌ سَتُصَابُ. (أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٣ "إبراهيم بن المهدي").
٣٨- الخِضَابُ كَفنُ الشَّيْبِ. (الحصري، زهر، ٩٠٢).

The dye is the shroud of hoariness.

٣٩- نَسَخَ الشَّيْبُ الشَّبَابَ.

"Hoariness took the place of youth." (Lane 2788).

٤٠- الشَّيْبُ عُنْوَانُ الفَسَادِ. (الثعالبي، تمثيل، ٣٨٦؛ الحصري، زهر، ٨٩٩؛ النويري، ٢: ٢٧).

Hoariness is the token of decay.

٤١- الشَّيْبُ عُنوَانُ الكِبَرِ. (الجاحظ، بيان، ٢: ٣٣٢؛ عيون، ٢: ٣٢٤؛ عقد، ٣: ٤١).

Hoariness is the index of old age.

٤٢- الشَيْبُ عُنوَانُ المَنِيَّةِ * وَهُوَ تَأرِيخُ الكِبَر. (ديوان الإمام علي، ٦٩).

Hoariness is the indication of death, it is the date of old age.

.٤٣- الشَّيْبُ عُنْوَانُ المَوْتِ. (الثعالبي، تمثيل، ٣٨٥ "أكثم"؛ الحصري، زهر، ٩٠٠ "المشيب").

Hoariness is the index of death

٤٤- الشَّيْبُ غَمَامٌ قَطْرُهُ الغُمُومُ. (الحصري، زهر، ٩٠٠؛ الثعالبي، تمثيل، ٣٨٦).
٤٥- "الشَّيْبُ فِي الرَّأسِ رَسُولُ الرَّدَى." (النويري، ٢: ٢٧).
٤٦- الشَّيْبُ قَذَى عَيْنِ الشَّبَابِ. (الثعالبي، تمثيل، ٣٨٦؛ الحصري، زهر، ٩٠٠).

Hoariness is a thorn in the eye of the youth.

٤٧- الشَّيْبُ قِنَاعُ المَقتِ. (الميداني، ٢: ١٦٧).
٤٨- الشَّيْبُ قِنَاعُ المَوْتِ. (الثعالبي، تمثيل، ٣٨٦؛ الحصري، زهر، ٩٠٠).

Old age is the weapon of death.

٤٩- الشيبُ مقوضُ الخيامِ وَمَقِيضُ الحِمَامِ. (الراغب، محاضرات، ٢: ٣٣٠).
٥٠- أَلَمَّ المَشيب بِرأسِي نَذيراً * وَوَلَّى الشَّبَاب بعَيْشِي نَضِيراً. (الثعالبي، يتيمة، ٤: ١١٦ "أبو محمد المطراني").

٩٠٥- شُؤْمُ الإنْسَانِ كُلُّهُ بَيْنَ لَحْيَيْهِ وَبَيْنَ رِجْلَيْهِ.

905– A human being's evil omen, all of it, is between his two jawbones (i.e. in his mouth) and between his two loins.

١- أَيْمَنُ ٱمْرِئٍ وَأَشْأَمُهُ بَيْنَ فَكَّيْهِ. (البلاذري، أنساب، ٧(١): ٣٥٨ "أكثم").
٢- ذَكَرَ أَعْرَابِيٌّ رَجُلاً يَعْيَا فَقَالَ: رَأَيْتُ عَوْرَاتِ النَّاسِ بَيْنَ أَرجُلِهِم، وَعَوْرَةَ فُلانٍ بَيْنَ فَكَّيْهِ. (عيون، ٢: ١٧٥؛ بهجة، ١: ٧٨).
٣- أَشْأَمُ كُلِّ ٱمْرِئٍ بَيْنَ فَكَّيْهِ. (الميداني، ٢: ١٧١؛ يُروَى: لَحْيَيْهِ، وهما واحد. وأشأم بمَعنِي الشُّؤم. يُرَادُ أَنَّ شُؤمَ كُلِّ إنسَانٍ فِي لِسَانِهِ. كما رُوِىَ عَنِ النَّبي: "أَيمَنُ ٱمْرِئٍ وَأَشْأَمُهُ بَيْنَ لَحْيَيْهِ"، كما قيل: مَقْتَلُ الرَّجُلِ بَيْنَ فَكَّيْهِ).

"The most unlucky thing of every man is between his two jaws." (Lane 1491).

٤- مَنْ حَفِظَ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ دَخَلَ الجَنَّةَ. (إبن أبي الدنيا، الصمت، ٢٩٧، ٤٤، ٥٥؛ القضاعي، الشهاب، ١٨).
٥- مَنْ وُقِيَ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجلَيْهِ دَخَلَ الجَنَّةَ. (آبي، نثر، ١: ١٦١ "حديث"، ١٨٨؛ مالك بن أنس، الموطأ، ٩٨٨؛ الترمذي، سنن ﴿ ٢٤٠٩؛ السمعاني، أنساب، ١٢: ٨٧).

He who is protected from that which is between his two jaws, and that which is between his two loins shall enter Paradise.

٦- رَحِمَ اللَّهُ ٱمْرَءاً أَطْلَقَ مَا بَيْنَ كَفَّيْهِ، وَأَمْسَكَ مَا بَيْنَ فَكَّيْهِ. (الميداني، ٣: ٢٤٦).
٧- مَقْتَلُ الرَّجُلِ بَيْنَ فَكَّيْهِ. (أبو عبيد، أمثال، ٤١؛ الجاحظ، بيان، ١: ١٩٤، ورسائل، ١: ١٦٧؛ أبو حاتم السجستاني، المعمرون، ١٤ "أكثم"؛ عيون، ١: ٣٣١؛ المفضل، الفاخر، ٢٦٣؛ الوشاء، الفاضل، ١: ١٩٢؛ البيهقي، المحاسن، ٤٠٧؛ المحاسن والأضداد، ٢٤؛ عقد، ٢: ٤٧٤؛ ٣: ٨٠ "أكثم وبزرجمهر"؛ ٨١؛ الفارابي، ديوان الأدب، ٣: ١٠؛ الأزهري، تهذيب اللغة، ٩: ٥٧؛ أبو هلال العسكري، أمثال، ١: ٤٠٠؛ ٢: ١٨٨؛ جا- ١٧٤؛ آبي، نثر، ٦(١): ١٤٨؛ الثعالبي، تمثيل، ٣١٣؛ الماوردي، أدب الدنيا، ٢٥٢؛ البكري، فصل المقال، ٢٠؛ الواحدي، الوسيط، ١٦٢؛ الميداني، ٣: ٢٤٥؛ الزمخشري، أمثال، ٢: ٣٤٦؛ أبو المعالي، كليله، ١٤٢؛ تذكرة، ٧: ٦١؛ لسان العرب، ١٠: ٤٧٦ "فك"؛ ١١: ٥٤٨ "قتل"؛ إبن عربي، محاضرة الأبرار، ٢: ٢٩، ١٧٠؛ الإبشيهي، ٥٥).

"(Hold your tongues), for the killing of man is between his jaws!" (Kassis 119). (The cause of his death is between his jaws, that is, on his tongue).

"The man's slayer is between his two jaws." (Lane 2431) (here *maqtal* = *qatil*).

٨- حَتْفُ الرَّجُلِ بَيْنَ لَحْيَيهِ. (الوشاء، الموشى، ٩ "أكثم").
٩- مَقْتَلُ الرَّجُلِ بَيْنَ لَحْيَيْهِ. (آبي، نثر، ٤: ١٥١؛ ش/ن- ١٨: ٣٨٤).
١٠- بَيْنَ فَكَّيْهِ سَيْفٌ صَارِمٌ.

"Between his two jaws is a sharp tongue; lit. a cleaving sword." (Lane 1485).

٩٠٦- شَرُّ مَا صَحِبَ الإِنْسَانَ الحَسَدُ. (=﴿ ١٨٠٢).

906– Envy is the worst companion.

"Anger is cruel and fury overwhelming, but who can stand before jealousy?" (The Bible, Prov. xxvii.4).

٩٠٧- شَيْئَانِ لا يَعْرِفُ قَدْرَهُمَا إِلَّا مَنْ فَقَدَهُمَا: العَافِيَةُ وَالأَمْنُ.

907– Two things the true value of which is not recognized except by those who have lost them are: well-being and security.

١- شَيْئَانِ لا يَعرِفُ فَضْلَهُمَا إِلَّا مَنْ فَقَدَهُمَا: الشَّبَابُ وَالعَافِيَةُ. (الراغب، محاضرات، ١: ٤٣٨؛ ٢: ٣٩٧ "الغِنَى وَالعَافِيَةُ").
٢- دو چيزست اندر جهان نيكتر * جوانى يكى تندرستى دگر. (اسدى، گرشاسپ نامه، ١٤٧).
٣- إِنَّ النَّاسَ لَمْ يُعطَوا فِي هَذِهِ الدُّنْيَا شَيْئاً أَفْضَلَ مِنْ العَفوِ وَالعَافِيَةِ. (إبن أبي الدنيا، الشكر، ١٤١-١٤٢).
٤- الدُّنْيَا بِحَذَافِيرِهَا: الأَمْنُ وَالعَافِيَةُ. (الراغب، محاضرات، ١: ٤٣٨؛ ٢: ٣٩٧).

The lock, stock, and barrel of this world consist of two things: security and health.

٥- الدُّنْيَا بِحَذَافِيرِهَا: الخفضُ والدَّعَةُ. (آبي، نثر، ٣: ٢٥).
٦- أَخَذَ الدُّنْيَا بِحَذَافِيرِهَا. (أبو عِكرمَة الضبي، الأمثال، ١٢٨؛ المفضل، الفاخر، ١٠٦؛ الأنباري، الزاهر، ٢٨٠).

He took the world lock, stock, and barrel.

٧- هر كاو به سلامتست ونانى دارد * وز بهر نشستن آشيانى دارد
نه خادم كس بُوَد نه مخدوم كسى * گو شاد بزى كه خوش جهانى دارد. (وراوينى، مرزبان نامه، ٨٨؛ دامادى، ٩٨).
٨- قال الحَجَّاجُ بن يوسف لِخُرَيْم النَّاعِم: مَا النِّعمَةُ؟ فقال: الأَمْنُ، الصِّحَّةُ، الغِنَى، وَالشَّبَابُ. (عقد، ٦: ٢١٩؛ آبي، نثر، ٤: ١٨٦؛ أقوال الحكماء، ٣٥-٣٦؛ بهجة، ١: ١٢٦؛ الزمخشري، ربيع، ٤: ٤٦-٤٧).
٩- ايمنى را و تندرستى را * آدمى شكر كرد نتواند
در جهان اين دو نعمتى است بزرگ * داند آن كاو كه نيك و بد داند. (دامادى، ١٣٨ "مسعود سعد").
١٠- لَوْ لَمْ يَصبِ ٱبنُ آدَمَ مِنَ الدُّنْيَا إِلَّا الأَمْنَ وَالسَّلامَةَ لِكَفَى بِهِمَا دَاءً قَاتِلاً. (الماوردي، قوانين، ١٥٥ "حديث").
١١- قِيلَ لِرَجُلٍ مِنْ بَنِي قُشَيْر، مَا السُّرُورُ؟ قَال: الأمْنُ وَالعَافِيَةُ. (البيهقي، المحاسن، ٢٩٤؛ عقد، ٦: ٢١٩؛ مج- ٢٣).
١٢- قيل له (إسكندر): فما سرورُ الدنيا؟ فقال: الرضا بما رُزِقْتَ. (السجستاني، صوان، ١٦٣).
١٣- سرورُ الدُّنْيَا أَنْ تَقْنَعَ بِمَا رزقتَ، وَغَمُّهَا الحِرصُ. (جا- ١٥٩).
١٤- بهترين زندگانى چيست؟ گفت: فراغت و ايمنى. (ظفرنامه، ٥٨، ٦٧).
١٥- قال رسول الله (ص): ﴿لتسألن عن النعيم﴾ قال: الأمنُ والصِّحَّةُ. (أحمد بن حنبل، الزهد، ٣٩٠).
١٦- نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الفَرَاغُ وَالصِّحَّةُ. (أحمد بن حنبل، الزهد، ٣٥؛ والمسند ۶ ٢٣٤٠، ٣٢٠٧؛ الترمذي، سنن ۶ ٢٣٠٤؛ مج- ٢٢؛ المسعودي، مروج، ٣: ٣٧؛ أبو هلال العسكري، صناعتين، ١٧٨؛ آبي، نثر، ١: ٢٦٤؛ جا- ١٠٨؛ إبن عقيل، فنون، ٢١٥؛ القضاعي، الشهاب، ٩؛ الخطيب البغدادي، إقتضاء، ١٠٠؛ الميداني، ٤: ٤٤؛ النسفي، القند، ٣٨١؛ فرايتاج، ٣: ٥١٤).

۱۷- نِعمَتَانِ لا يُعرَفُ قَدرُهُما إلَّا مِنْ فَقْدِهِمَا: الشَّبَابُ وَالعَافِيةُ. (دامادی، ۴۸؛ سعيد عبود، الطرفة الباهجة، ۱۱۲ ؛ ۲۵۱۰).

These two are not appreciated until lost: youth and health.

۱۸- سئلت أَعرابيةٌ: مَا السُّرُورُ ؟ فَقَالَتْ: كِفَايَةٌ وَوَطَنٌ وَسَلامَةٌ وَسَكَنٌ. (تذكرة، ۱: ۲۵۷).
۱۹- قدر عافيت كسى داند كه به مصيبتى گرفتار آيد. (سعدى، گلستان، ۶۵).

"He knows the value of prosperity who has suffered an adversity." (Haim 314).

Misfortunes tell us what fortune is. (E)
We never know the worth of water until the well runs dry. (E)
"You never miss the water till the well runs out." (*CDP*, 184).

۲۰- قدر نعمت بعد زوال. (دهخدا، ۲: ۱۱۵۷؛ نظير: نِعمَتَانِ مَجهُولاتَانِ: الصِّحَّةُ وَالأَمَانُ.

Health is not valued till sickness comes. (E)
Blessings are not valued till they are gone. (E)
Similar to: There are two unappreciated blessings: health and security.

۲۱- مَنْ أوتيَ مِنَ الدُّنيا أشياء ثلاثة فقد أوتيَ الدنيا بحذافيرها: الأمن والقوت والصحة. (إبن حبان البستي، روضة، ۲۸۰؛ الزجاجي، أخبار، ۲۰؛ عقد، ۳: ۲۰۴؛ إبن خالويه، ليس في كلام العرب، ۱۰۱؛ الميداني، ۴: ۴۵).
۲۲- ثَلاثَةٌ يُجهَلُ مِقدَارُهَا * الأَمْنُ والصِّحَّةُ وَالقُوتُ
فَلا تَثِقْ بِالمَالِ مِنْ غَيْرِهَا * لَوْ أَنَّهَا دُرٌّ وَيَاقُوتُ. (الزمخشري، نوابغ الكلم، ۱۳).
۲۳- از خدا چه خواهم كه همه نيكويى خواسته باشم؟ گفت: سه چيز: تندرستى، وايمنى، وتوانگرى. (ظفرنامه، ۵۵).
۲۴- إذَا القُوتُ تَأَتَّى لَكَ * وَالصِّحَّةُ وَالأَمْنُ
وَأَصْبَحْتَ أَخَا حُزْنٍ * فَلا فَارَقَكَ الحُزنُ. (أبو العتاهية، ديوان، ۴۲۵؛ الحصري، زهر، ۸۲۷؛ الثعالبي، تمثيل، ۳۹۸؛ وراوينى، مرزبان نامه، ۸۸؛ بيت الأول: إذَا الصِحَّةُ وَالقُوَّ * ةُ بَاقٍ لَكَ والأَمْنُ).

When your subsistence, health and security are secured, but you still wake up sad in the morning, then may God never take your sadness away!

۲۵- فَسَأله أبرويز يَوماً عن أطيَبَ الطَّعَامِ وَأَوْفَقَهُ وأَلَذَّهُ. فقال: ما تأكله على صحَّةِ الجِسْمِ وَأَمْنِ السِّرْبِ، وسُرُورِ القَلبِ، وشدَّةِ الجوعِ، مَعَ الأَحبابِ والأَصْدِقَاءِ. (الثعالبي المرغني، غرر، ۷۰۶).

The food that you take when you are healthy and feel secure, pleasant spirit, when you are hungry and in the company of loved ones and close friends.

٩٠٨- شَيْئَانِ لا يُزِيلُ الحَسْرَةَ عَلَيْهِمَا شَيْءٌ: الشَّبَابُ وَفِرَاقُ الأَحِبَّةِ.

908– Two things will be always regretted: youth and separation of the loved ones.

١- شَيْئَانِ لَوْ بَكَتِ الدِّمَاءَ عَلَيْهِمَا * عَيْنَايَ حَتَّى تَأْذَنَا بِذَهَابِ
لَمْ تَبْلُغِ المِعْشَارَ مِنْ حَقَّيْهِمَا * فَقْدُ الشَّبَابِ وَفُرقَةُ الأَحْبَابِ. (ديوان الإمام علي، ٤٠؛ الراغب، محاضرات، ٢: ٣٢٧ "محمود الوراق").

The two things, that even if the eyes shed blood over them to the verge of losing sight cannot fulfill even one tenth of what they deserve, are the losing of youth and friends.

٢- لا عَيْشَ مَعَ فِرَاقِ الأَحِبَّةِ. (كل- ١٩٦-١٩٧، ٢٥٩: "فِرَاقُ الأَحِبَّةِ بَلاءٌ").
٣- فَقدُ الأَحْبَابِ سُقمُ الأَلْبَابِ. (الكرخي، المنتهى، ٣٠).
٤- فَقْدُ الأَحِبَّةِ غُرْبَةٌ. (ن- ٣٧٠ { ٦٥؛ بهجة، ١: ٢٢٦؛ الزمخشري، أمثال، ٢: ١٨١؛ ش/ن- ١٨: ٢١٠).

The loss of friends is (like) living away from home.

٥- وَكُلُّ مُصِيبَاتِ الزَّمَانِ وَجَدْتُهَا * سِوَى فُرقَةِ الأَحْبَابِ هَيِّنَةَ الخَطْبِ. (إبن عقيل، فنون، ٦١).
٦- مِنْ أَشَدِّ العَذَابِ فُرْقَةُ الأَحْبَابِ. (بهجة، ٢: ١٩٣).
٧- أَشَدُّ مِنْ فِراقِ الأحبَّةِ. (الثعالبي، تمثيل، ٢١٣).
٨- أَمَرُّ مِنْ فَقدِ الأَحبَّةِ. (الثعالبي، تمثيل، ٢١٤).
٩- شَيْئَانِ لا يُعْرَفَانِ إِلَّا بَعْدَ ذَهَابِهِمَا: الصِّحَّةُ وَالشَّبَابُ. (الثعالبي، تمثيل، ٤٠٢؛ آبي، نثر، ٤: ١٥٦؛ الراغب، محاضرات، ٢: ٣٢٩).

Two things are not known until they are gone: the health and the youth.

١٠- الدُّنْيَا الصِّحَّةُ وَالشَّبَابُ. (عقد، ٣: ٤٥).
١١- الدُّنْيَا العَافِيَةُ، وَالشَّبَابُ الصِّحَّةُ. (عقد، ٣: ٢٨، ٤٦).

٩٠٩- شَرُّ النُّصْرَةِ التَّعَدِّي. (أبو حاتم السجستاني، الوصايا، ١٤٦).

909– The worse assistance is when it infringes on the law.

٩١٠- شَرُّ الصَّرْعَى صَرِيعُ شَهْوَةٍ.

910– The more evil insane is the insane of lust.

١- أَكْرِمُوا الصَّرِيعَ. (أبو عبيد، أمثال، ١٥٥).

٩١١- يَخرُجُ الحُوتُ العَظِيمُ لِشَهْوَتِهِ مِنَ البَحرِ فَيُبَضَّعُ لَحْمُهُ بِالسِّكِينِ وَالعُقَابُ مِنْ جَوِّ السَّمَاءِ يَنْزِلُ لِشَهْوَتِهِ فَيَصِيرُ أَسِيراً يُتَلَعَّبُ بِهِ.

911– Because of hunger the huge whale comes out of the sea and is slaughtered by knives, and the eagle descends from the sky and is caught and played with.

١- بِالحِيلَةِ يُسْتَنَزَلُّ الطَّيْرُ مِنْ جَوِّ السَّمَاءِ وَيُسْتَخْرَجُ الحُوتُ مِنْ جَوْفِ المَاءِ. (وطواط، غرر، ٧٨).

By tricks birds are brought down from the sky and the whale from the depth of water. The idea projected by this variant changes the basic meaning.

٢-مگر می نبینی که دد را و دام * نینداخت جز حرصِ خوردن بدام. (سعدی، بوستان، ١٤٦).

"Do you not see that beasts, both wild and tame, Are cast into the snare merely by greed to eat." (Wickens 167).
"Hunger drives the wolf out of the wood." (*CDP*, 139).

٣- رسن در گردن یوزان طمع کرد * طمع بستست پای باز پرّان. (ناصر خسرو، دیوان، ٣٢٤).
٤- گر جور شکم نیستی هیچ مرغ در دام صیاد نیفتادی بلکه صیاد خود دام ننهادی. (سعدی، گلستان، ١٧٨)

"Were it not for (meeting the demand of) the oppressive stomach, no bird would fall into the hunter's snare; nay, the hunter himself would not lay the snare. (Haim 32).

٩١٢- شَهَادَاتُ الفِعَالِ أَعْدَلُ مِنْ شَهَادَاتِ الرِّجَالِ.[2]

912– Testimonies of deeds are more equitable than the testimonies of men.

١- شَهَادَةُ العُقُولِ أَصَحُّ مِنْ شَهَادَةِ العُدُولِ. (الميداني، ٢: ٢١١).

Testimony of the wise is truer than testimony of the just.

٢- دَلائِلُ الأُمُورِ أَشَدُّ تَثبِيتاً مِنْ شَهَادَاتِ الرِّجَالِ. (الجاحظ، رسائل، ١: ٢٤٠).
٣- شَهَادَةُ الأَعْمَالِ أَزْكَى مِنْ شَهَادَةِ الرِّجَالِ. (جا- ١٨٦).

Testimony of deeds tells more than the testimony of people (to those deeds).

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[2] أبو هلال العسكري، أمثال، ٢: ١٢٧، وصناعتين، ٢١٤؛ الميداني، ٢: ٢١١.

"Actions speak louder than words." (*CDP*, 2).

"Practice what you preach." (*CDP*, 220). Saying and doing are two different things. (E)

Deeds not words.

٤- "دو صد گفته چون نیم کردار نیست." (دهخدا، ٢: ٨٣٩ "فردوسی").

"Two hundred words do not amount to half a deed." (Haim 68, 220).

٩١٣- شُحُّكَ بِالمَوجُودِ قِلَّةُ ثِقَةٍ بِالخَلَفِ. (=٤ ١٦٢٥).

913– Your stinginess with what you have is the lack of trust in future reward.

٩١٤- شَرٌّ مِنَ المُصِيبَةِ عَدَمُ الصَّبرِ عَلَيْهَا.

914– Worse than the affliction is the lack of patience enduring it.

١- يحرمُ عَلَى السَّامِعِ تَكذيبَ القَائِلِ إلَّا فِي ثَلاث هُنَّ غَيرَ الحَقّ: صَبَرَ الجَاهِلُ عَلَى مَضَضِ المُصِيبَةِ ... (جا- ٩؛ الراغب، محاضرات، ١: ١٢٤؛ ٢: ٧٠٠).

Miskawayh introduces this by adding that whoever says: 'The unwise was patient with the hardship of affliction' is a liar. Al-Tawḥīdī (*al-Baṣāʾir*, III.1, 178) has: Whoever tells you: 'The wise was impatient with the hardship of affliction', don't believe him.

٢- حِرْمَانُ الصَّبْرِ فِي المُصِيبَةِ أَشَدُّ مِنَ المُصِيبَةِ. (فرايتاج، ٣: ٩٧).
٣- الصَّبْرُ عِنْدَ المُصِيبةِ وَنُزُولُ الآفَةِ مِنَ الغَفَلِ، وَالجَلَدُ مِنْ حُسْنِ اليقين. (مب- ١٩٤ "أرسطو").
٤- دَفْعُ المُصِيبَةِ بِالصَّبْرِ. (الثعالبي، تمثيل، ٤١٥).
٥- الصَّبْرُ عَلَى البَلِيةِ أَهْوَنُ مِنْ رُكُوبِ الهَلَكَةِ. (الثعالبي، تمثيل، ٤١٤).
٦- اگر رنجی زناگه در دل آید * زتسلیم ورضا کارت گشاید. (ناصر خسرو، روشنایی نامه، ٥١٣).

٩١٥- شَرٌّ مِنَ المَوْتِ مَا إِذَا نَزَلَ تُمُنِّيَ لِنُزُولِهِ المَوْتُ.[3]

915– Worse than death is that which, when it happens, man wishes death because of it.

[3] الجاحظ، بيان، ٢: ١٩٣؛ ٣: ١٦٨؛ عقد، ٣: ٤٤٠؛ التوحيدي، إمتاع، ٢: ١٥٠؛ آبي، نثر، ٤: ١٦٢؛ الميداني، ٢: ١٦٨ "يُتَمَنَّي"؛ ش/ن- ٢٠: ٢٩١؛ + "وخيرٌ من الحياة ما إذَا فقدته أبغضتَ لفقده الحياةَ"؛ إختيار الدين، أساس الاقتباس، ١٦٨.

١- خَيْرٌ مِنَ الحَيَاةِ مَا لا تَطِيبُ الحَيَاةُ إِلَّا بِهِ، وَشَرٌّ مِنَ المَوْتِى مَا يُتَمَنَّى لَهُ المَوْتُ. (الثعالبي، تمثيل، ٤٠٣).
٢- أشدُّ من الموت ما يُتَمنّى لأجْله الموت. (الثعالبي، أحاسن كلم، ١٤ "بطلميوس").

٩١٦- شُكْرُ العَالِمِ عَلَى مَا حَصَلَ لَهُ مِنْ عِلْمِهِ أَنْ يَبْذُلَهُ لِمُسْتَحِقِّهِ.

916– A learned man's gratitude for his learning is to offer it to whoever deserves it.

٩١٧- شَرُّ النَّاسِ مَنْ لا يُبَالِي أَنْ يَرَاهُ النَّاسُ مُسِيئاً.[4]

917– The worst person is he who cares not to be seen engaging in pernicious acts.

"The worst man is the one not to be deterred by the fear of being caught out in the flagrantest debaucheries." (*Maxims of ʿAli* 11).

١- السَّفَلَةُ مَنْ لا يُبَالِي مَا قَالَ وَمَا قِيلَ لَهُ، وَلا مَا فَعَلَ وَلا مَا فُعِلَ بِهِ. (آبي، نثر، ٢: ٨١).

٩١٨- شَرٌّ مِنَ الشَّرِّ مَنْ يَفعَلُهُ، وَخَيْرٌ مِنَ الخَيْرِ مَنْ يَفعَلُهُ فَٱفْعَلِ الخَيْرَ وَلا تَأْتِ الشَّرَّ.[5]

918– The evil-doer is worse than evil, and he who does good is better than the good; thus do good and commit no evil. (cf. Alon 75 n. 525).

٩١٩- شَرُّ خِصَالِ الوُلاةِ [١٤١] الجُبْنُ عَنِ الأَعْدَاءِ، وَالقَسْوَةُ عَلَى الضُّعَفَاءِ، وَالبُخلُ عِندَ الإِعْطَاءِ.[6]

919– The worse traits in governors are fearing enemies, remorselessness towards the weak, and niggardliness in giving presents.

١- أقبح أخلاق الملوك الحدة وضيق الذرع وقلة الفهم والفظا ظة وغلبة البخل وقلة الاهتمام بأمر العامة. (جا- ٤٦ "بزرجمهر").

[4] =} ٢١٢١؛ الجاحظ، بيان: ٣: ١٦٥؛ عيون، ٢: ٣٧٢؛ أحمد بن حنبل، الزهد، ٥٠ "لقمان"؛ إبن أبي الدنيا، إصلاح المال، ٣٦٩؛ الماوردي، قوانين، ١٦٣، وأدب الدنيا، ٢٩٥ "من الأنجيل"؛ الميداني، ٢: ٢١١؛ تذكرة، ٢: ١٨٠؛ أسامة، لباب، ٤٣١ "أرسطو".

[5] =} ٥٧٦؛ الجاحظ، بيان، ٢: ٧٥؛ ح- ٦٣ "سقراط"؛ الثعالبي، تمثيل، ٣٢٦؛ مب- ٩٤ "سقراط"، ٢٧٥ "لقمان"؛ السلفي، المنتقى، ٤٦؛ ش- ١: ١٣٦؛ اص- ٧٦.

[6] القالي، الأمالي، ١: ١٩٨ "الملوك"؛ تذكرة، ٢: ٢١٩.

٩٢٠- شَافِعُكَ إِذَا بَذَلَ شَفَاعَتَهُ فِي حَاجَتِكَ وَلَمْ يُبْقِ لُطْفاً فِي تَطَلُّبِ بُغيَتِكَ وَٱعْتَرَضَ حَائِلٌ دُونَ بُلُوغِ إِرَادَتِكَ فَقَدْ وَجَبَ عَلَيْكَ شُكرُهُ وَلَزِمَكَ ٱعْتِقَادُ مِنَّتِهِ وَلا لَوْمَ عَلَيْهِ فِي عَائِقٍ جَاءَ مِنْ غَيْرِ جِهَتِهِ.

920– When your mediator exercises his mediation for what you want, and does every solicitation seeking the object of your desire, nonetheless an obstacle obstructs him from achieving your goal, then it is incumbent upon you to be thankful to him and you stay under his obligation, and there is no blame on him for a hindering that came in between without him being responsible.

١-إذا الشَّافِعُ ٱستَقْصَى لَكَ الجُهْدَ كُلَّهُ * وَإنْ لَمْ تَنَلْ نُجْحاً فقد وَجبَ الشُّكرُ. (عيون، ٣: ١٣٥).

٩٢١- شِدَّةُ الحَذَرِ وَتَرْكُ الغِرَّةِ جِمَاعُ مَا يَسلَمُ بِهِ الحَازِمُ مِنْ مَوَاقِعِ النَّكبَةِ. (=﴿ ٢٤٦١؛ مب- ٢٨٠).

921– Strong cautiousness and abandoning of heedlessness comprise things with which the prudent safeguards himself from places of destruction.

1– “To have regard for consequences is to avoid accidents.” (*Maxims of ʿAli* 64).

٩٢٢- شَرُّ العَمَلِ مَا هَدَمَ فَخْراً، وَشَرُّ الطَّلَبِ مَا قَبَّحَ ذِكراً، وَأَفضَلُ العَمَلِ مَا أَثَّلَ مَجْداً، وَأَجْمَلُ الطَّلَبِ مَا حَصَّلَ حَمْداً. (الصغاني، فرائد، ٣٤-٣٥؛ إبن عربي، محاضرة الأبرار، ٢: ٤٥٨).

922– The worst action is what razes the honor; the worst request is what makes one infamous; the best action is what consolidates the glory, and the best request is what gains praise.

٩٢٣- شَرَائِطُ المُرُوءَةِ أَنْ تَتَعَفَّفَ عَنِ الحَرَامِ، وَتَتَظَلَّفَ عَنِ الآثَامِ، وَتَتَصَرَّفَ عَنِ الحِلْمِ، وَتَكَفَّ عَنِ الظُّلْمِ، وَلا تَطمَعَ فِيمَا لا تَستَحِقُّ، وَلا تَسْتَطِيلَ عَلَى مَنْ لا تَسْتَرِقُّ، وَلَا تُعِينَ قَوِيًّا عَلَى ضَعِيفٍ إِلَّا بِالحَقِّ، وَلا تُؤثِرَ أَهلَ البَاطِلِ عَلَى أَهْلِ الصِّدْقِ، وَلا تُشِيرَ بِمَا يُعْقِبُ الوِزْرَ، وَلا تَفْعَلَ مَا يُقَبِّحُ الذِّكْرَ.[7]

923– The requirements of manliness: that you shrink from the forbidden, abstain from sins, conduct yourself with forbearance, refrain

[7] الصغاني، فرائد، ٣٧؛ الماوردي، تسهيل، ١٢٠-١٢١ "تَعَفَّ؛ تَتَصَلَّفَ؛ تُنْصِفَ في الحكم؛ ولا تُعِين؛ ولا تُسِرَّ بِما"؛ الماوردي، أدب الدنيا، ٢٩٠ "ولا تُؤْثِرَ دَنِياً عَلى شَرِيفٍ"؛ إبن عربي، محاضرة الأبرار، ٢: ٤٩٢.

from injustice, and that you do not long for what you do not deserve, do not become overbearing towards those whom you do not sympathize with, do not assist the powerful against the weak except in accordance with the law, do not prefer the people of falsehood to the people of truth, do not advise things that cause heavy burden, and that you do not perform things that make one infamous.

١- قيل: أَيُّ شَيْ ءٍ يوسمُ بِه المُلُوك أَزْيَنُ؟ قال: التَّعَفُّفُ. قِيلَ: عَمَّاذَا؟ قَالَ: عَنِ الحُرْمَاتِ. (جا- ٥٩ "أنوشروان").
٢- الظرفُ ظَلَفُ النَّفسِ وَسَخَاءُ الكَفِّ وَعِفَّةُ الفَرَجِ. (الوشاء، الموشى، ٥٢).
٣- الظَّرْفُ ظَلَفُ النَّفسِ وَرِقَّةُ الطَّبْعِ وَصِدقُ اللَّهْجَةِ وَكِتْمَانُ السِّرِّ. (الوشاء، الموشى، ٥٢).

٩٢٤- شرُّ النَّاسِ مَنْ يَنصُرُ الظَّلُومَ وَيَخذُلُ [١٤٢] المَظلُومَ وَيُسِيْئُ الجِوَارَ وَيُبدِي الأَسْرَارَ وَيَبْغِي فِي المُعَامَلَةِ وَيَسْفَهُ فِي المُقَاوَلَةِ. (الإبشيهي، ٥٢).

924– The worst of people is he who assists tyrants, forsakes the tyrannized, harms neighbors, divulges secrets, cheats in handling, and is dim-witted in conversation.

١- شَرُّ النَّاسِ مَنْ كَفَلَ الظَّلُومَ وَخَذَلَ المَظلُومَ. (الصغاني، فرائد، ٣٩).

٩٢٥- شُكْرُ الصَّنَائِعِ مِنْ أَحرَى الذَّرَائِعِ، وَمَنْ شَكَرَ ٱسْتَحَقَّ الزِّيَادَةَ، وَمَنْ أَنْعَمَ قَضَى حَقَّ السِّيَادَةِ، وَأَحْسَنُ الجُودِ مَا كَانَ عَنْ عُسْرَةٍ، وَأَحْسَنُ العَفوِ مَا كَانَ عَنْ قُدرَةٍ. (الصغاني، فرائد، ٣٠).

925– Gratitude for good works is the more appropriate expediency, and he who shows gratitude deserves goodness. He who is bounteous fulfills the duties of nobility. The best generosity is when performed in hardship, and the best forgiveness is when offered from a position of power.

١- مَنْ شَكَرَ قَلِيلاً ٱسْتَحَقَّ جَزِيلاً. (الثعالبي، تمثيل، ٤١٦، وخاص الخاص، ١١؛ وراوينى، مرزبان نامه، ٣٥ "سپاس دار باش تا سزاوار نيكى باشى"؛ إبن الأزرق، بدائع السلك، ١: ٥٤٧).

2– Spasdar bash ku ped nekih abe-bim baveh (Adharbad n. 73).

٣- مَا أَحْسَنَ الجُودَ مَعَ الإعْسَارِ وَأَحْسَنَ العَفْوَ مَعَ ٱلاقتِدَارِ. (الصغاني، فرائد، ٣٦).
٤- أَفْضَلُ العَفوِ عِنْدَ القُدرَةِ. (الثعالبي، تمثيل، ٤١٢).

Forgiveness is the ultimate victory. (E)

٥- وَأَفْضَلُ الزُّهْدِ زُهْدٌ كَانَ عَنْ جِدَةٍ * وَأَفْضَلُ العَفوِ عَفوٌ عِندَ مَقْدُرَةِ. (أبو العتاهية، ديوان، ٩٨).
٦- أَفْضَلُ العَفوِ عِندَ القُدْرةِ، وَأَفْضَلُ القَصْدِ عِندَ الجدَّةِ. (بهجة، ١: ٣٧٠ "عمر بن خطاب"؛ الثعالبي، تمثيل، ٤٢٨).
٧- إنَّ أَفْضَلَ القَصْدِ عِنْدَ الجدَّةِ، وَأفضلُ العَفوِ عِنْدَ المَقْدُرَةِ. (إبن أبي الدنيا، إصلاح المال، ٣٤١ "عمر بن عبد العزيز").
٨- قيل (لبزرجمهر): ما الحزمُ؟ قال: العفو عن القدرة. (التحفة البهية، "الدر المنظم في الوعظ والحكم"، ١٩).

What is prudence? He said: 'Forgiving when in power.'

٩- خَيْرُ العَفْوِ مَا كَانَ مَعَ القُدْرَةِ. (أبو حاتم السجستاني، المعمرون، ٢٥ "أكثم"؛ المفضل، الفاخر، ٢٦٣؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٥؛ الواحدي، الوسيط، ١٥٠ "أكثم"؛ الميداني، ١: ٤٣٠؛ ٣: ٩٦؛ وطواط، لطائف، ٩٧ "عَنِ المَقْدُرَةِ").

The best forgiveness is when it comes from a position of power.
Forgiveness is the attribute of the strong.

١٠- إِذَا قَدَرْتَ عَلَى عَدُوِّكَ فَٱجْعَلِ العَفْوَ عَنْهُ شُكْراً لِلْقُدْرَةِ عَلَيْهِ. (ن- ٣٦٢؛ مج- ٣٢؛ قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٨؛ الراغب، محاضرات، ١: ٢٢٦؛ الحصري، زهر، ٤٤ "علي"؛ الماوردي، أدب الدنيا، ٢٢٩ "حديث"؛ الزمخشري، ربيع، ١: ٧٥١؛ أسامة، لباب، ٣٣٥؛ وطواط، صد كلمة ﴿ ٩٥).

If you conquer an enemy, pardon him in gratitude for your conquest.

١١- حَسْبُكَ مِنْ عَدُوِّكَ كَوْنُهُ فِي قُدرَتِكَ. (التوحيدي، صداقة، ٢٢٤؛ مع- ٨٤ "ذله في").
١٢- أُعْفُ عَنِّي فَقَدْ قَدَرْتَ وَخَيْرُ * العَفْوِ يَكُونُ بَعْدَ ٱقْتِدَار. (وطواط، لطائف، ٩٧).

Forgive me, now that you can; verily the ultimate forgiveness is after victory.

١٣- قَدَرْتُ فَلَمْ أَتْرُكْ صَلاحَ عَشِيرَتِي * وَمَا العَفْوُ إِلَّا بَعْدَ قُدْرَةِ قَادِرِ. (الجاحظ، بيان، ٢: ٧٥).
١٤- لا يَظْهَرُ الحِلمُ إِلَّا مَعَ الاَنتِصَارِ، كما لا يَظهَرُ العفوُ إِلَّا مَع الاَقْتِدَارِ. (عقد، ٢: ٢٨٠).

Clemency does not appear except upon triumph, as pardoning does not appear except when in a position of power.

١٥- أَوْلَى النَّاسِ بِالعَفْوِ أَقْدَرُهُمْ عَلَى العُقُوبَةِ.(المبرد، الفاضل، ٨٨؛ ثعلب، مجالس، ١: ١٨٧؛ الطبري، ٨: ٨٢؛ عقد، ٢: ١٨٩، ٢٤٦ "الأحنف"؛ ٣: ٧٨-٧٩ "أكثم وبزرجمهر"؛ أبو الفرج المعافى، الجليس الصالح، ٣: ٣٢؛ الحصري، زهر، ٥٣؛ آبي، نثر، ٣: ٨٩؛ الثعالبي، تمثيل، ٣١؛ ن- ٣٦٩ ﴿ ٥٢؛ ش/ن- ١٨: ١٨٣؛ الخطيب البغدادي، تأريخ بغداد، ١٠: ٥٦؛ وطواط، غرر، ٣٢٤؛ ياقوت، ١٢٣٦ "خالد بن صفوان"؛ ياقوت المستعصمي، أسرار الحكماء، ٤١ "المنصور"؛ الذهبي، سير أعلام النبلاء، ٧: ٨٥).

The most powerful of men in forgiveness is the most powerful in punishment.

١٦- وخُذْ عَلَى عَدُوِّكَ بِالفَضْلِ فَإِنَّهُ أَحْلَىٰ الظَّفَرَيْنِ. (ن- ٣٠٦).

Be bighearted to your conquered enemy, for this is sweeter than the victory itself.

١٧- مَا أُقْرِنَ شَيْ ءٌ إِلَى شَيْ ءٍ أَفْضَلُ مِنْ عِلْمٍ إِلَى حِلْمٍ، وَمِنْ عَفْوٍ إِلَى مَقْدُرَةٍ. (القالي، الأمالي، ٢: ١٧٩).
١٨- الحِلْمُ عَنْ أَهْلِ الذِّلَّةِ، وَالعَفْوُ عِنْدَ القُدْرَةِ. (جا- ٦٣).
١٩- إن أحسن الناس عفواً من عفا بعدَ قُدرةٍ. (إبن حبان البستي، روضة، ٧٤).
٢٠- أَفْضَلُ البِرِّ ثَلاثُ خِصَالٍ: الصِّدقُ فِي الغَضَبِ، وَالجُودُ فِي العُسْرَةِ، وَالعَفْوُ فِي القُدْرَةِ. (صغ- ٤٠؛ جا- ٧٥ "وصية للفرس"؛ آبي، ٤: ١٩٥؛ التوحيدي، إمتاع، ٢: ٩٤؛ الشهرستاني، ٧٦٠ "هرمس"؛ الطرطوشي، سراج، ١٧٥؛ ش/ن- ٢٠: ٣٠٤).
٢١- مِنْ صَالِحِ أَعْمَالِ البِرِّ الجُودُ فِي العُسْرَةِ، وَالصِّدقُ فِي الغَضَبِ، وَأَلا يُتَكَبَّرُ عَلَى ذِي ضَرُورَةٍ. (جا- ٣٩ "بزرجمهر").
٢٢- قال هرمس: يَدُلُّ عَلَى غَرِيزَةِ الجُودِ السَّمَاحَةُ عِندَ العُسرَةِ، وعلى غَرِيزَةِ الوَرَعِ الصِّدقُ عِندَ الشَّرَهِ، وعَلى غَرِيزَةِ الحِلمِ العَفوُ عِندَ الغَضَبِ. (الشهرستاني، ٧٦٤؛ السجستاني، صوان، ١٨٦).
٢٣- سأل يزيد عن المروءة فقال: هي الصبر على البلوى، والشُّكرُ عَلَى النُّعْمَى، وَالعَفوُ عِندَ القُدرَةِ. (الماوردي، أدب الدنيا، ٢٩٤).
٢٤-گفتم: چه چيز است كه بر دليرى نشان دارد؟ گفت: عفو كردن در قدرت. (ظفرنامه، ٦٦).
٢٥- قال عمر بن عبد العزيز: أحب الأشياءِ إلى الله أربعة: القصد عند الحاجة، العفو عند المَقْدُرَةِ، الحلمُ عِنْدَ الغَضَبِ، والرفق بعباد الله في كل حال. (بهجة، ٢: ١٣٥؛ إبن رضوان، الشهب اللامعة، ١٠٦ "عمر بن الخطاب"؛ إبن حبان البستي، روضة، ١٦٧؛ الثعالبي، تمثيل، ٤٧٢).
٢٦- ثلاثةُ أَشْيَاءَ حُسْنُهَا فِي ثَلاثة مَوَاضِعَ: المُوَاسَاةُ عِندَ الجُوعِ، وَالصِّدقُ عِنْدَ السُّخْطِ، وَالعَفُو عِندَ المَقدُرَةِ. (جا- ١١).
٢٧- قيل: أي مناقب المرء أزين له؟ قال: الحِلمُ عِنْدَ الغَضَبِ، وَالعَفْوُ عِندَ القُدرَةِ، وَالجُودُ بِغَيْرِ طَلَبِ الثَّوَابِ، وَالاّجتِهَادُ لِلدَّارِ البَاقِيَةِ لا لِلفَانِيَةِ. (جا- ٦٠ "أنوشروان").
٢٨- الفُتُوَّةُ هِيَ العَفْوُ عِنْدَ القُدرَةِ، وَالتَّوَاضُعُ عِندَ الدَّوْلَةِ، وَالسَّخَاءُ عِندَ القِلَّةِ، وَالعَطَاءُ بِغَيْرِ مِنَّةٍ. (دهخدا، ١: ٢٦٤؛ عيون، ٢: ٢٦٠ "بُنِيَ الإسلامُ على خمسة"؛ + "والنصيحة للعامة").

Manliness is pardoning when in power, humbleness when in prosperity, generosity in time of want, and giving presents without any expectation.

٢٩- مَا قُرِنَ شَيْ ءٌ إِلَى شَيْ ءٍ أَحْسَنُ مِن حِلْمٍ إِلَى عِلمٍ، وَمِنْ عَفْوٍ إِلَى قُدْرَةٍ. (عيون، ٢: ١٢٦؛ عقد، ٢: ٢٧٨، ٣٠٥).

٣٠- حَدُّ العَفْوِ تَرْكُ المُكَافَأةِ عِنْدَ القُدرَةِ قَوْلًا وَفِعلاً. (النويري، ٦: ٥٨).

٣١- وَٱعْلَمْ أَنَّ مِنَ المُرُوءَةِ أَيْضاً عشْرَةَ خِصَالٍ، لا مُرُوءَةَ لِمَنْ لَمْ يَكُنْ فِيهِ: الحِلمُ، وَالحَيَاءُ، وَصِدقُ اللَّهْجَةِ، وَترِكُ الغِيبةِ، وَحُسْنُ الخُلقِ، وَالعَفوُ عِنْدَ القُدْرَةِ، وَبَذْلُ المَعْرُوفِ، وَإِنْجَازُ الوَعدِ. (الوشاء، الموشى، ٤١).

٣٢- وكتب أرسطو إلى الإسكندر: إذَا أعطاك الله ما تُحِبُّ من الظَّفَرِ فَٱفْعل مَا أَحبَّ مِنَ العَفْوِ. (مب- ٢١٥).

٣٣- لا عَفْوَ إِلَّا لِذِي قُدْرَةٍ. (ح- ١٦٢). Only the powerful can forgive.

٣٤- جز اندر حرب گاه سخت پيدا * نيايد هرگز از فرّار كرّار. (مهدى محقق، جستجو، ٥٥ "ناصر خسرو").

٣٥- قال: فما أفضل أعمال البر ؟ قال: إنتظار الفرج. (سهل بن هارون، النمر والثعلب، ٧٩).

٣٦- العفو عند الغضب (يَدُلُّ على غريزة الحلم). (مب- ١٨؛ بدوي، صوان، ١٨٦ "هرمس").

٣٧- قُوَّةُ الغَضَبِ الحِقْدُ وَمَأْوَاهُ اللَّجَاجَةُ وَالحِرصُ. وَمِنْ ذَخَائِرِ الشَّيْطَانِ اللَّجَاجَةُ والحِقْدُ. (جا- ٣٨ "بزرجمهر").

٣٨- قُوَّةُ الغَضَبِ الحِقْدُ. مَادَّةُ الحَاجَةِ الحِرصُ. ثَمَرَةُ الحِقْدِ الكُفْرُ. (جا- ١٨٦).

٣٩- من نهاية الكرم وغاية حسن الشيم العفو بعد القدرة، والمؤاساة عند الحاجة، وإقالة العثرة والصبر عند النوائب، والتجاوز عن الجرائم، والاغضاء عن المحارم. (التُّجيبي، المختار من شعر بشار، ١٩٣).

٩٢٦- شَرْطُ الٱسْتِظْهَارِ وَحُسْنُ الٱخْتِيَارِ أَنْ تَعْدِلَ فِي القَضَاءِ وَتُجرِيَ الحُكمَ فِي الخَاصِّ وَالعَامِّ بِالسَّوَاءِ. فَمَنْ جَارَتْ قَضِيَّتُهُ ضَاعَتْ رَعِيَّتُهُ، وَمَنْ ضَعُفَتْ سِيَاسَتُهُ بَطَلَتْ رِئَاسَتُهُ. (الصغاني، فرائد، ٤٣).

926– The precondition for seeking assistance and making good choices is to be fair in judgment and to enforce the law on all people equally; for he whose judgment is unfair his subjects are ruined, and he whose enforcing the law is weak his rulership is invalid.

١- مَنْ حَسُنَتْ سِيَاسَتُهُ دَامَتْ رِيَاسَتُهُ. (الصغاني، فرائد، ٥١).

٢- إنما يصْلُحُ المُلك لمن حسنت سياسته لرعيته. (جا- ٤٦ "بزرجمهر").

٣- مَنْ جَارَ فِي حُكمِهِ أَهْلَكَهُ ظُلْمُهُ، مَنْ جَارَتْ نِيَّتُهُ دَنتْ مَنِيَّتُهُ، مَنْ سَاءَ ٱخْتِيَارُهُ قَبُحَتْ آثَارُهُ، مَنْ قَلَّ ٱعْتِبَارُهُ قَلَّ ٱسْتِظْهَارُهُ. (الصغاني، فرائد، ٣٩؛ إبن عربي، محاضرة الأبرار، ٢: ٣٦٥).

٤- مَنْ قَلَّ ٱعْتِبَارُهُ قَلَّ عِلمُهُ. (المحاسبي، العقل، ٢٣٥).

٥- من كَثُرَ ٱعْتِبَارُهُ قَلَّ عِثَارُهُ. (الصغاني، فرائد، ٥٢؛ أسامة، لباب، ٦٨؛ الماوردي، أدب الدنيا، ٣٢٦؛ الإبشيهي، ٥٣).

٩٢٧- شَفَاعَةُ الشَّفِيعِ إِلَيْكَ فِي ٱصْطِنَاعِ جَاهِلٍ أَوْ عَاجِزٍ وَمَشُورَتُهُ بِهِ يَدُلُّ عَلَى إِنَّهُ إِمَّا صَدِيقٌ جَاهِلٌ أَوْ عَدُوٌّ خَاتِلٌ يُشِيرُ بِمَا يَضُرُّ بَكَ وَيَحْتَالُ فِيمَا يَضَعُ مِنكَ. (الصغاني، فرائد، ٦١).

927– The mediation of the mediator with you to do favors to an ignorant or an impotent person, and his giving advice about that person indicate that he himself is either an ignorant friend or a deceitful enemy who advises something that will harm you, and employs artful means to disparage you.

٩٢٨- شَرَفُ الإنْسَانِ بِالهِمَمِ العَالِيَةِ وَالأَفْعَالِ المَحْمُودَةِ لا بِالرِّمَمِ البَالِيَةِ وَالأَسْلافِ المَفقُودَةِ.

928– A man's honor depends on high-aiming aspirations and commendable works, but not on decayed bones and lost ancestors.

١- أَجْهَلُ النَّاسِ مَنِ ٱفْتَخَرَ بِالعِظَامِ البَالِيَةِ، وَتَبَجَّحَ بِالقُرُونِ المَاضِيَةِ، وَٱتَّكَلَ عَلَى الأَيَّامِ الخَالِيَةِ. (ش/ن- ١٩: ٣٣١).
٢- لَيْسَ مِنَ الكِرَامِ مَنِ ٱفْتَخَرَ بِالعِظَامِ. (ش/ن- ١٩: ٣٣١ "جعفر بن يحيى").
٣- الشَرَفُ بِالهِمَمِ العَالِيَةِ ولا بِالرِّمَمِ البَالِيَةِ. (الصغاني، فرائد، ٧٥؛ الثعالبي، سحر البلاغة، ٢٠٠؛ الإبشيهي، ٥٣؛ إختيار الدين، أساس الاقتباس، ١٢٩؛ العاملي، كشكول، ٢٩٢).

Great qualities confer nobility, but the decayed bones of ancestors do not.

٤- أَشْرَفُ الأُمَمِ مَن شَرُفَ بِالهِمَمِ. (الصغاني، فرائد، ٨٥).

٩٢٩- شَرُّ الإخْوَانِ مَنْ يَمنَعُكَ مَا هُوَ وَاجِبٌ لَكَ وَيُلزِمُكَ مَا هُوَ سَاقِطٌ عَنكَ [١٤٣] وَخَيْرُهُمْ مَنْ يُحَقِّقُ أَمَلَكَ وَيَغفِرُ زَلَلَكَ. (الصغاني، فرائد، ٨٢).

929– The worst of friends is he who deprives you of what is your due and obligates you to what is not your duty. The best of friends is he who fulfills your wish and forgives your lapses.

١- قيل لبعضهم: أى إخوانِكَ أَوْجبُ عليك حقاً؟ قال: الذي يَسُدُّ خَلَلِي وَيَغفِرُ زَلَلِي وَيَقْبَلُ عِلَلِي. (مج- ٦٣؛ عيون، ٣: ١٧؛ الوشاء، الموشى، ٢٤؛ محمد بن حيدر البغدادي، قانون البلاغة، ٥٨؛ تذكرة، ٤: ٣٦٠؛ المبرد، الكامل، ٦٩٦-٦٩٧؛ الزمخشري، ربيع، ١: ٤٤٥، وغرر الخصائص، ٤٣٠).

٩٣٠- شَرُّ خَصْلَةٍ فِي النَّاسِ الكَذِبُ وَهُوَ أَكْثَرُ شَيْءٍ عِندَ السُّفَهَاءِ وَضَرَرُهُ يَتَعَدَّى، فَكُنْ مِنَ الكَذَّابِ مُتَحَصِّناً وَلِقَوْلِهِ مُطَّرِحاً وَلا يَظهَرْ لَهُ ٱطِّرَاحُكَ لِقَوْلِهِ وَٱسْتِخْفَافُكَ لِمَا يَأْتِي بِهِ فَيَتَّخِذْكَ عَدُوًّا وَيَجْعَلكَ لِكَذِبِهِ غَرَضاً.

930– Lying is the worst trait in people, though more frequent among the fool, and its damage is extensive; so be on your guard from the liar and repudiate his words, but do not reveal to him your repudiation of what he says and your contempt for what he does, for he takes you an enemy and puts you as a butt of his lies.

١- شَرُّ الخِصَالِ الكَذِبُ. (أبو حاتم السجستاني، المعمرون، ٢٣ "أكثم").

Lying is the worst of all character flaws.

٢- شَرُّ القَوْلِ الكَذِبُ. (ن- ٦٦). Lying is the worst of what one says.

٣- اِجْتَنِبْ مُصَاحَبَةَ الكَذَّابِ، فَإِنْ ٱضْطُرِرْتَ إِلَيْهِ فَلا تُصَدِّقْهُ وَلا تُعْلِمْهُ أَنَّكَ تُكَذِّبْهُ فَيَنْتَقِلَ عَنْ وُدِّهِ وَلا يَنْتَقِلَ عَنْ طَبْعِهِ. (مع- ٧٦؛ ح- ١٣٠ "لقمان"، "وإن أتيت إِلَيْهِ"؛ الحصري، زهر، ٥٥٩؛ مب- ٢٧٤).

“Avoid a liar. If you are obliged to have intercourse with him, do not justify him; but do not let him see that you know that he is lying; for he will sooner give up your friendship than renounce lying.” (*Maxims of ʿAli* 28).

٤- اِجْتَنِبِ الكَذَّابَ وَصُحْبَتَهُ، فَإِنَّ الكَذَّابَ لَسْتَ مِنْهُ عَلَى شَيْءٍ يَتَحَصَّلُ فِي يَدِكَ، وَإِنَّمَا أَنْتَ مِنْهُ عَلَى مِثْلِ السَّرَابِ يَلْمَعُ وَلا يَنْفَعُ. (التوحيدي، صداقة، ٢٢٤؛ مب- ٢١ "هرمس").
٥- هر كه بدروغ و تزوير واثق گشت همچون كسى باشد كه بر اميد آب متابعت سراب كند. (الطوسي، الأدب الوجيز، ٢٦).

He who trusts falsehood and treachery is like the one who trusts mirage while searching for water.

٦- يَا بُنَيَّ: إِيَّاكَ وَمُصَادَقَةَ الكَذَّابِ، فَإِنَّهُ كالسَّرَابِ يُقَرِّبُ عَلَيْكَ البَعِيدَ وَيُبْعِدُ عَلَيْكَ القَرِيبَ (الوشاء، الموشى، ٤١)، وَإِيَّاكَ وَمُصَادَقَةَ الأَحْمَقِ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ؛ وَإِيَّاكَ وَمُصَادَقَةَ البَخِيلِ، فَإِنَّهُ يَقْعُدُ عَنْكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ؛ وَإِيَّاكَ وَمُصَادَقَةَ الفَاجِرِ، فَإِنَّهُ يَبِيعُكَ بَالتَّافَةِ. (ن- ٣٦٧ ؛ ٣٨؛ عيون، ٣: ١٣٤؛ تذكرة، ١: ٣٦٢ (أحمق، بخيل، فاجر، كذاب)؛ أسامة، لباب، ١٢ "علي"؛ ش/ن- ١٨: ١٥٧ "بالتَّافِهِ"؛ ٤: ٢٥٩).
٧- لا تَشْفَعَنَّ بِكَذَّابٍ: فَإِنَّهُ يُقَرِّبُ عَلَيْكَ البَعِيدَ وَيُسَهِّلُ لَكَ الوَعرَ. (ح- ١٦٠).
٨- لا تَشْفَعَنَّ بِأَحْمَقٍ، فَإِنَّهُ يجهدُ لَكَ نفسهُ ولا يبلغ رضاك. (ح- ١٦٠).

9– “Shun debauchees: to approve the conduct of such men is to enrol oneself as one of them.” (*Maxims of ʿAli* 67).

۹۳۱- شَرَفُ الآبَاءِ لِمَنْ بَنَى فَوْقَهُ مِثلَهُ لِأَنَّ السَاكِنَ فِي مَنزِلِ غَيْرِهِ خَارِجٌ مِنهُ (=﴿ ۲۱۲۰) وَلَيْسَ يَنفَعَهُ سَلَفُهُ إنْ فَعَلَ غَيْرَ مَا يُحْمِدُ مِنهُ، فَمَنْ فَاتَهُ حَسَبُ نَفسِهِ لَمْ يَنتَفِعْ بِحَسَبِ غَيْرِهِ.[8]

931– Honor of the parents goes to him who builds the like of it, for he who resides in someone else's house is (indeed) outside it, and his ancestry is of no use to him if he does what is not praised. He who cannot count on his own achievement will not benefit by the achievement of others.

۱- إنَّمَا يَبْقَى الشَّرَفُ الأَوَّلُ لِمَنْ بَنَى فَوْقَهُ مِثْلَهُ. (رسالة آداب، ۷۲؛ جا- ۱۸۲).
۲- آنجا که بزرگ بایدت بود * فرزندی کس نداردت سود. (نظامی)
۳- بزرگی کسی آورد خود به دست * که بنیان گذارد به چیزی که هست. (دامادی،۸٤).
٤- مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ؛ وَفِي رِوَايَةٍ أُخْرَى: مَنْ فَاتَهُ حَسَبُ نَفسِهِ لَمْ يَنفَعْهُ حَسَبُ آبَائِهِ. (ن- ۳٦۳ ﴿ ۲۳؛ ٤۳۱ ﴿ ۳۸۹؛ ش/ن- ۱۹: ۳۳۱؛ جا- ۱۰۸).
٥- وَالعُلَى مَحظُورةٌ إلَّا عَلَى * مَنْ بَنَى فَوْقَ بِنَاءِ السَّلَفِ. (دامادی، ۸٤).
٦- لا تأتوني بأنسابكم وأتوني بأعمالكم. (مسکویه، تهذیب، ۱۹۷ "حديث").

"Do not come to me with your pedigrees, but with your deeds." (Zurayk 175). When you brag of your ancestors, remember that they were the meritorious people and not you.

۷- مَنْ أَبْطَأَ بِهِ عَمَلُهُ لم يُسرِعْ بِهِ حَسَبُهُ. (ش/ن- ۱۸: ۱۳٤).
۸- وَإِنْ قُلتَ: لِي آبَاءُ صِدْقٍ وَمَنْصِبٌ * كَرِيمٌ وإِخْوَانٌ مَضَتْ، وَجُدُودُ
صَدَقْتَ وَلَكِنْ أَنْتَ هَدَّمْتَ مَا بَنُوا * بِكَفِّكَ عَمْداً وَالبِنَاءُ جَدِيدُ. (إبن حبان البستي، روضة، ۲۳۰ "الأبرش").
۹- حَسَبُ الفَتَىأَنْ يَكُونَ ذَا حَسَب * مِنْ نَفسِهِ لَيْسَ حَسَبَهُ حَسَبُه
لَيْسَ الَّذِي يَبْتَدِي بِهِ نَسَبٌ * مِثْلَ الَّذِي يَنتهَى بِهِ نَسَبُه. (إبن طيفور، بغداد، ۸ "إبن أبي طاهر").
۱۰- لَسْنَا وَإِنْ أَحسَابُنَا كَرُمُتْ * يَوْماً عَلَى الآبَاءِ نَتَّكِلُ
نَبنِي كَمَا كَانَتْ أَوَائِلُنَا * تَبْنِي وَنَفعَلُ مِثْلُ مَا فَعَلُوا. (ش/ن- ۱۹: ۳۳۲ "عبد الله بن جعفر").
۱۱- وَمَا الحسبُ الموروثُ لا درَّ دَرُّه * بِمُحتَسَبٍ إلَّا بِآخرَ مُكتسب
إذا العُودُ لَم يُثمر وإن كان شُعبَةً * مِنَ المُثمراتِ اَعتَدَّهُ النَاسُ في الحَطبِ. (إبن الرومي، ديوان، ۱: ۱۵۰؛ الراغب، في آداب، ۷۱؛ وراوینی، مرزبان نامه، ۱۵۲).
۱۲- درختی که از ارتفاع او انتفاعی نباشد بریده بهتر. (وراوینی، مرزبان نامه، ۱۵۲).
۱۳-گیرم پدر تو بود فاضل * از فضل پدر ترا چه حاصل؟ (دهخدا، ۳: ۱۳۳۸ "سعدی").
١٤- فضل پدر ترا ندهد نفعی * تو چون که گرد خویش نمی خاری. (ناصر خسرو، دیوان، ٤۳۸).

[8] عيون، ۱: ۲۹٦؛ عقد، ۲: ۲۹۰؛ جا- ۱۷۷؛ الماوردي، تسهيل، ۲۳٥؛ إختيار الدين، أساس الاقتباس، ۱۲۹.

٩٣٢- شَاوِرْ فِي أَمْرِكَ الَّذِينَ يَخَافُونَ اللَّهَ تَعَالَى وَلا تُشَاوِرْ مَنْ يَخَافُ النَّاسَ وَلا يَخَافُ اللَّهَ.

932– In your affairs consult with those who fear God, not those who fear people instead of God.

٩٣٣- شَاوِرْ مَنْ أَنْعَمْتَ عَلَيْهِ فَإِنَّهُ بِحَلاوَةِ النِّعمَةِ يُشِيرُ عَلَيْكَ بِمَا فِيهِ الصَّلاحُ لَكَ، وَلا تَحْقِرْ عَدُوًّا وَإِنْ كَانَ ضَعِيفاً فَبِالحِيلَةِ يُصْرَعُ القَوِي. (=ﻋ ١٩٣١؛ كل- ١٣٩).

933– Consult with the person whom you have done a favor, for he, because of the sweetness of the favor, shows you what your amelioration is in it, and do not humiliate an enemy no matter how weak, for with artifice he can bring down the strong.

١- لا تَحْقِرَنَّ صَغِيراً فِي مُخَاصَمَةٍ * إِنَّ البَعُوضَةَ تُدْمِي مُقْلَةَ الأَسَدِ. (محفوظ، المتنبي و سعدی، ١٨١؛ فرايتاج، ٣: ١٠٨؛ دامادی، ٢٦٠).

Do not look down on an insignificant enemy in dispute, for a mosquito makes the eye of a lion bleed.

"There is no little enemy." (*CDP*, 162).

Oaks may fall, when reeds brave the storm. (E)

٢- لا يَسْتَخِفَنَّ الفَتَى بِعَدُوِّهِ * أَبَداً وَإِنْ كَانَ العَدُوُّ ضَئِيلا
إِنَّ القَذىٰ يُؤْذِي العُيُونَ قَلِيلُهُ * وَلَرُبَّمَا جَرَحَ البعُوضُ الفِيلَا. (أبو الفتح البستى، ديوان، ٢٧٩؛ الظهيرى، سندبادنامه، ٢٨٩؛ دامادی، ٢٣٥).
٣- دانی که چه گفت زال با رستم گرد * دشمن نتوان حقير و بيچاره شمرد. (سعدی، گلستان، ٦٢).

Do you know what Zāl said to his son Rustam, the hero? 'The enemy cannot be disregarded on grounds of his weakness.'

"Though thy enemy seem a mouse, yet watch him like a lion." (Haim 209, 190). For other examples containing a similar message consult Dihkhudā, *Amthāl*, II, 814–15.

٤- پشه چو پُر شد بزند پيل را * با همه مردیّ (تندي؟) و صلابت که اوست
مورچگان را چو بُوَد اتفاق * شير ژيان را بدرانند پوست. (سعدی، گلستان، ١٢٤؛ ٤٠٨).

"Gnats, when in great numbers, beat the elephant with all its fierceness and firmness. and when there is union among ants, they tear off the formidable lion's skin." (This is intended to emphasize union, as well as strength or number). (Haim 95, 381).

٥- بنگر که از نیش پشّهٔ چند که چون بتوازر و تعاون دست یکی می کنند با پیکر و هیکل گاومیش چه می رود. (وراوینی، مرزبان نامه، ٣٧).
٦- دشمن خُرد را هم خوار مدار، ومگوی که او خردست. (قابوس نامه، ١٤٤).

"Never openly despise an insignificant enemy, saying "Who is this fellow?" (Qābūs 132–33).

٧- دشمن را خوار نباید داشت اگر چه حقیر دشمنی بود. (قابوس نامه، ١٤٥).

"An enemy must not be despised even though he or it may be worthless." (Qābūs 133). Despise not an enemy, even a weak one.

٨- یکی داستان زد بر این شهریار که * دشمن مدار ار چه خردست خوار. (دهخدا، ٢: ٨١٥ "فردوسی").

Underestimate your enemy not, however humble he may be.

٩- به پیر ان چنین گفت هومان گرد * که دشمن ندارد خردمند خرد. (دهخدا، ٢: ٨١٥ "فردوسی").
١٠- که دشمن اگر چه بود خوار وخرد * مر او را بنادان نباید شمرد. (دهخدا، ٢: ٨١٥ "فردوسی").
١١- فَرُبَّ صَغِيرٍ ضَعِيفٍ قَدْ بَلَغَ بِحِيلَتِهِ وَدَهَائِهِ وَرَأيِهِ مَا يَعجِزُ عَنْهُ كَثِيرٌ مِنَ الأَقْوِيَاءِ. (كل- ١١١).
١٢- يا إسكندر! عامِلْ ضَعِيفَ أَعْدَائِكَ عَلَى أَنَّهُ فِي الدَّرَجَةِ العُليَا مِنَ القُوَّةِ، وَلا تَحتَقِرْ صَغِيراً مِنْ ذَلكَ؛ فَرُبَّ صَغِيرٍ حقيرٍ عَادَ كَبِيراً يَبْعُدُ عِلاجُهُ ويَعضُلُ دَاؤُهُ. (بدوي، سر الأسرار، ٨٢).
١٣- لا تَحْقِرَنَّ مِنَ الأُمُورِ صَغَارَها * إنَّ النَّوَاةَ فِرَاخُهَا الأَشْجَارُ. (أبو هلال العسكري، أمثال، ١: ٣٦٣).
١٤- "وَالشَّرُّ تَحْقِرُهُ وَقَدْ يَنْمِي." (أبو هلال العسكري، أمثال، ١: ٢٠٩، ٣٦٣).

٩٣٤- شَرُّ الأَبْنَاءِ مَنْ دَعَاهُ التَّقصِيرُ إلَى العُقُوقِ، وَشَرُّ الآبَاءِ مَنْ دَعَاهُ البِرُّ إلَى الإفْرَاطِ.[9]

934– The worst of all sons is the one whom defect moves to recalcitration, and the worst of all fathers is the one whom virtue moves to immoderation.

[9] سهل بن هارون، النمر والثعلب، ٧٤؛ البلاذري، أنساب، ٣: ٨٤؛ آبي، نثر، ١: ٣٥٠؛ الماوردي، أدب الدنيا، ١٣٦.

١- شَرُّ الوَلدِ العَاصِي العَاقُّ لِوَالِدَيه. (كل- ٢٦١).
٢- وَٱعْلَمْ أَنَّ خَيْرَ الآبَاءِ لِلأبْنَاءِ مَنْ لَمْ تَدْعَهُ المَوَدَّةُ إِلَى التَّفْرِيطِ، وَخَيْرَ الأَبْنَاءِ لِلآبَاءِ مَنْ لَمْ يَدْعُهُ التَّقْصِيرُ إِلَى العُقُوقِ. (عقد، ٢: ٤٣٨ "زيد بن علي").
٣- يا بني: إِنَّ خَيْرَ الأَبْنَاءِ مَنْ لَمْ يَدعُهُ البِرُّ إلى الإِفْرَاطِ، وَمَنْ لَمْ يَدْعُهُ التَّقْصِيرُ إِلَى العُقُوقِ. (بهجة، ١: ٧٦٤).
٤- (آنكه) از فرمان آزادمردان وحكم خوب سرپيچى كند، بمينو چون آن پسرى است كه از فرمان پدر نافرماني كند. (اندرز بهزاد فرخ ؛ ٣٦).

٩٣٥- شَرُّ المَالِ مَا لا يُنفَقُ مِنهُ. (كل- ٢٦١؛ الطرطوشي، سراج، ١٧٣).

935– The worst wealth is that which is not spent.

The original in the *KD* (p. 261) lists the evil of six things: property, wife/husband, child, friend, king, and country. They appear here in # 934–38. This has a parallel in Pahlavi:

"That monarch is the worst, who is not able to keep the city unalarmed, and the people undistressed. And that friend is the worst, who is not fit to rely upon. And that kinsman is the worst, who is not friend in difficulty. And that city is the worst, which is not fit to live in with virtue, and fearlessness, and permanence." (*Mainyo* 162; 33:10–13, 16). Seven elements are listed in this saying: monarch, chieftain, friend, kinsmen, wife, child and city.

٢- شَرُّ المَالِ مَا لا يُنفَقُ، وَشَرُّ الإِخْوَانِ الخَاذِلُ، وَشَرُّ السُّلْطَانِ مَنْ خَافَهُ البَرِيُّ، وَشَرُّ البِلادِ مَا لَيْسَ فِيهِ خِصْبٌ وَلا أَمْنٌ. (عيون، ١: ٣ "من كتب الهند"؛ أصله في كلية ودمنة، شيخو، ٢١٦؛ عزام، ٢٤٣؛ آبي، نثر، ٧: ٢٢٩؛ تذكرة، ١: ٢٥٦ "الخَاذِلُ فِي الشَّدَائِدِ"؛ اليمني، مضاهاة، ٤٢، ١٣٩؛ الزمخشري، ربيع، ٤: ٢٤٨؛ الإبشيهي، ١١٥).

"The worst of poverty is that of which nothing is spent, the worst of brothers is he who separates, the worst of rulers is he of whom the innocent is afraid, and the worst of countries that in which there is neither plenty nor security." Horovitz, *IC* 4 (1930), 186.

٣- شَرُّ المَالِ مَا لا يُزَكَّى وَلا يُذَكَّى. (حمزة الإصبهاني، الدرة، ١: ١٨١؛ اليوسي، أمثال، ٣: ٢٢٩).

The worst property is that which its taxes are not paid and it is not sacrificed for distribution. (It is alluded to a camel or a male donkey or the like which is neither taxed nor is used as sacrifice).

٩٣٦- شَرُّ الإِخْوَانِ [١٤٤] الخَاذِلُ عِندَ الحَاجَةِ. (=﴿ ٩٤٥؛ كل- ٢٦١).

936– The worst of friends is he who abstains from rendering help when one is in need.

Never trust a friend who deserts you at a pinch. (E)

١- شَرُّ الإِخْوَانِ الخَاذِلُ لإِخْوَانِهِ عِندَ الشِّدَّةِ وَالحَاجَةِ. (إبن حبان البستي، روضة، ٢٤٧).
٢- مَنْ كَانَتْ لَهُ إِلَى النَّاسِ حَاجَةٌ فَقَدْ خُذِلَ. (آبي، نثر، ٤: ٢٢٤).
٣- المَخذُولُ مَنْ كَانَتْ لَهُ إِلَى النَّاسِ حَاجَةٌ. (رسالة آداب، ٦٩؛ مج- ٤٦؛ الماوردي، أدب الدنيا، ١٧٨، ٣٠٤ "إلى اللئام"؛ أسامة، لباب، ٤٢٩).

٩٣٧- شَرُّ السُّلْطَانِ مَنْ خَافَهُ البَرِيُّ.[10]

937– The worst king is the one whom the innocent fear.

"The worst governor is the one of whom the innocent go in fear." (*Maxims of ʿAli* 39).

١- سُلْطَانُ السُّوءِ يُخِيفُ البَرِيَّ وَيَصْطَنِعُ الدَّنِيَّ. (الصغاني، فرائد، ٤١؛ أسامة، لباب، ٥٥؛ إبن عربي، محاضرة الأبرار، ٢: ٦٦٧).
٢- أيُّ السُّلطَانِ تَرَوْنهُ أَفْضَلَ؟ قَالَ: الَّذِي يَثِقُ بِهِ البَرِيُّ، وَلا يَأمنُهُ المُرِيبُ. (جا- ٤٣ "قباد"؛ ٤٦ "بزرجمهر").

٩٣٨- شَرُّ البِلادِ مَا لَيْسَ فِيهِ خِصْبٌ وَلا أَمْنٌ. (=﴿ ٩٤٥، ١٥١٩؛ كل- ٢٦١؛ عيون، ١: ٣).

938– The worst country is where there is no prosperity and no security.

"The worst country is that in which the inhabitants are not in safety." (*Maxims of ʿAli* 39).

١- "وكُلُّ بِلادٍ أَخْصَبَتْ فَبِلادِي." (الراغب، محاضرات، ١: ٤٩٣).

٩٣٩- شُكرُكَ لِلنِّعمَةِ السَّالِفَةِ يَقتَضِي لَكَ نِعمَةً مُستَأْنَفَةً.[11]

939– Your giving thanks for a previous benefit necessitates a new benefit for you.

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[10] =﴿ ٩٤٥؛ كل- ٢٦١؛ عيون، ١: ٣؛ عقد، ٢: ١١ "أكثم"؛ جا- ١٢١؛ الثعالبي، تمثيل، ١٣٠، وأحاسن كلم، ١٦ "أردشير"؛ الثعالبي المرغني، غرر، ٤٨٣؛ عهد أردشير، ٩٩؛ الزمخشري، ربيع، ٤: ٢٣٤.
[11] =﴿ ٩٤٦؛ مع- ٨٣؛ البيهقي، المحاسن، ٤٢٦؛ أبو بكر الصولي، الأوراق، ٢٩٥.

٩٤٠- شِدَّةُ الغَضَبِ تُغَيِّرُ المَنْطِقَ وَتَقطَعُ مَادَّةَ الحُجَّةِ وَيُفَرِّقُ الهَمَّ. (=﴿ ٩٤٧).

940– Sharp temper alters speech, disrupts the substance of reasoning, and disperses concern.

١- حِدَّةُ الغَضَبِ تُعثِرُ المَنْطِقَ، وَتَقطَعُ مَادَّةَ الحُجَّةِ، وَتُفَرِّقُ الفَهْمَ. (الحصري، زهر، ١٠٠٩).
٢- لَيْسَ مَعَ الغَضَبِ رَأيٌ صَحِيحٌ. (السجستاني، مختصر صوان، ٤٧).

“Beim Zorn gibt es kein gesundes Urteil.” (Ullmann 46).

٩٤١- شَيئَانِ لَيْسَ فِي الدُّنيَا أَقَلُّ مِنهُمَا وَلا يَزِيدَانِ إلَّا قِلَّةً: دِرهَمٌ حَلالٌ تُنْفِقُهُ فِي وَجْهِهِ وَأَخٌ ثِقَةٌ فِي اللَّهِ تَسْكُنُ إلَيْهِ.

941– Two things that nothing in the world is more scarce than them, and they constantly become rarer, are: a lawfully earned dirham you spend it properly, and a sincere brother in God whom you trust.

٩٤٢- شَفَقَةُ المَرْءِ عَلَى الخَلْقِ أَنْ يُعطِيَهُمْ مِنْ نَفسِهِ مَا يَطْلُبُونَ وَلا يُحَمِّلَهُمْ مَا لا يُطِيقُونَ وَلا يُخاطِبَهُمْ بِمَا لا يَعلَمُونَ.

942– Man’s compassion for God’s creatures is to give them what they ask for, burden them not with what they cannot bear, and address them not with what they do not know.

٩٤٣- شَهَوَاتِكَ ٱحْذَرْهَا وَلْيَكُنْ مَا تَسْتَعِينُ بِهِ عَلَى كَفِّهَا عَنْكَ عِلمُكَ بِأَنَّهَا مُلهِيَةٌ لِعَقْلِكَ مُهَجِّنَةٌ لِرَأيِكَ شَائِنَةٌ لِعِرْضِكَ شَاغِلَةٌ لَكَ عَنْ مُعْظَمِ أُمُورِكَ مُوَجِّهَةٌ بِكَ التَّبِعَةَ عَلَيْكَ فِي دُنيَاكَ وَآخِرَتِكَ.

943– As for your passions, beware of them, and let that which you rely on in renouncing them be your knowledge that passions are disturbing to your intelligence, disparaging to your judgment, disgracing to your honor, distracting to your important affairs, directing to you heavy responsibility both in this and the next world.

٩٤٤- شَهَوَاتُكَ لَعِبٌ فَإِذَا حَضَرَ اللَّعِبُ غَابَ الجِدُّ، وَلَنْ يَقُومَ الدِّينُ وَتَصْلُحَ الدُّنيَا إلَّا بِالجِدِّ.

944– Passions are jests, and when jest comes earnestness departs. Neither the religion would ever be preserved, nor the world would improve except by earnestness.

٩٤٥- شَرُّ الإخْوَانِ الوَاصِلُ فِي الرَّخَاءِ الخَاذِلُ [١٤٥] عِندَ الحَاجَةِ، وَشَرُّ السُّلطَانِ مَنْ خَافَهُ البَرِيءُ، وَشَرُّ البِلادِ مَا لَيْسَ فِيهِ خِصْبٌ وَلا أَمْنٌ. (=ﺑ ٩٣٦، ٩٣٧، ٩٣٨).

945– The worst friend is the one who is intimate at times of ease forsaking at times of need, the worst king is the one whom the innocent fear, and the worst country is where there is no prosperity or security.

١- إخْوَانُ السُّوءِ يَنْصَرِفُونَ عِنْدَ النَّكْبَةِ وَيُقْبِلُونَ مَعَ النِّعْمَةِ، ... (مع- ١١٠؛ الخطابي، العزلة، ١٩٤؛ التوحيدي، صداقة، ٢٢٤، ٣٤٥؛ تذكرة، ٤: ٣٦٢).

Evil friends go away in misfortune, and come back in prosperity.

"Those who seek you in prosperity, flee you in adversity." (*Maxims of ʿAli* 45).

٢- شَرُّ الإخْوَانِ مَنْ كَانَتْ مَوَدَّتُهُ مَعَ الزَّمَانِ إذَا أَقْبَلَ، فَإذَا أَدْبَرَ الزَّمَانُ أَدْبَرَ عَنْكَ. (الماوردي، أدب الدنيا، ١٦١ "صالح بن عبدالقدوس").

The worst friend is he who frequents you in prosperity, and deserts you in misfortune.

٣- خَيْرُ الإخْوَانِ مَنْ أَقْبَلَ عَلَيْكَ إذَا أَدْبَرَ الزَّمَانُ عَنْكَ. (عقد، ٢: ٣٠٥).
٤- شَرُّ الأَخِلَّاءِ مَنْ كَانَتْ مَوَدَّتُهُ * مَعَ الزَّمَانِ إذَا مَا خَافَ أَوْ رَغِبَا إذَا وَتَرْتَ ٱمْرَءاً فَٱحْذَرْ عَدَاوَتَهُ * مَنْ يَزرَعِ الشَّوْكَ لا يَحصُدْ بِهِ عِنبَا. (عبدالله بن معاوية، ديوان، ٣٢-٣٣؛ أبو هلال العسكري، أمثال، ٢: ٦٨؛ التوحيدي، صداقة، ٣٠٣؛ الظهيرى، سندبادنامه، ٣٤؛ الخطيب البغدادي، تأريخ بغداد، ٩: ٣٠٥ "صالح بن عبد القدوس").

The worst of friends is he whose friendship is according to the Time: When it treats you well he is with you, and when it turns away from you he turns away too.

٩٤٦- شُكرُكَ لِلنِّعمَةِ السَّالِفَةِ يَقتَضِي لَكَ نِعمَةً مُستَأنَفَةً. (=ﺑ ٩٣٩).

946– Your giving thanks for a previous benefit necessitates a new benefit for you.

٩٤٧- شِدَّةُ الغَضَبِ تُغَيِّرُ المَنْطِقَ وَتَقطَعُ مَادَّةَ الحُجَّةِ وَتُفَرِّقُ الفَهمَ. (=ﺑ ٩٤٠، ١٢٧٣).

947– Sharp temper alters speech, disrupts the substance of reasoning, and disperses the mind.

٩٤٨- شَاوِرِ التَّثَبُّتَ وَذَكِّرِ الحَفِيظَةَ.

948– Take consultation to ascertain and recall that which retaliation will bring?

١- شَاوِرِ التَّثَبُّتَ وَذَكِّرِ الحَفِيظَةَ مَا فِي عَوَاقِبِ العُقُوبَةِ مِنَ النَّدَمِ وَخَاصِمْهَا بِمَا يُؤَدِّي إِلَيْهِ الحِلْمُ مِنَ الاغْتِبَاطِ. (مع- ١١٠).
٢- شَاوِرِ الأَنَاةَ وَالتَّثَبُّتَ، وَذَاكِرِ الحَفِيظَةَ عِندَ هَيَجَانِهَا مَا فِي عَوَاقِبِ العُقوبَةِ مِنَ النَّدَمِ، وَخَاصِمْهَا بِمَا يُؤَدِّى إِلَيْهِ الحِلم مِنَ الاغتِبَاطِ. (ش/ن- ١٩: ٢٦).
٣- القُدرَةُ تُنسِي الحَفِيظَةَ. (رسالة آداب، ٦٩).
٤- إِنَّ المَقْدُرَةَ تُذْهِبُ الحَفِيظَةَ. (أبو عبيد، أمثال، ١٥٥؛ عيون، ١: ٢٨٨؛ عقد، ٣: ١٠٤؛ الفارابي، ديوان الأدب، ١: ٤٣٢؛ التوحيدي، إمتاع، ٢: ١٤٨؛ الراغب، محاضرات، ١: ٢٢٦؛ البكري، فصل المقال، ١٩٥؛ الميداني، ١: ٢٠؛ الزمخشري، أمثال، ١: ٣٤٩، وربيع، ١: ٧٣٠؛ البيهقي، غرر الأمثال، ٧٣؛ وطواط، غرر، ٣٢٤ ولطائف، ٦١ "بدرستى، توانايى و دست يافتن بِبَرَدْ خشم انتقام").

"Power to revenge dispels anger, or indignation" (i.e. it is incumbent to forgive when one has power to revenge). (Lane 602).

٥- الحَفَائِظُ تُحَلِّلُ الأَحْقَادَ. (أبو عبيد، أمثال، ١٤٢؛ عقد: ٣: ١٠٢؛ أبو هلال العسكري، أمثال، ١: ٢٨٣؛ الراغب، محاضرات، ١: ٢٦٧؛ المرزوقي، شرح ديوان الحماسة، ٢٧؛ البكري، فصل المقال، ١٧٩؛ الزمخشري، أمثال، ١: ٣١٣؛ تذكرة، ٧: ٤٢).
٦- الحَفِيظَةُ تُحَلِّلُ الأَحْقَادَ. (البكري، فصل المقال، ١٩٥ "إن الحفائظ"؛ الميداني، ١: ٣٦٨؛ لسان العرب، ٧: ٤٤٢ "حفظ"؛ ٦: ٥٣ "حسس"؛ اليوسي، أمثال، ٢: ١٢٥).

Partisanship absolves hatred. (i.e.: you take sides with a relative in his dispute with others even when you dislike him.)

٧- "عِندَ الشَّدَائِدِ تَذهَبُ الأَحْقَادُ." (أبو هلال العسكري، أمثال، ١: ٢٨٣؛ مفضليات، ١: ٢٩٥-٢٩٦؛ التوحيدي، إمتاع، ٢: ١٤٨؛ الراغب، محاضرات، ١: ٢٦٧؛ الزمخشري، أمثال، ٢: ١٦٨).
٨- الإِمْرَةُ تُذهِبُ الحَفِيظَةَ. (المبرد، الكامل، ١: ٢٦٨ "زياد").

Power removes care.

٩- إِنَّ الحِفْظَةَ تُذْهِبُ الحِقدَ. (البلاذري: أنساب، ٦(٢): ١١٠).
١٠- تَوَكَّلْ بِالمُهِمّ وَوَكِّلْ بِالصَّغِيرِ وَأَخِّرِ الغَضَبَ فَإِنَّ القُدْرَةَ مِنْ وَرَائِكَ؛ ويروى: إِنَّ المَقْدِرَةَ تُذهِبُ الحَفِيظَةَ. (أبو حاتم السجستاني، المعمرون، ٢٢ "أكثم").
١١- لا تَغْضَبْ فَإِنَّ القُدْرَةَ مِنْ وَرَائِكَ. (جا- ١٧٤).
١٢- المَقْدُرَةُ تُذهِبُ الحَفِيظَةَ. (أبو هلال العسكري، أمثال، ٢: ٢٠٢).

"Power drives away that care which one has of what is sacred, or inviolable, or of religion, to avoid suspicion." (Lane 2495).

١٣- القُدرَةُ تُذهِبُ الحَفِيظةَ، وَالنَّدَمُ تَوْبَةٌ، وَعَفْوُ اللَّهِ بينَهُمَا. (القالي، الأمالي، ١: ١٩٩؛ البلاذري، أنساب، ٤(١): ١١٧، ٢٨٦؛ عقد، ٤: ٢١٦؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ١٨؛ النبراس في تأريخ الخلفاء، بغداد، ١٩٤٦، ٤٧؛ ش/ن- ١٨: ٤٦).

Power to revenge dispels anger; remorse is repentance, and forgiving for the sake of God goes between them.

١٤- أَهْلُ الحَفَائِظِ أَهْلُ الحِفَاظِ. (المرزوقي، شرح ديوان الحماسة، ٢٧).

٩٤٩- شَقَاءُ الرَّجُلِ أَنْ يُذنِبَ الذَّنْبَ العَظِيمَ فِيمَا لَيْسَ فِيهِ مَنْفَعَةٌ.

949– A man's misfortune is when he commits a great crime that is useless.

٩٥٠- شَهَوَاتُ الدُّنيَا حَسَرَاتٌ يَوْمَ القِيامَةِ.

950– Appetites of this world are regrets in the Day of Resurrection.

١- خَيْرُ الدُّنْيَا حَسْرَةٌ، وَشَرُّهَا نَدَمٌ. (ح- ١٣٦ "هرمس"؛ مع- ٨٦؛ مب- ١١؛ الثعالبي، تمثيل، ٢٥١).

The good of this world is distress, and its evil is regret.

٩٥١- شُكرُ الفَقِيرِ عِندَ المَصَائِبِ أَفضَلُ مِنْ شُكرِ الغَنِيّ عِندَ المَوَاهِبِ.

951– Gratitude of the poor on the occasion of afflictions is more meritorious than the gratitude of the rich on the occasion of blessings.

٩٥٢- شَتَّانَ بَيْنَ العَمَلَيْنِ: عَمَلٌ تَذهَبُ لَذَّتُهُ وَتَبْقَى تَبْعَتُهُ وَعَمَلٌ تَذهَبُ مَؤُونَتُهُ وَيَبْقَى ذُخْرُهُ.[12]

952– What a difference between two acts! an act that its pleasure disappears and its pain remains, and an act that its cost disappears and its benefit remains.

٩٥٣- شَبَهُ الدُّنيَا أَحْلامُ النَّائِمِ، وَأَمْقَتُ الرِّجَالِ الفَقِيهُ الفَاجِرُ. (جا- ٣٣ "بزرجمهر"؛ بلوهر، ٨٥-٨٦).

953– The parable of this world is the dreams of a sleeper. The most despised among men is a profligate religious scholar.

١- أَشْبَهُ الأَشْيَاءِ بِالدُّنْيَا أَحْلامُ النَّائِمِ. (الثعالبي، تمثيل، ٢٤٩).

The things more resembling this world are the dreams of a sleeper.

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[12] ن- ٣٨١ { ١٢١؛ تذكرة، ١: ٧٣.

٢- سُرُورُ الدُّنيَا كَأَحْلامِ النَّائِمِ. (إبن المقفع، حكم ٤ ٢٠).

Pleasures of this world are like the dreams of a sleeper.

٣- أَلا إِنَّمَا الدُّنْيَا كَأَحْلامِ نَائِمٍ * وَمَا خَيْرُ عَيْشٍ لا يَكُونُ بِدَائِمِ
تَأَمَّلْ إِذَا مَا نلتَ بِالأَمْسِ لَذَّةً * فَأَفْنَيْتَهَا هَلْ أَنْتَ إِلَّا كَحَالِمِ
فَكَمْ غَافِلٍ عَنْهُ وَلَيْسَ بِغَافِلٍ * وَكَمْ نَائِمٍ عَنْهُ وَلَيْسَ بِنَائِمِ. (الماوردي، أدب الدنيا، ٩٩).

Verily this world is like the dreams of a sleeper, and what is a prosperous life that does not last good for?

٤- قيل لبعض الحكماء: أي شي ء أشبه بالدنيا؟ قال: أحلام النائم. (إبن أبي الدنيا، ذم الدنيا، ٩؛ الثعالبي، ثمار، ٦٧١).

"The world is but the shadow of a cloud, and the dream of a sleeper: joy and sadness mingled; honey and poison." (*Maxims of ʿAli* 2).

٥- تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ العَابِدِ، وَفِتْنَةِ العَالِمِ الفَاجِرِ. (عيون، ٢: ١٢٤).
٦- قيل: فَأَيُّ النَّاسِ أَوْلَى بِالمَقْتِ؟ قَالَ: الفَقِيهُ الفَاجِرُ. (مب- ٣٣٢).
٧- گفتم: ميان عالم والعابد چه فرق بود * تا اختيار كردى ازان اين فريق را؟
گفت: آن گليم خويش را بدر مى برد زموج * وين جهد مى كند كه بگيرد غريق را. (سعدى، گلستان، ١٠٤).

٩٥٤- شَرَهُ الرَّجُلِ أَضَرُّ عَلَيْهِ مِنْ فَاقَتِهِ وَضَرَرُ الفَاقَةِ ضَرَرُ الدُّنيَا وَلَيْسَ تَعدُو المُبتَلَى بِهَا وَضَرَرُ الشَّرَهِ ضَرَرُ الدِّينِ وَهُوَ يَضُرُّ بِالكَثِيرِ فِي دُنيَاهُم.

954– A man's cupidity is more harmful to him than his poverty. The harm of poverty is a worldly harm and he who is afflicted with it is not challenged for it, whereas the harm of cupidity is a religious harm and it harms more in this world.

٩٥٥- شَاوِرْ فَإِنَّ فِي المَشُورَةِ خِصَالٌ: ٱكْتِسَابُ الرَّأْيِ، [١٤٦] وَٱسْتِنبَاطُ الصَّوَابِ، وَسَلامَةٌ مِنَ المَلامَةِ، وَالنَّجَاةُ مِنَ النَّدَامَةِ، وَالتَّأَلُّفُ لِلقُلُوبِ، وَٱتِّبَاعُ السُّنَّةِ.

955– Take counsel, for consultation brings benefits such as: acquiring good judgment, finding the right way, security from blame, deliverance from remorse, concord of hearts, and following the norms of tradition.

١- فِي المَشُورَةِ صَلاحُ الرَّعِيَّةِ وَمَادَّةُ الرَّأْيِ. (أبو حاتم السجستاني، المعمرون، ٢٢ "أكثم"؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٦ "مادة الناس").
٢- لا ٱستُنْبِطَ الصَّوَابُ بِمِثلِ المُشَاوَرَةِ. (ثعلب، مجالس، ١: ١٨٨؛ الثعالبي المرغني، غرر، ٦٠٧ "أنوشروان"؛ الماوردي، نصيحة، ٥٤٩).

٣- مشورت با مرد دانا كن، تا از ركاكت رأى آمن باشى، واعمال تو از سمت راستى نيفتد. (الظهيرى، سندبادنامه، ٣٣٨ "فريدون").

Consult with a learned man, that you may be immune from the consequences of accepting poor advice.

٤- رَأْسُ الحَزْمِ المُشَاوَرَةُ، فَإِنَّهَا تُخَلِّصُ الرَّأْيَ كَمَا تُخَلِّصُ الذَّهَبَ النَّارُ. (البلاذري، أنساب، ٧(١): ٣٦٢ "أكثم").

٥- الشُّورَى يُخَلِّصُ الرَّأْيَ مِنَ السَّقَطِ كَمَا تُخَلِّصُ النَّارُ الذَّهَبَ مِنَ الغَشِّ. (العامري، نسك، ٤٩٧؛ صغ- ٥٣؛ إبن هندو، ٣٤٣ ؛ ١٨٠ "أرسطو").

٦- إنَّ الزَّمَانَ يُمَيِّزُ الأَصْدِقَاءَ كَمَا تُمَيِّزُ النَّارُ الذَّهَبَ. (السجستاني، صوان، ١٩٨ "أوميروس"؛ إبن هندو: ٤٧٤ ؛ ٧٣٣).

Verily the time will try the true friends, as gold and silver are tried in the fire.

٧- أَوَّلُ الحَزْمِ المَشُورَةُ. (أبو عبيد، أمثال، ٢٢٨؛ البلاذري، أنساب، ٧(١): ٣٦٥ "أكثم"؛ عقد، ٣: ١١٣؛ أبو هلال العسكري، أمثال، ١: ١٥٢؛ الميداني، ١: ٨٧؛ الزمخشري، أمثال، ١: ٤٤٠؛ البيهقي، غرر الأمثال، ٩٦؛ العبدري، تمثال الأمثال، ٣٤٦؛ دهخدا، أمثال ١: ٣١٣).

Consultation is the first step in precaution.

٩٥٦- شُحُّ الرَّجُلِ عَلَى مَالِهِ أَعْذَرُ لَهُ مِنْ أَخْذِ مَالِ غَيْرِهِ ظُلْماً وَلَيْسَتْ الفُتُوَّةُ بِمَالٍ ظُلِمَ فِيهِ بِفُتُوَّةٍ.

956– A man’s stinginess with his property is more excusable than his taking what belongs to others unjustly; Liberality shown with the wealth accumulated unjustly is no liberality.

1– “Plunder not from the wealth of others; that thy own regular industry may not become unheeded.” (*Mainyo* 130–31; 2:46–46).

٩٥٧- شُكْرُ المُنْعِمِ لِمَا أُنْعِمَ بِهِ عَلَى ثَلَاثِ مَنَازِلٍ: مِنْهَا ضَمِيرُ القَلْبِ، وَمِنهَا ثَنَاءُ اللِّسَانِ، وَمِنهَا المُكَافَأَةُ بِالفِعْلِ. (=؛ ٤٠٣، ١٠٦٥).

957– The gratitude of the recipient of a benefit for the benefit he has received has three stages: one in the heart, one by the tongue, and one by reciprocation.

١- وفي كتاب الآيين: ... وَبِحَسْبِ أَحَدِكُمْ من شكرِ الصَّنيعةِ معرفَتُهُ بقلبه، ودُعاؤُهُ بلسانه. (الكرخي، المنتهى، ٢٢٢).

٩٥٨- شُعُورُكَ بِعَيْبِ نَفسِكَ نِعمَةٌ مِنَ اللَّهِ عَلَيْكَ وَإِذَا أَبْصَرْتَ مِنْ نَفسِكَ بَعضَ مَا تَكْرَهُ مِنْ مِثلِكَ فَٱرْجِعْ عَنهُ قَبْلَ أَنْ يُنكِرَهُ مِنكَ مَنْ يَنشُرُهُ عَنكَ وَٱحْمَدِ اللَّهَ الَّذِي أَحْسَنَ بِكَ وَجَعَلَكَ مِرْآةَ نَفسِكَ وَلَمْ يُرِكَ وَجْهَ عَيْبِكَ بِعَيْنِ غَيْرِكَ وَلَمْ يُرِ غَيْرَكَ قُبْحَ عَيْبِكَ.

958– To be aware of your own faults is God's blessing upon you. If you notice in yourself any trace of what you despise in others, withdraw from it before others find it despising in you and publicize it. Thank God Who favored you and made you a mirror for yourself and did not make you see your faults through the eyes of others, or others see your faults.

٩٥٩- شَرَفُ الأَفْعَالِ وَجَلالَتُهَا فِي الغَفْلَةِ عَمَّا تَعْلَمُ.

959– The nobleness and loftiness of works is when done in advertence to what you know.

١- مِنْ أَشْرَفِ خِصَالِ الكَرَمِ غَفْلَتُكَ عَمَّا تَعْلَمُ. (رسالة آداب، ٧٠؛ مج- ٤٦).
٢- مِنْ أَشْرَفِ أَعْمَالِ الكَرِيمِ غَفْلَتُهُ عَمَّا يَعْلَمُ. (ن- ٣٩٨ { ٢٢٢؛ آبي، نثر، ٤: ١٩١ "أفعال"؛ ش/ن- ١٩: ٤٤).

٩٦٠- شُغلُكَ بِالنَّفسِ وَشَهوَتِهَا يُوبِقُكَ فِي تَبِعَتِهَا.

960– Your preoccupation with the lower soul and her desires ruins you in its aftermath.

٩٦١- شَرُّ مَا يُطْلَبُ مَا لا يُوجَدُ. وَمَنْ طَلَبَ مِنْ وَجْهِ الطَّلَبِ أَرَاحَ قَلْبَهُ مِنَ التَّعَبِ وَسَلِمَ مِنَ اللَّوْمِ وَالفَنَدِ.

961– The worst thing sought is that which cannot be found. He who seeks fittingly releases his heart from hardship and is secure from condemnation and refutation.

٩٦٢- شَكْوَى الزَّمَانِ مَتْعَبَةٌ، وَقِلَّةُ الرِّضَاءِ بِالحَاصِلِ مُتْعِبَةٌ، [١٤٧] وَفِي الٱسْتِقْصَاءِ عَلَى النَّاسِ مَغضَبَةٌ، فَٱتْرُكِ الشَّكوَى يَسْتَرِحْ قَلْبُكَ، وَٱرْضَ بِقِسْمِكَ يَطِبْ عَيْشُكَ، وَسَامِحْ فِي بَعضِ مَا هُوَ لَكَ تَدُمْ مَحَبَّتُكَ.

962– Complaining about the Time is toilsome; lack of consent with what is gained is tiresome, and minute inquiry into people's affairs causes anger. Thence forsake complaint, your heart becomes calm, be

consent with your share, your life becomes agreeable, and be tolerant with others in some of what they do against you, your love lasts.

٩٦٣- شَرُّ السُّقْمِ سُقْمُ العَقْلِ، وَكَثْرَةُ العُجْبِ أَشَدُّ كَبْوَةً.

963– The worst disease is the disease of intelligence. Indulgence in arrogance is the hardest in stumbling.

٩٦٤- شَرُّ الأَصْحَابِ مَنْ لَمْ يُنْجِعْ فِيهِ العِتَابُ. (وطواط، غرر، ٣٥٦).

964– The worst companions are those whom reprimand does not affect.

٩٦٥- صَبرُكَ عَن مَحَارِمِ اللَّهِ أَيْسَرُ مِنْ صَبْرِكَ عَلَى عَذَابِ اللَّهِ.[1]

965– Your renouncing God's sacraments is easier than bearing God's punishment.

٩٦٦- صَلاحُ المَرءِ يَنفَعُهُ وَيَنْفَعُ عَقِبَهُ.

966– Man's goodness benefits him and his descendants.

١- رَأَيْتُ صَلاحَ المَرْءِ يُصْلِحُ أَهْلَهُ * وَيُعدِيهِمْ دَاءَ الفَسَادِ إِذَا فَسَدْ
يُعَظَّمُ فِي الدُّنْيا بِفَضْلِ صَلاحِهِ * وَيُحفَظُ بَعدَ المَوْتِ فِي الأَهْلِ وَالوَلَدْ. (الماوردي، أدب الدنيا، ٩٦؛ عقد، ٢: ٤٢٣-٤٢٤).

I have seen that a man's righteousness promotes righteousness of his family, and that when he acts wickedly, passes wickedness to them. He is honored in this world by merit of his righteousness, and is kept in high respect by his family and children after death.

٩٦٧- صِحَّةُ وَرَعِكَ أَنْ لا تَتَكَلَّمَ إِلاَّ بِالحَقِّ سَاخِطاً كُنْتَ أَمْ رَاضِياً وَأَنْ تَحْفَظَ كُلَّ جَارِحَةٍ مِنْ سَخَطِ اللَّهِ وَأَنْ يَكُونَ اهْتِمَامُكَ فِيمَا يُرضِى اللَّهَ.

967– The soundness of your piety is that you speak only what is right, whether displeasing or pleasing to you, that you keep all bodily organs away from displeasing God, and that your zeal is that which pleases God.

٩٦٨- صَاحِبُ الدُّنيَا جَمِيعُ أُمُورِهِ فِي حَربٍ وَتَعَبٍ وَمُكَابَدَةٍ، يُكَابِدُ الشَّيْطَانَ فِي دِينِهِ، وَالدُّنيَا فِي حِرفَتِهِ، وَالأَخْلاقَ لِتَسْتَقِيمَ، وَالأَهْوَاءَ لِتَنْقَدِعَ، وَالجَهَالَةَ لِتَمْتَحِقَ، وَالأَمَلَ لِيُنَالَ، وَالمَكرُوهَ لِيَزُولَ، وَأَهْلَ الشَّرِّ لِيَسلَمَ مِنهُمْ. وَبَعضُ ذَلِكَ عَن بَعضٍ شَاغِلٌ وَالمُشتَغَلُ عَنهُ ضَائِعٌ وَالمُضَيَّعُ مَغبُونٌ. [١٤٨] وَلا سَبِيلَ إِلَى إِحْكَامِ جَمِيعِ ذَلِكَ فَأَمَّا رَأيُ الحُكَمَاءِ فَإِنَّهُمْ أَضَاعُوا مَا يَفنَى مِنهُ بِحِفْظِ مَا يَبقَى.

968– The whole affair of the worldly consists of fighting, hardship, and suffering. He sustains Satan in his religion, the world in his profession,

[1] الحصري، زهر، ٣٥٩؛ الثعالبي، تمثيل، ٤٢٥ "الصبرُ"؛ الميداني، ٢: ٢٥٧.

good traits to strengthen, passions to suppress, ignorance to efface, wishes to fulfill, discomforts to remove, and evil-doers to safeguard against. Some of these keep him busy from paying attention to others, the one that does not receive attention will perish, and the one that receives too much attention is gulled. There is no way in perfecting all this. As for the opinion of the wise: they guard that which survives by letting go that which perishes.

[في الحاشية من غير خط الناسخ: صِحَّةُ المَرءِ يَنبُوعُ المَصْلِحَةِ، والعِفَّةُ أَعْوَنُ مِنَ الحِرفَةِ.] (=ﻙ ٢٠٩، ١٣٦١).

Man's health is the spring of welfare, and piety is the best aid to profession.

٩٦٩- صِلْ عُقُولَ العُقَلاءِ بِعَقْلِكَ وَٱسْتَشِرْهُمْ فِي أَمْرِكَ تَسْتَبِنْ لَكَ الأُمُورُ وَتَتَّضِحْ وَتَعُودُ كَالَّذِي يَسْتَنِيرُ بِالمَصَابِيحِ فِي الظُّلْمَةِ وَلَا تَتَوَهَّم أَنَّ أَخْذَكَ مِنَ النَّاسِ الرَّأْيَ وَٱقْتِبَاسَكَ النَّصِيحَةَ مُزْرٍ بِكَ وَلَا تَسْتَخِفَّ لأَمرِكَ فِي أَنْفُسِهِمْ. (=ﻙ ٢٢١، ٥٤٣).

969– Add the wisdom osf the wise to your own by seeking consultation from them in your affairs, for in doing so the issues become clear and clarified to you, and you return like the one who walks with bright lamps in darkness. Do not assume that your receiving the opinion of others and adopting their advice is disparaging to you, or disdaining your affair in their minds.

٩٧٠- صِعَابُ الأَعْمَالِ ثَلاثَةٌ: الجُودُ فِي قِلَّةٍ، وَالوَرَعُ فِي خَلْوَةٍ، وَقَوْلُ الحَقِّ عِندَ مَنْ يُخَافُ وَيُرْجَىٰ. (=ﻙ ١٨٣١).

970– The more difficult of things to do are three: to be generous in paucity, to be pious in privacy, and to say honest words in front of the one who is feared and hoped.

٩٧١- صَدِيقٌ يُلَقِّنُكَ الحِكْمَةَ وَيَأْمُرُكَ بِهَا خَيْرٌ مِنْ صَدِيقٍ يُغْرِيكَ بِسَيِّئَةٍ أَوْ يُحَسِّنُ لَكَ قَبِيحَةً.

971– A friend who teaches you wisdom and instructs you to observe it is better than a friend who encourages you to do an evil deed or embellishes a base thing in your eyes.

٩٧٢- صَدَأُ العَقلِ الغَضَبُ فَلا يَرَى صَاحِبُهُ فِيهِ صُورَةَ حَسَنٍ فَيَفعَلَهُ وَلا قَبِيحٍ فَيَجْتَنِبَهُ.[2]

972– Anger is the rust of intellect; for the angry person neither sees the reflection of virtue to perform it, nor that of the vice to avoid.

١- الهوى صدأ يعلو العقلَ فلا تنطبعُ فيه صُوَرُ الحقائق. (سبط بن الجوزي، كنز الملوك، ١٦).
٢- كما أنَّ الأبصارَ مَرَايا تنطبعُ فيها الصُوَرُ المشاهدات، إذا سلمت من صَدَإِ الآفات، فكذا القلوب مرايا تنطبعُ فيها بعض الغايبات، إذا سلمت من صدإ الشبهات. (سبط بن الجوزي، كنز الملوك، ٢٧ "سابور").

٩٧٣- صُحْبَةُ الوُلاةِ بِالصِّحَّةِ وَالنَّصِيحَةِ يَكُونُ صَاحِبُهُمَا بِهِمَا أَكْثَرَ عَدُوًّا مِمَّنْ صَحِبَهُمْ بِالغِشِّ وَالخِيَانَةِ لِأَنَّهُ يَجْتَمِعُ عَلَى النَّاصِحِ صَدِيقُ الوَالي وَعَدُوُّهُ أَحَدُهُمَا بِالحَسَدِ وَالآخَرُ بِالعَدَاوَةِ فَصَدِيقُ الوَالِي يُنَافِسُهُ [١٤٩] فِي مَنزِلَتِهِ مِنهُ وَعَدُوُّ الوَالِي يُعَادِيهُ لِنَصِيحَتِهِ لَه فَإِذَا ٱجْتَمَعَ عَلَيْهِ هَذَانِ كَانَ بِعَرْضِ هَلاكٍ. (عقد، ١: ١٣).

973– He who associates with governors sincerely giving good advice has more enemies than he who associates with them deceitfully and treacherously. This is because the friend of the wali and his enemy unite against the sincere adviser, one because of envy and the other because of enmity; the *wālī*'s friend opposes him because of his higher rank, and the wālī's enemy is antagonistic to him because of the good advice that he gives. When these two unite against him he is prone to be destroyed.

١- من صَحِبَ السلطانَ بِالصِّحَّةِ وَالنَّصِيحَةِ كَانَ أَكْثَرَ عَدُواً مِمَّنْ صَحِبَهُ بِالغِشِّ وَالخيَانَةِ. (ش/ن- ٢٠: ٣٢٩).

٩٧٤- صَبرُكَ عَلَى مَا أَصَابَكَ مِنَ الفَقرِ وَالضُّرِ أَجْمَلُ بِكَ فَإِنْ ٱفْتَقَرْتَ فَلا تَشْكُو إِلَى النَّاسِ فَتَهُونَ عَلَيْهِم وَلا يَرُدُّونَ عَلَيْكَ شَيْئاً.

974– Taking patience when poverty and loss strike is more proper for you; if you become poor do not complain to the people, for you become belittled and they will not return anything to you.

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[2] ح- ١٣٤ "هرمس"؛ مع- ٨٨؛ الحصري، زهر، ١٠٠٩؛ آبي، نثر، ٣: ١٥١ "إبن المعتز"؛ الثعالبي، تمثيل، ٤٥٠؛ مب- ٢١؛ الماوردي، قوانين، ١٣١؛ المرادي، الإشارة، ١٨٢؛ إبن رضوان، الشهب اللامعة، ١٠٢.

١- وَٱصْبِرْ عَلَى مَا أَصَابَكَ. (مب- ٢٦٤ "لقمان").
٢- ﴿وَٱصْبِرْ عَلَى مَا أَصَابكَ إنَّ ذَلِكَ مِنْ عَزمِ الأُمُورِ.﴾ (قرآن، ٣١: ١٧).

"And bear with patient constantly whatever betide you; for this is firmness (of purpose) in (the conduct of) affairs."

٩٧٥- صَبْرٌ قَلِيلٌ نَعِيمٌ كَبِيرٌ، عَجَلةٌ يَسِيرَةٌ نَدَامَةٌ كَثِيرَةٌ.

975- A little patience is a great blessing; a slight haste is a considerable remorse.

"Many a pickle (= little) makes a mickle." (*CDP*, 176).

٩٧٦- صَالِحُوا النَّاسِ وَفُضَلاؤُهُمْ أَنْفُسُهُمْ تُوَاتِيهِمْ عَلَى الخَيْرِ عَفْواً فَإنْ رَادَتْكَ نَفسُكَ عَلَى ذَلِكَ طَوْعاً وَإلاَّ فَيَنبَغِي لَكَ أَنْ تُكْرِهَهَا.

976– The righteous people and the meritorious among them are moved towards virtue automatically. So let your soul lead you to this voluntarily, if not, you must discard it.

٩٧٧- صِلْ قَرَابَاتِكَ وَلَوْ بِالتَّحِيَّةِ.

977– Join your relatives even only for greeting them.

٩٧٨- صِيَانَةُ الإنْسَانِ لِنَفسِهِ يُطِيلُ لِسَانَهُ عَلَى أَبْنَاءِ جِنْسِهِ.

978– Safeguarding the Self lets the man speak in a forward manner to his kind.

٩٧٩- صُحْبَةُ الأَشْرَارِ تُورِثُ سُوءَ الظَّنِّ بِالأَخْيَارِ،[3]وَقُرْبُ الصَّالِحِينَ دَاعِيَةٌ إلَى الصَّلاحِ. (=ﺀ ٣٥٠).

979– Association of the wicked bequeaths evil opinion about the good, whereas the companionship of the good is a motive to the good.

١- فَإنَّ صُحْبَةَ الأَشْرَارِ رُبَّما أَوْرَثَتْ سُوءَ الظَّنِ بِالأَخْيَارِ. (عيون، ٣: ٨٢؛ مج- ٤٤؛ التوحيدي، إمتاع، ٢: ١٥٠).
٢- قال صاحب كليلة: صحبةُ الأخيار تورثُ الخيرَ وصحبةُ الأشرارِ تورثُ الشَّرَّ كَالرِّيح إذَا مَرَّتْ عَلَى النَّتْنِ حملتْ نَتناً واذا مَرَّتْ عَلَى الطِّيبِ حَمَلَتْ طِيباً. (إبن أبي عون، التشبيهات، ٣١٣).

[3] =ﺀ ٤٢٧؛ كل- ١٢٩؛ الخطابي، العزلة، ١١٣.

٣- فَإِنَّ مَوَدَّةَ الشَّرِيرِ تَكْسِبُ العَدَاءَ، وَتُفْسِدُ الأَخْلاقَ، وَلا خَيْرَ فِي مَوَدَّةٍ تَجْلُبُ عَدَاوَةً، وَتُورِثُ مَذَمَّةً وَمَلامَةً. (الماوردي، أدب الدنيا، ١٥٣).

Friendship of the wicked earns wickedness and corrupts the character. There is no good in a friendship that attracts enmity, and bequeaths reproof and blame.

٤- لا تَصحبِ الشِرّيرَ فَإِنَّ طَبعَكَ يَسرِقُ مِنْهُ شَراً وَأَنْتَ لا تَدرِي. (إبن هندو، ٣١٣ ؛ ١٦؛ مب- ١٦٠؛ أقوال الحكماء، ٧٧؛ أسامة، لباب، ٤٤٩؛ ياقوت المستعصمي، أسرار الحكماء، ١٢٠؛ كوبرلي، ٥٥ ب "أفلاطن"؛ اص- ٨٣؛ العاملي، المخلاة، ٦٧).
٥- إِيَّاكُمْ وَمُجَالسَةَ الأَشْرَارِ فَإِنَّهَا تعقبُ الضَّغَائِنَ وَالرَّفْضُ لَهُمْ مِنْ أَسبَابِ الخَيرِ. (أبو حاتم السجستاني، الوصايا، ١٣٠).
٦- مُصَاحَبَةُ الأَحْمَقِ مَذمومٌ، ومُجَالسةُ الجاهلِ مَشْئومٌ. (الظهيرى، سندبادنامه، ٢٢٤).
٧- ممدوحٌ أهلُ العقلِ، وَمَذمُومٌ أهلُ الجهلِ. (بلوهر، ٧٢).
٨- قُرْبُ الصَّالِحِينَ دَاعٍ لِلصَّلاحِ. (إبن المقفع، حكم ؛ ٧٦).
٩- صحبت نيكانت از نيكان كند.

"Good company brings you in the company of the good." (Haim 286).

"A man is known by the company he keeps." (*CDP*, 50).

١٠- كمال همنشين بر من اثر كرد * وگر نه من همان خاكم كه هستم. (سعدى، گلستان، ٥١).

"The companion's virtue took effect on me; otherwise I am the very clay that I was." (Haim 334).

٩٨٠- صُحْبَةُ الجَاهِلِ شُؤْمٌ، وَكُفْرُ النِّعْمَةِ لُؤْمٌ.[4]

980– Association with the ignorant is an evil omen; Ingratitude is baseness.

١- كُفْرُ النِّعْمَةِ لُؤْمُ الطَّبِيعَةِ وَرَدَاءَةُ الدِّيَانَةِ. (الثعالبي، أحاسن كلم، ١٥ "اردوان").
٢- مكن با اهل جهل اى يار صحبت * كه زان صحبت رسى هر دم بمحنت. (ناصر خسرو، روشنايى نامه، ٥١٥).
٣- كفران النعمة لؤم، وصحبة الأحمق شؤم. (قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٩).

[4] البلاذري، أنساب، ٧(١): ٣٧١ "أكثم"؛ ح- ١٣٨ "أنوشوس"؛ عقد، ٣: ١٥٧؛ القالي، الأمالي، ٢: ٢٠؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧ "الأحنف"؛ مب- ٢٧٨ "لقمان"، ٣٣٨؛ القضاعي، دستور، ٢٢ "علي"؛ بهجة، ٢: ١٨٧؛ تذكرة، ١: ٢٦٥؛ ش/ن- ٢٠: ٢٧١.

٩٨١- صُونُوا النِّعمَةَ عَنِ الزَّوَالِ بِٱصْطِنَاعِ المَعْرُوفِ إِلَى النَّاسِ.

981– Keep bounty from depletion by bestowing favors on people.

١- صُن النعمةَ بِٱصطناعِ المعروفِ تأمن زوالها عنك. (ش- ١: ١٦٠ "سقراط").

٩٨٢- صَبرُكَ عَلَى ٱلاكْتِسَابِ خَيْرٌ مِنَ الحَاجَةِ إِلَى الأَصْحَابِ.

982– Calmly bearing the hardship of work is better than being in need of associates.

٩٨٣- صَفحُكَ عَنْ أَخِيكَ مَكْرُمَةٌ، وَصِيَانَةُ اللِّسَانِ نَجَاةٌ [١٥٠] مِنَ النَّارِ.

983– Forgiving your friend is a noble act; keeping the tongue is security from the (Hell) fire.

١- الصَّفحُ بَيْنَ الإخْوانِ مَكرُمَةٌ وَمُكَافَأتُهُم عَلَى الذُّنُوبِ بِالإسَاءَةِ دَنَاءَةٌ. (مج- ٥٤).
٢- أَقْبَحُ المُكَافَأةِ مُجَازَاةُ الإسَاءَةِ. (جا- ١٥٦).
٣- الفُتُوَّةُ الصَّفْحُ عَنْ عَثَرَاتِ الإخْوَانِ. (العزي، آداب العشرة، ١٦؛ الزمخشري، ربيع، ١: ٧٣٦ "الفضيل بن عياض").

٩٨٤- صَاحِبُ الصَّبرِ مَسْتُورٌ مِنَ الشَّامِتِينَ، وَصَاحِبُ المَعرُوفِ لا يَقَعُ فَإِنْ وَقَعَ وَجَدَ لَهُ مُتَّكَأً.[5]

984– He who is patient is disguised from those who enjoy seeing people in misfortune. He who confers favors shall not fall, and even if he fell, he would find a pillow to lay back on.

١- قَالَ (سقراط): إِسْتَشْعِرْ صَالِحَ النِّيَّةِ بِإِلْفِكَ الخَيْرَ، وَٱسْتَوطِنِ الصَّبْرَ يَسْتُرْكَ مِنَ الشَّامِتِينَ. (مب- ١١٨).

"Cultivate right intentions and thus good will befriend you. Exercise patience and it will conceal you from those who enjoy other people's misfortune." (Alon 74 n. 507; he has the right reading بإلفك, but translates يألفك instead).

٢- فَإِنَّ أَقَلَّ فَوَائدِ الصَّبرِ عَلى المكروهِ تَنغِيصُ لَذَّةِ العدوِّ الشَّامتِ المستشفي. (سبط بن الجوزي، كنز الملوك، ٣٩).

[5] عيون، ٣: ١٧٥ "إبن عباس"؛ الراغب، محاضرات، ١: ٦٤٨؛ بهجة، ١: ٣٠٥ "مُتَّكَئًا"؛ الميداني، ٤: ٥٦.

٩٨٥- صُورَةُ المَوَدَّةِ الصِّدْقُ. (الميداني، ٢: ٢٥٧).

985– Veracity is the index of friendship.

٩٨٦- صَدِيقُ الإِنْسَانِ مَنْ حَفِظَهُ فِي نَكْبَتِهِ، وَغَيْبَتِهِ، وَبَعْدَ مَوْتِهِ.

986– A friend is he who guards his friend in his misery, in his absence, and after his death.

١- لا يَكُونُ الصَّدِيقُ صَدِيقاً حَتَّى يَحْفَظَ أَخَاهُ فِي ثَلاثٍ: فِي نَكْبَتِهِ، وَغَيْبَتِهِ، وَوَفَاتِهِ. (ن- ٣٨٥ { ١٣٤؛ ش/ن- ١٨: ٣٣٠؛ بهجة، ١: ٦٨٤).

He is a true friend who guards his friend in three occasions: When he is afflicted, when he is absent, and after he is dead.

٩٨٧- صَافِ الوَزِيرَ تَأْمَنْ ضَرَرَ الأَمِيرِ.

987– Be honest with the Vizier, you shall be safe from the harm of the Emir.

١- إِذَا آخَيْتَ الوَزِيرَ فَلا تَخْشَ الأَمِيرَ. (عيون، ١: ٤٥ "ميمون بن ميمون").

If you fraternize with the vizier, be not afraid of the emir.

٢- لا تَغْتَرَّ بِمُنَاصَحةِ الأَمِيرِ إِذَا غَشَّكَ الوَزِيرُ. (الجاحظ، بيان، ١: ٢٨٧؛ ٢: ٧٥ "بِمَوَدةِ"؛ عقد، ٣: ٨٠ "أكثم وبزرجمهر"؛ الثعالبي، تمثيل، ١٤٤ "بِكَرَامَة"، وتحفة الوزراء، ٥٥ "برزويه"؛ بهجة، ١: ٣٤٢؛ الإبشيهي، ١١٦).

“Do not trust the amir if his vizier cheat you.” (Burckhardt 212).

٣- إذا أحبكَ الوزيرُ فَنمْ ولا تخش الأمير. (الإبشيهي، ١١٦).
٤- لا تَأْمَنْ الأَمِيرَ إِذَا غَشَّكَ الوَزِيرُ. (آبي، نثر، ٦(٢): ٥٠٠ "أمثال العامة"؛ الميداني، ٣: ٢٣٥).

You will not be safe from the Emir, if the Vizier deceives you.

٥- لا تثق بالأميرِ إذا خانك الوزير. (بهجة، ١: ٣٤٢؛ ٢: ١٨٨).
٦- إِذَا صَادَقْتَ وَزِيرَ المَلِكِ فَلا تَخشَ المَلِكَ. (البلاذري، أنساب، ٧(١): ٣٧٦ "أكثم"؛ بهجة، ٢: ١٨٨).
٧- إِذَا طَلبتَ نَائِلَ الأَمِيرِ * فَالطُفْ لَهُ مِنْ جِهَةِ الوَزِيرِ. (الثعالبي، تمثيل، ١٤٤، وتحفة الوزراء، ١٦ "من أبان اللاحقي، في المزدوجة المعروفة بذات الحلل").

٩٨٨- صِدْقُ الرَّجُلِ أَوْضَحُ دَلائِلِ الفَضْلِ.

988– Veracity is the most obvious sign of merit.

١- بِالصِّدقِ يَتِمُّ الفَضْلُ. (ح- ٥٤؛ كوبرلي، ١٥ أ؛ مب- ٢٠٠؛ اص- ٩٧؛ ش- ١: ٢٠٢؛ العاملي، المخلاة، ١٥٩؛ لونتال، ٦٦).

With truth, merit becomes completed. Or: Honesty perfects merit.

٢- بِالصِّدقِ وَالوَفَاءِ يُلاحِظُكَ بالجَلالَةِ الأَكْفَاءُ. (مب- ١١٨ "سقراط"؛ ش- ١: ١٦٠-١٦١).

"If you speak (lit. because of speaking) the truth and behave loyally [to your friends] (lit. and because of fidelity, your peers will regard you as an honorable person." (Alon 74 n. 506).

٩٨٩- صِدْقُ الرَّجُلِ مِنْ قُوَّتِهِ وَكَذِبُهُ مِنْ عَجْزِهِ.

989– Veracity is from power, lying is from weakness.

٩٩٠- صَدِيقُ الرَّجَلِ مَبذُولٌ لَهُ مَالُهُ عِندَ الحَاجَةِ وَنَفسُهُ عِنْدَ البَلِيَّةِ النَّازِلَةِ.

990– A man spends his property for his true friend when he needs it, and offers himself when a catastrophe happens.

١- عِنْدَ النَّازِلَةِ تَعْرِفُ أَخَاكَ. (الميداني، ٢: ٣٧٨؛ الإبشيهي، ٥٥).
٢- عند الحوادثِ تعرفُ أخاك. (ح- ١٥٨).

3– "A friend loves at all times, and a brother is born for adversity." (The Bible, Prov. xvii. 17).

٩٩١- صَيِّرِ الدِّينَ حِصْنَ دَوْلَتِكَ وَالشُّكْرَ حِرْزَ نِعْمَتِكَ فَكُلُّ دَولَةٍ يَحُوطُهَا الدِّينُ لا تُغلَبُ وَكُلُّ نِعْمَةٍ يَحْرُسُهَا الشُّكرُ لا تُسْلَبُ. (الصغاني، فرائد، ٤٣).

991– Make religion the fortress of your might, and gratitude the shelter of your blessing, for every might that is encircled by religion cannot be conquered, and every blessing that is sheltered by gratitude cannot be robbed.

٩٩٢- صِحَّةُ النَّظَرِ فِي الأُمُورِ نَجَاةٌ مِنَ الغُرُورِ، وَالعَزْمُ فِي الرَّأْيِ سَلامَةٌ مِنَ التَّفْرِيطِ وَدَاعِيَةٌ إِلَى الظَّفَرِ، وَالتَّدَبُّرُ وَالفِكْرَةُ نَتِيجَةُ الفِطْنَةِ، وَبِمُشَاوَرَةِ الحُكَمَاءِ يَثْبُتُ اليَقِينُ، فَفَكِّرْ قَبْلَ أَنْ تَعْزِمَ، وَأَعْزِمْ (أعرض) قَبْلَ أَنْ تَصْرِمَ، وَتَدَبَّرْ قَبْلَ أَنْ تَهْجُرَ (تهْجُمْ) وَشَاوِرْ قَبْلَ أَنْ تُقْدِمَ.[6]

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[6] آبي، نثر، ٤: ٢١٣؛ الماوردي، قوانين، ١٤٨.

992– Sound consideration of affairs delivers from delusion; resolution in judgment secures from negligence and is a motive to victory; planning and contemplating are products of astuteness, and in consultation with the wise certitude is fixed; so contemplate before you resolve, resolve before you forsake, plan before you forgo, and consult before you venture out.

١- وَإِيَّاكَ أَنْ تَعْزِمَ حَتى تُرَوِّي، ولا تُرَوِّ حَتَّى تَستَشِيرَ أَهْلَ النُّصْحِ وَالأَمَانَةِ. (الدينوري، أخبار الطوال، ٨٠ "هرمزد").

٩٩٣- صَدِيقُ الأَحْمَقِ وَعَدُوُّهُ [١٥١] عِندَهُ بِمَنزِلَةٍ سَوَاءٌ وَذَلِكَ لِقِلَّةِ إِنْصَافِهِ وَعَدَمِ بَصِيرَتِهِ.

993– For the stupid the friend and the enemy are the same; this is due to his lack of fairness and want of insight.

١- (از خصلتهاي نادانان): كه دوست و دشمن نشناسد. (اندرز اوشنر ﴿ ٤٠؛ عفيفى، ٣٥٥؛ ياسمى، ١٧٥).

٢- وكان أبو مسلم يكتبُ إلى أبي العباس [السفاح] في أمر سليمان [بن هشام]: إذا كان عَدُوُّكَ وَوَلِيُّكَ عِندَكَ سَوَاءٌ فَمَتَى يرجوكَ المطيعُ لَكَ المَائلُ إليك وَمَتَى يخافكَ عَدُوُّكَ المُتَجَانِفُ عنك! (البلاذري، أنساب، ٣: ١٦٣).

٩٩٤- صَبْرُكَ وَٱحْتِمَالُكَ ٱجْعَلْهُ لِعَدُوِّكَ، وَبَذْلُ خَيْرِكَ فَلِأَهْلِ وُدِّكَ.

994– Take patience and toleration for your enemies, and spending of goodness for your loved ones.

٩٩٥- صَاحِبُ العَافِيةِ لا يَعْرِفُ قَدرَ البَلِيَّةِ.

995– The possessor of health and safety does not know the scope of affliction.

١- مَنْ نَشَأَ فِي النِّعمَةِ لَمْ يَدْرِ مَا قَدْرُ البَلِيَّةِ؛ ومَن لَمْ يَدر قدْرَهَا لَمْ يَرحَمْ أَهْلَهَا. (العامري، نسك، ٥٠٠).

٩٩٦- صَغِيرُ الدُّنيَا يَجُرُّ إِلَى كَبِيرِهَا فَإِنَّ مَنْ أَرَادَ مِنهَا شَيْئاً فَهُوَ يُرَيِّدُهَا كُلَّهَا.

996– The small of this world leads to its big; that is why whoso wants to have a piece of it, he will extend to wanting it all.

٩٩٧- صَمْصَامٌ مِنْ أَسْلِحَةِ الآخِرَةِ الحِكمَةُ لا يُوضَعُ عَلَى شَيْءٍ مِنْ أَمْرِ الدُّنيَا إِلاَّ قَطَعَهُ. وَالصِّدقُ قَاضٍ مِنْ قُضَاةِ الآخِرَةِ لا يَنزِلُ فِي مَكَانٍ إِلاَّ أَنْصَفَ المَظْلُومَ مِنَ الظَّالِمِ.

997– Wisdom is a sword among the weapons of the hereafter: it is set on no worldly affair except that it severs it. Truthfulness is a judge among the judges of the hereafter: it alights not at a place except that it assures justice is done to the unjustly treated.

٩٩٨- صَاحِبُ الدَّيْنِ فِي الدُّنيَا بِمَنْزِلَةِ المَرِيضِ الَّذِي لابُدَّ لَهُ مِنْ قُوتٍ وَلا يُوَافِقُهُ كُلُّ الطَّعَامِ، وَالعَاقِلُ مِنْ سِيَاسَةِ نَفسِهِ بِمَنْزِلَةِ الطَّبِيبِ مِنَ المَرِيضِ يُدَاوِيهَا مُدَاوَاتَهُ وَيَحْمِيهَا حِمْيَتَهُ.

998– The religious man in this world is like the patient who is in need of nutrition, but not every food befits him. The intelligent in respect of conducting himself is like the doctor to the patient: he treats him with his treatment and guards his diet.

١- يَنْبَغِي لِلعَاقِلِ أَنْ يَكُونَ فِي الدُّنْيَا كَالمَرِيضِ لابُدَّ لَهُ مِنْ قُوت وَلا يُوَافِقُهُ كُلُّ طَعَامٍ. (فرايتاج، ٣: ٤٠).
٢- كَمَا أَنَّ البَدَنَ إذَا كَانَ سَقِيماً لا يَنْفَعُهُ الطَّعَامُ كَذَلِكَ العَقْلُ إذَا أَغْلَقَهُ حُبُّ الدُّنْيَا لا تَنْفَعُهُ المَوَاعِظُ. (فرايتاج، ٣: ٣٠).

٩٩٩- صِفَاتُ العَاقِلِ أَنْ يَحْلُمَ عَمَّنْ ظَلَمَهُ وَيَتَوَاضَعَ لِمَنْ هُوَ دُونَهُ وَيُسَابِقَ إِلَى البِرّ مَنْ فَوْقَهُ وَلا يُفَارِقَهُ الخَوْفُ وَلا يُقَارِنَهُ الحَسَدُ وَيَتَكَلَّمَ بَعْدَ تَدَبُّرٍ وَإِذَا رَأَى فَضِيلَةً أَشْهَرَهَا وَإِذَا عَرَضَتْ لَهُ فِتنَةٌ ٱسْتَعْصَمَ مِنهَا.[7] [١٥٢]

999– One is intelligent in that he forbears those who treat him unjustly, behaves humbly towards those underneath him, competes in benevolence with his betters, fear does not leave him, envy does not unite with him, speaks only after reflection, when noticing a merit he reveals it, and when a temptation befalls him he resists it.

١٠٠٠- صَلاحُ الجَسَدِ فِي تَقدِيرِ القُوتِ، وَصَلاحُ الرُّوحِ فِي ٱجْتِنَابِ الفُجُورِ.

1000– Bodily health depends on sufficient nutrition, psychic health on avoiding debauchery.

١٠٠١- صَاحِبِ المُلُوكَ بِكِتمَانِ الأَسْرَارِ، وَإِرْشَادِ الأَفْعَالِ، وَتَقرِيبِ الأَعْمَالِ، وَحُسْنِ المَحْضَرِ، وَتَسْلِيمِ الفَضَائِلِ.

[7] هذه ثمان خصال. وطواط، غرر، ٦٩ "فتنة إعتصم بالله"؛ فيه عشر خصال: + وينتهزُ الفُرصة إذَا أَمْكَنَتْهُ، وَلا يصحبه العنف، وإذَا سكت سلم؛ بهجة، ١: ٥٣٦.

1001– Associate with the kings in that you conceal secrets, conduct works, prefer good deeds, are lovely in attendance, and submit to merits.

١٠٠٢- صَمْتُكَ عَمَّا لا يَعْنِيكَ، وَغَضُّ البَصَرِ عَمَّا لا يَحِلُّ لَكَ، وَالقُنُوعُ بِمَا يَسهُلُ لَكَ، وَحَلاوَةُ الذِّكْرِ فِي قَلبِكَ، وَسَلامَةُ صَدْرِكَ لِلنَّاسِ، وَحُزْنُكَ عَلَى مَا كَانَ مِنكَ مِنْ تَقصِيرٍ، تَصِلُ بِهِ إِلَى دَرَجَاتِ أُوْلِي النُّهَى.

1002– By keeping silence over what is not your concern, closing your eyes to what you are not allowed to look at, being content with what is convenient for you, feeling sweet memories in your heart, thinking positively of the people, and being grieved over your shortcomings, you will reach the ranks of the most intelligent.

١٠٠٣- صَبرُ المَرءِ عَلَى المَحبُوبِ الفَائِتِ فَرْضٌ، وَعَلَى المَأمُولِ المُمْكِنِ جِهَادٌ، وَعَلَى المَكْرُوهِ الوَاقِعِ حَزْمٌ.

1003– Enduring the loss of an object of love is a duty, enduring a reasonable expectation is a battle, and enduring an odious happening is prudence.

١- در آنچه نيل آن ممكن نباشد و بادراك آن طمع نتوان كرد توقُّع مكن، و اميد از آنچه ممكن الحصول باشد منقطع مدار. (الطوسي، الأدب الوجيز، ٤٢-٤٣).
٢- الصَّبرُ عَلَى المَحْبُوبِ أَشَدُّ مِنَ الصَّبرِ عَلَى المَكرُوهِ. (التوحيدي، البصائر، ٤: ٢٠١).

١٠٠٤- صَغِيرُ الذَّنْبِ فِي مَعصِيَةِ السُّلطَانِ عَظِيمٌ، وَكَبِيرُ الطَّاعَةِ لَهُ صَغِيرٌ، فَٱعْتَمِدْ عَلَى مَا يَكِلُهُ إِلَى نَظَرِكَ أَنْ تَكُونَ مَا تَفعَلَهُ فِيهِ بَعدَ مُشَارَكَةٍ وَٱسْتِطلاعٍ مِنْ أَمرِهِ وَلا تَرْغَبْ فِي تَفوِيضِهِ إِلَيْكَ بِٱنْفِرَادِكَ فَتَتَوَرَّطَ.

1004– A small offense in disobedience to the sultan is much, and much obedience to him is small. Approach what he entrusts you with it, in that you act upon it only after seeking collaboration from others and informing yourself about it fully; and do not wish for its entrustment upon you alone, for you get yourself into trouble.

١٠٠٥- صَوْنُ المَرْءِ نَفسَهُ وَقَمْعُهُ هَوَاهُ وَشَهْوَتَهُ حِلْيَةُ المُرُوءَةِ تُبلِغُ بِهِ المَنَازِلَ العَلِيَّةَ وَأَقْرَبُ مَا فِي ذَلِكَ مَا يَحْصُلُ [١٥٣] لَهُ مِنْ حُسْنِ الثَّنَاءِ وَفَضْلِ المَحَبَّةِ. (=ﻉ ٢٤٦٢).

1005– One’s protecting himself and suppressing his lust and passion is the adornment of manliness with which high sublime ranks are reached, and the more immediate benefit in this is what comes to him in terms of good praise and abundant love.

١- صَنَمُ كُلِّ إنسانٍ هَواهُ، فَإذا كَسرَهُ بِالمُخَالفةِ ٱستحقَّ ٱسم الفتوةِ. (إبن الجوزي، ذم الهوى، ٢٧ "الحسن المطوعي").

١٠٠٦- صَالِحْ مَنْ صَالَحَكَ، وَسَالِمْ مَنْ سَالَمَكَ، وَلا تَغْتَرَّ بِقُوَّتِكَ، وَمَنْ أَخْطَأَ عَلَيْكَ فَعَذِّبْهُ بِالهِجْرَانِ لا بِالحِرْمَانِ،[8] وَٱرْفُقْ بِمَنْ مَلَكْتَ رِقَّهُ وَلا تَسْمَعْ قَوْلَ مَنْ سَعَى فِي أَحَدٍ حَتَّى يَصِحَّ لَكَ فَإذا صَحَّ لَكَ فَٱصْفَحْ عَنهُ.

1006– Treat with respect him who treated you with respect; make peace with him who made peace with you; be not deluded with your power; punish whoever does wrong to you with separation, not with depravation; treat gently those whom you are in charge of; do not act upon the words of him who spreads evil about someone until it is proved, and when it is proved to you then forgive him.

١- المُلُوكُ يُؤَدِّبُونَ بِالهِجْرَانِ وَلا يُعَاقِبُونَ بِالحِرْمَانِ. (الثعالبي المرغني، غرر، ٤٨٣ "أردشير"؛ الثعالبي، تمثيل، ١٣٠، وخاص الخاص، ٤٠؛ أسامة، لباب، ٣٧ "بزرجمهر"، "إنَّ الملوك تُؤَدِّبُ"؛ تذكرة، ٨: ١٦٩).
٢- الهَجْرُ أَحَدُ الفِرَاقَيْنِ. (البكري، سمط اللآلئ، ٦٨٩؛ أبو بكر الصولي، أدب الكتاب، ٧٤).

Avoidance is like separation.

٣- لا تَحكم قَبْلَ السمَاعِ مِنَ الخَصْمَيْنِ. (جا- ٢١٨ "أفلاطون").

“Do not give judgments before hearing both the antagonists.” (Arberry 482).

١٠٠٧- صَلاحُ المَرْءِ أَنْ يَكُونَ التَّوَاضُعُ أَحَبَّ إلَيْهِ مِنَ التَّعَاظُمِ وَمَا قَلَّ وَحَلَّ مِنَ الدُّنيَا أَحَبَّ إلَيْهِ مِمَّا كَثُرَ وَحَرُمَ، وَيَكُونَ مَنْ أَحَبَّ وَأَبْغَضَ عِندَهُ فِي الحَقِّ سَوَاءٌ، يَحكُمُ لِلنَّاسِ كَمَا يَحْكُمُ لِنَفسِهِ.

1007– One’s probity is when humbleness is dearer to him than arrogance, when little and legal of the (gifts of this) world is dearer

[8] ش/ن- ٢٠: ٣٣٥.

to him than much and illegal, when that which he loves and hates are equal for him with respect to the law, and when he passes judgment on the people as he passes judgment on himself.

١٠٠٨- صِيَانَةُ اللِّسَانِ عَوْنٌ عَلَى صِيَانَةِ الإِنْسَانِ.

1008– Guarding the tongue is an aid to guarding the man.

١٠٠٩- صَلاحُ مَا فِي يَدَيْكَ أَمثَلُ مِنْ طَلَبِ الفَضْلِ مِنْ أَيْدِي النَّاسِ. (الحصري، زهر، ٥٣).

1009– Improving what you have is better than begging the surplus of what the people have.

١- حِفْظُ مَا فِي يَدِكَ أَيْسَرُ مِنْ طَلَبِ مَا فِي يَدِ غَيْرِكَ. (البلاذري، أنساب، ٧(١): ٩٢ "شبيب"؛ ن- ٣٠٤؛ القضاعي، دستور، ٢٢ "علي"، "أَحَبُّ"؛ بهجة، ٢: ١٩٥؛ أسامة، لباب، ٤٥١).

١٠١٠- صَبرُكَ عَلَى المُصِيبَةِ مُصِيبَةٌ عَلَى الشَّامِتِ بِهَا.[9]

1010– Your enduring a misfortune is a misfortune to him who enjoys your misfortune.

١٠١١- صَاحِبُ المَعرُوفِ مُخَيَّرٌ مُحَكَّمٌ فِي ٱبْتِدَائِهِ فَإِذَا ٱصْطَنَعَهُ حَكَمَ عَلَيْهِ المَعرُوفُ بِرَبِّهِ وَٱسْتِتْمَامِهِ. (=٤ ١٥٦).

1011– The benefactor has the option and can decide when to initiate his benefice, but when he renders the favor, then the benefice obliges him to master and complete it.

١٠١٢- صَدِيقُكَ إِذَا أَخْبَرَكَ بِعَيْبِكَ قَبْلَ أَنْ يُخْبِرَكَ بِهِ عَدُوٌّ فَأَحْسِنْ شُكرَهُ وَٱعْرِفْ حَقَّهُ وَٱقْبَلْ نُصْحَهُ فَإِنَّكَ إِنْ قَبِلتَهُ لَمْ تنفَعْهُ [١٥٤] وَإِنْ تَرَكْتَهُ لَمْ تَضْرُرْ إلاَّ نَفسَكَ، وَٱحْمَدِ اللَّهَ إِذَا لَمْ يُخبِرْكَ بِهِ عَدُوٌّ فَإِنَّ خَبَرَ العَدُوِّ تَعْيِيبٌ وَخَبَرَ الصَّدِيقِ تَأدِيبٌ فَإِذَا أَخْبَرَكَ بِعَيْبِكَ عَدُوٌّ قَبْلَ أَنْ يُخبِرَكَ بِهِ صَدِيقٌ وَجَبَ عَلَيْكَ تَرْكَ ذَلِكَ العَيْبِ لِأَنَّ إِلْمَامَكَ بِهِ بَعدَ أَنْ عَرَّفَكَهُ أَقْبَحُ مِنهُ قَبْلَ أَنْ يعرِفَهُ.[10]

[9] مع- ٨٩؛ أبو بكر الصولي، الأوراق، ٢٩٦؛ الحصري، زهر، ٧٧١ "إبن المعتز"؛ الثعالبي، تمثيل، ٤١٥؛ مب- ٣٤٠؛ المرادي، الإشارة، ١٧٢.

[10] المرزباني، نور القبس، ٦٥ "الخليل بن أحمد".

1012– If a friend informs you of your fault before an enemy does, then thank him fittingly, acknowledge your obligation to him, and accept his advice, for by accepting it you do not benefit him, and by abandoning it you harm nobody but yourself. Praise God if the enemy were not the one who informs you of the fault. Verily the enemy's informing is denunciation, but the friend's informing is education. So if an enemy informs you of your fault before a friend does it, you should abandon it, because your hanging on to it after he has pointed it out to you is more reprehensible than before knowing it.

١- نُصْحُ الصَّدِيقِ تَأْدِيبٌ، وَنُصْحُ العَدُوِّ تَأْنِيبٌ. (مع- ١٢٠؛ الحصري، زهر، ٨٣٤؛ التوحيدي، صداقة، ٢٠٦، ٣٢٢؛ الثعالبي، تمثيل، ٤٦٦؛ فرايتاج، ٣: ٥٠٩).

١٠١٣- صَاحِبِ الكَرِيمَ فَإِنَّكَ إِنْ أَعْطَيْتَهُ شَكَرَكَ، وَإِنْ مَنَعْتَهُ عَذَرَكَ، وَإِنْ قَطَعْتَهُ ٱحْتَمَلَكَ، وَإِنْ وَصَلْتَهُ فَضَّلَكَ، وَإِنْ سَأَلْتَهُ أَعْطَاكَ، وَإِن لَمْ تَسْأَلْهُ ٱبْتَدَأَكَ، وَإِنْ ٱسْتَضْعَفَ أَحَداً رَحِمَهُ، وَإِنْ ٱسْتَضْعَفَهُ أَحَدٌ رَأَى المَوْتَ أَكْرَمَ لَهُ.

1013– Associate with the nobleman, for if you give him a present he thanks you, and if you hold it back he excuses you; if you sever relations with him he tolerates it, and if you join him he gives preference to you; if you ask him for something he gives it to you, and if you do not, he offers it himself; if someone is deemed weak he has mercy on him, and if he is deemed weak by someone, he considers death nobler for him.

١٠١٤- صَلاحُ السِّيرَةِ بِالقَنَاعَةِ، وَتَزْكِيَةُ العَقْلِ بِالعِلْمِ، وَرَأْسُ أَعْمَالِ العَقْلِ حُسْنُ التَّدْبِيرِ وَجَوْدَةُ التَّمييزِ وَإِظْهَارُ مَحمُودِ الأَخْلاقِ وَقَمْعُ مَذْمُومِهَا.

1014– The good way of life depends on contentment; the purification of reason depends on knowledge; the primary acts of reason are proper planning, excellence of discernment, exposing of praiseworthy habits, and repressing the blameworthy ones.

١٠١٥- صَلاحُ المَعِيشَةِ بِالسَّعْي وَالطَّلَبِ الجَمِيلِ، وَٱكْتِسَابُ المَحَبَّةِ بِمُسَالَمَةِ النَّاسِ، وَحُصُولُ الأَمْنِ بِتَوَقِّي الذُّنُوبِ.

1015– Improvement of livelihood depends on hard work and graceful search; the winning of love depends on friendly coexistence with people, and the achievement of security depends on avoiding offenses.

١٠١٦- صَاحِبْ إنْ ٱسْتَطَعْتَ [١٥٥] مَنْ قَدْ عَرَفَكَ بِصَلاحِ مُرُوءَةٍ قَبْلَ وِلايَتِهِ، فَإِنَّ الوَالِيَ لا عِلْمَ لَهُ بِالنَّاسِ إلاَّ مَا قَدْ عَلِمَ قَبْلَ وِلايَتِهِ، وَكُلُّ النَّاسِ يَلْقَاهُ بِالتَّزَيُّنِ وَالتَّصَنُّعِ وَكُلُّهُمْ يَحْتَالُ لأَنْ يُثْنِي عَلَيْهِ عِندَهُ بِمَا لَيْسَ فِيهِ، وَالأَرَاذِلُ وَالأَنْذَالُ أَشَدُّ لِذَلِكَ تَصَنُّعاً وَعَلَيْهِ مُثَابَرَةً وَفِيهِ تَخَيُّلاً، فَلِأَجْلِ ذَلِكَ يَقرُبُ مِنَ الوَالِي وَيَنتَفِعُ بِهِ وَيَظُنُّ بِهِ الخَيْرَ كَثِيرٌ مِنَ الأَشْرَارِ وَالخَوَنَةِ وَيَبعُدُ عَنهُ كَثِيرٌ مِنْ أَهْلِ الدِّينِ وَالفَضْلِ الَّذِينَ يَصُونُونَ أَنْفُسَهُمْ عَنِ التَّصَنُّعِ وَالتَّخيُّلِ. (كب- ٨١).

1016– Associate, when you can, with him who knew you to be good in manliness before his gaining power; for the wali knows only the people whom he had known before gaining power, and now the people approach him with adoration and dissimulation, using all sorts of tricks to get to praise him in his presence for things he does not have. The despicable and debased are more enthusiastic in pretending, more persistent, and more imaginative in it, so they come close to the wali and receive benefits by him. Many evil-doers and treacherous people expect good from him, and many people of religion and merit distance themselves from him guarding their souls from hypocrisy and phantasy.

١- مَنِ ٱستَطَاعَ أنْ يَصْحَبَ مِنَ المُلُوكِ وَالوُلاةِ مَنْ عَرفَهُ قَبْلَ ولايتِهِ بِالصَّلاحِ وَالثِّقةِ وَالأَمَانَةِ، فَليَفْعَلْ. فَإِنَّ المَلِكَ وَالوَالِي لا عِلمَ لَهُ بِالنَّاسِ إلاَّ بِمَا كَانَ قَدْ علم به قبل ولايَتِهِ. فَأمَّا إذا وَلِيَ فَكُلُّ الناسِ يلقونه بِالتَّصَنُّعِ وَالتَّعْظِيمِ. (مب- ١٢٣ "سقراط").

"Let anyone who can befriend a king or a governor, whom he had known prior to the latter's appointment to be righteous, trustworthy, and faithful, do so. For the only [true] knowledge kings and governors have about people is that which they have acquired before their appointment. Once they assume office, everyone treats them with pretense and flattery." (Alon 70 n. 427).

١٠١٧- صُحْبَةُ الوَالِي الَّذِي لا يُرِيدُ صَلاحَ رَعِيَّتِهِ أَنْتَ فِيهَا مُخَيَّرٌ بَيْنَ أَمْرَيْنِ: إِمَّا المَيْلُ مَعَ الرَّعِيَّةِ عَلَيْهِ وَهَذَا هَلاكُ الدُّنيَا، وَإِمَّا المَيْلُ مَعَهُ عَلَيْهِمْ وَهَذَا هَلاكُ الآخِرَةِ وَالدِّينِ.[11]

1017– With respect to associating with a wali who does not intend the good of his subjects you have one of two choices: either going with the

[11] كب- ٨٢؛ آبي، نثر، ٤: ٢٤٥.

subjects against him, and this ruins your conditions in this world, or going with him against them, and this ruins the next world and the religion.

١٠١٨- صَمْتٌ يُعْقِبُكَ المَلامَةَ خَيْرٌ مِنْ نُطْقٍ يَسْلُبُكَ السَّلامَةَ. فَالصَّمْتُ أَجَلُّ مَا يُعْهَدُ وَأَقَلُّ مَا يُوجَدُ يَمْدَحُهُ الكُلُّ وَيَتْرَكُهُ الكُلُّ. (الصغاني، فرائد، ٢٥).

1018– A silence that occasions you censure is better than a speech that deprives you of safety. Silence is the most sublime quality known, yet the least found; everybody praises it, yet everybody forsakes it.

١- صَمْتٌ يُعقِبُ النَّدَامَةَ خَيْرٌ مِنْ نُطْقٍ يَسلُبُ السَّلامَةَ. (وطواط، غرر، ١٤٧).
٢- "الصَّمْتُ حُكْمٌ وَقَلِيلٌ فَاعِلُهُ." (أبو عبيد، أمثال، ٤٤؛ الجاحظ، بيان، ١: ٢٧٠؛ وثيمة الغني الفارسي، قصص الأنبياء، ١٨٢؛ عيون، ٢: ٣٥٤؛ عقد، ٢: ١٢، ٤٧١ "لقمان"؛ ٣: ٨٢؛ الفارابي، ديوان الأدب، ١: ٩٨ "حديث"؛ ٢: ١٠٢؛ إبن حبان البستي، روضة، ٤١؛ أبو هلال العسكري، أمثال، ١: ٤٦٨؛ الحاكم النيشابوري، المستدرك، ٢: ٤٢٣؛ آبي، نثر، ٧: ٣٩؛ الثعالبي، تمثيل، ٤٢٥؛ مب- ٢٦١؛ البكري، فصل المقال، ٢٦؛ الميداني، ٢: ٢٢٩؛ الزمخشري، أمثال، ١: ٣٢٨؛ وطواط، لطائف، ١٣٦؛ لسان العرب، ١٢: ١٤١ "حكم"؛ أسامة، لباب، ٤٤).

Silence is wisdom, but few keep silence.

٣- فِي القَولِ يَأتِيكَ بَيَانُ الفَتَى * وَالعِيُّ مَا أغنَاكَ عَنهُ السُّكوت
مِنْ حِكَمٍ صَمْتٌ فَدَعْ مَنطِقاً * إن كان خيراً لك منه الصُّمُوت. (بشار، ديوان، ٢: ٢١-٢٢).
٤- وَفِي الصَّمْتِ المُبَلِّغِ عَنْكَ حُكمٌ * كَمَا أَنَّ الكَلامَ يَكُونُ حُكماً. (أبو العتاهية، ديوان، ٤٠٢).
٥- أَلَمْ تَرَ أَنَّ الصَّمْتَ حِلْمٌ وَحِكمَةٌ * قَلِيلٌ عَلَى رَيْبِ الحَوَادِثِ فَاعِلُهْ. (البحتري، الحماسة، ٣٦٥).
٦- الصَّمتُ خَيْرٌ مِنْ عَجْزِ المَنْطِقِ. (مب- ٢٠٣ "أرسطو").
٧- الصَّمْتُ خَيْرٌ مِنْ قَوْلِ الخَطَلِ. (ح- ٥٨).

Keeping silence is better than saying something wrong.
"Silence is better than eloquence, when it is not a time to speak." (*Maxims of ʿAli* 29).

٨- قُلْ بِحِلمٍ أَوْ دَعِ القَولَ فَلَلصَمْتُ خيرٌ مِن مَقالٍ فِي فَنَدْ. (التوحيدي، صداقة، ٣٣٨).
٩- النَّدَمُ عَلَى السُّكُوتِ خَيْرٌ مِنَ النَّدَمِ عَلَى القَوْلِ. (أبو عبيد، أمثال، ٤٤؛ عقد، ٣: ٨٢؛ البكري، فصل المقال، ٢٥؛ الميداني، ٣: ٣٩٥؛ الزمخشري، أمثال، ١: ٣٥٣؛ فرايتاج، ٣: ٥٠٦؛ دهخدا، ١: ٢٢١).

“Regret after silence is better than regret after speech.” (Kassis, 147, 226 n. 13).

١٠- اِلْزَمِ السُّكُوتَ فَإِنَّ فِيهِ سلَّامَةً، وَتَجَنَّبِ الكَلامَ الفَارِغَ فإنَّ عَاقِبَتَهُ النَّدَامَةُ. (كل- ٢٥).
١١- فَإِنَّ الرُّجُوعَ عَنِ الصَّمْتِ أَحْسَنُ مِنَ الرُّجُوعِ عَنِ الكَلَامِ. (كب- ٧٩؛ إبن حبان البستي، روضة، ٤١؛ المرادي، الإشارة، ١٩٢؛ تذكرة، ١: ٣٠٢؛ ياقوت المستعصمي، أسرار الحكماء، ٥٧ "بهرام جور").
١٢- كَلامُ العَاقِلِ قُوتٌ، وَجَوَابُ الجَاهِلِ سُكُوتٌ. (الصغاني، فرائد، ٧٧).

١٠١٩- صَاحِبْ مِنَ الرِّجَالِ البَاذِلَ نَفسَهُ لأَخِيهِ فِي حَاجَتِهِ، السَّاعِي فِيمَا يَكشِفُ بِهِ كَرْبَ صَاحِبِهِ، وَلا تَصْحَبِ المَلاَّقَ الكَثِيرَ الاْعْتِذَارِ فَإِنَّهُ يَغُرُّكَ بِمَلَقِهِ وَيُؤيِسُكَ مِنْ خَيْرِهِ بِكَثْرَةِ اعْتِذَارِهِ.

1019– Associate among the men with the one who offers himself for his friends when they are in need, strives for that which lifts the sorrow of his associates; do not associate with the flatterer who indulges in apology, for he deludes you with his flattery and disappoints you of his goodness by excessive apology.

١٠٢٠- صِحَّةُ الأَعْمَالِ تُرَقِّي إِلَى دَرَجَةِ الكَمَالِ وَتمنَعُ الأَقْدَامَ عَنِ الزَّوَالِ.

1020– The soundness of works causes one to ascend the stairs of perfection, and prevents steps from cessation.

١٠٢١- صَفوُ الدُّنيَا لا يَتِمُّ لأَحَدٍ غَيْرِكَ فَاقْبَلِ العَفوَ وَاسْتَعْمِلِ العَفوَ فَتَحْمَدَ أَمْرَكَ وَيَدُومَ سُرُورُكَ.

1021– Serenity of the world will not be accomplished by anyone but you; therefore accept pardon and ask for pardon; so you will praise your affair and your joy will be prolonged.

١- اِقْبَلِ العَفْوَ مِنَ النَّاسِ. (القضاعي، دستور، ٦٠ "علي").

١٠٢٢- صُرُوفُ الدَّهرِ لِلمَرءِ مَوْعِظَةٌ، وَمَوْعِظَةُ الإنْسَانِ بِغَيْرِهِ سَعَادَةٌ، فَاجْتَهِدْ فِي الاتِّعَاظِ بِغَيْرِكَ وَإلاَّ اتَّعَظَ غَيْرُكَ بِكَ.

1022– Misfortunes are admonitions, and to be admonished by people’s misfortunes is fortunate; hence try to be admonished through others, otherwise others will be admonished through you.

١- قِيلَ: مَا الأَدَبُ النَّافِعُ؟ قَالَ: أَنْ تَتَّعِظَ بِغَيْرِكَ وَلا يَتَّعِظَ غَيْرُكَ بِكَ. (جا- ٥٢).
٢- السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ. (أبو عبيد، أمثال، ٢٢٧ "عبدالله بن مسعود"؛ المدائني، التعازي، ٨٩؛ الجاحظ، بيان، ١: ٣٩٨ "الحجاج"، ٢: ٥٧ "عبدالله بن مسعود"، والبخلاء، ١٩٠؛ ح- ١١٠؛ أبو داود السجستاني، الزهد، ١٦١؛ اليعقوبي، تأريخ، ٢: ١٠٤؛ الطبري، ٨: ٩٢؛ عقد، ٢: ٢٥٥؛ ٣: ٧٩ "أكثم وبزرجمهر"؛ ٣: ١٤١؛ المسعودي، مروج، ٣: ٣٦؛ أبو أحمد العسكري، التفضيل، ٢١٩؛ أبو هلال العسكري، أمثال، ١: ٤١٤، ٤١٨؛ التوحيدي، البصائر، ١: ٤١؛ آبي، نثر، ١: ١٧٣ "حديث"؛ الثعالبي، أحاسن كلم، ٩؛ أبو نعيم، حلية، ١: ١٣٨؛ مب- ١٩٨ "أرسطو"؛ مب- ٢١٦؛ الماوردي، أدب الدنيا، ٣٢٦؛ القضاعي، الشهاب، ٥؛ البكري، فصل المقال، ٢٦١؛ الغزالي، كيمياى سعادت، ٢: ٨٦٥؛ الميداني، ٢: ١٢٤؛ الزمخشري، أمثال، ١: ٣٢٥؛ وطواط، صد كلمة { ٦٥؛ لسان العرب، ٧: ٤٦٦ "وعظ"؛ وتروي له تتمة هي: الشَّقِي مَن اتَّعَظَ بِهِ غَيْرُهُ؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٣؛ إختيار الدين، أساس الاقتباس، ١٦٨؛ اليوسي، أمثال، ٣: ١٦٨؛ دهخدا، ١: ٢٥١).

The lucky man is he who is warned by the misfortunes of others.

٣- إنَّ السَّعِيدَ له في غَيْرِهِ عِظَةٌ * وَفِي التَّجَارِبِ تَحْكِيمٌ وَمُعتَبَرُ. (الجاحظ، بيان، ٢: ١٠٦ "الحارثُ بنُ حلِّزة اليشكريّ"؛ أبو القاسم الآمدي، المؤتلف والمختلف، ٢٦١ "الحارث بن كلدة"؛ الماوردي، أدب الدنيا، ٣٢٧، وتسهيل، ١٨٥؛ تذكرة، ١: ٤٥).
٤- نيك بينى آن بود كه آهو و هنر كسان بنگرد، از پس آهوى خويش وير ايد. (آذرباد مانسرسپندان، ٣٤٢).

A sharp man watches the (effect of) defects and skills of others, then, he eliminates his own defects.

٥- پند گير از مصايب دگران * تا نگيرند ديگران به تو پند. (سعدى، گلستان، ١٨٧).
٦- السَّعِيدُ مَنِ اتَّعَظَ بِغَيْرِهِ. (القالي، الأمالي، ١: ٢٣٢؛ الثعالبي، تمثيل، ٢٨ "حديث"؛ أقوال الحكماء، ٣٣).
٧- السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ، والشَّقِيُّ مَنِ انْخَدَعَ لِهَوَاهُ. (ن- ٦٨).

The fortunate is he that is admonished by what has happened to others, and the unfortunate is he that is deceived by his own lust.

٨- السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ، وَالشَّقِيُّ مَنِ اتَّعَظَ بِهِ غَيْرُهُ. (آبي، نثر، ٤: ١٥٨؛ الطرطوشي، سراج، ١٧٦؛ ش/ن- ٢٠: ٢٨٩).

“The fortunate is he who takes warning by others, and the unfortunate is he by whom others take warning” (Lane 1937).

“The happy is he who is exhorted, or admonished, or warned, by the example of another, and the unhappy is he by the example of whom another becomes exhorted, or admonished, or warned.” (Lane 2953).

٩- الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ. (عبد الرزاق، المصنف، ١١: ١١٦؛ أبو داود السجستاني، الزهد، ١٦١؛ عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ أبو الشيخ الإصبهاني، الأمثال، ١٨٢؛ إبن حزم، طوق الحمامة، ١٤٢؛ أبو نعيم،حلية، ١: ١٣٨؛ مب- ١٩٨، ٢١٦ "أرسطو"؛ القضاعي، الشهاب، ٥؛ الخطيب البغدادي، تأريخ بغداد، ٥: ٣٥؛ فروزانفر، أحاديث مثنوى، ٣٥)

Be warned by others' harm. (E)
By other's faults, wisemen correct their own. (E)
The unfortunate became so in his mother's womb
The felix (= felicituous) is he who learns from the mistakes of others.
Happy he who is warned by someone else's experience.

١٠- السَّعِيدُ مَنْ سَعدَ فِي بَطْنِ أُمِّهِ، وَالشَّقِيُّ مِنْ شَقِيَ فِي بَطْنِ أُمِّهِ. (قابوس نامه، ١٨٧؛ اليعقوبي، تأريخ، ٢: ١٠٤؛ نجم رازى، مرصاد العباد، ٣٣٤، ٦٤١).

"The fortunate man is he that became fortunate in his mother's womb, and the unfortunate one is he that became unfortunate there." (Qābūs 180).

١١- مَنْ لَمْ يَتَّعِظ بِالنَّاسِ وَعَظَ اللَّهُ بِهِ النَّاسَ. (ح- ١٢٦ "بطلميوس"؛ مب- ٢٥٣ "إتَّعَظ"؛ أسامة، لباب، ٢٣٧).
١٢- مَنْ وَعَظَ ولم يَتَّعِظْ، وزجر ولم يَنْزَجِرْ ونَهَى ولم يَنْتَهِ، فهو عند الله من الخائبين. (المحاسبي، المسترشدين، ٤١).

١٠٢٣- صَانَ نفسَهُ وَوَفَّرَ جَاهَهُ وَأَرْضَى رَبَّهُ مَنْ أَخْدَمَ هَوَاهُ لِعَقلِهِ وَآثَرَ العَاقِبَةَ عَلَى عَاجِلِ لَذَّتِهِ وَلَمْ يُسَارِعْ إِلَى كُلِّ مَا دَعَتْهُ إِلَيْهِ شَهوَتُهُ.

1023– He guards himself, increases his station, and pleases his Lord who subjects his passion to his reason, prefers good results to prompt pleasures, and does not run for all that which his lust invites him to.

١٠٢٤- صَدِيقٌ مَجفُوٌّ العَقْلُ وَعَدُوٌّ مُوَاصِلٌ الهَوَى. فَوَاصِلِ[12] الصَّدِيقَ وَجَانِبِ العَدُوَّ وَخَالِفْهُ. (=؟ ١٢٠٣).

1024- Reason is a rough friend, passion is a kind enemy. Join the friend, avoid the enemy and disagree with it.

١٠٢٥- صَاحِبُ المَطَامِعِ فِي وَثَاقِ الذُّلِّ مَأسُورٌ وَالحَسُودُ فِي بِحَارِ الكَمَدِ مَغْمُوسٌ فَنَزِّهُوا نُفُوسَكُم عَنِ المَطَامِعِ وَطَهِّرُوا قُلُوبَكُم مِنَ الحَسَدِ.

[12] في الأصل: مواصل.

1025– The avid is a captive in the bonds of humiliation, and the envious is immersed in the sea of grief; so let your souls grow away from avidity, and cleanse your hearts from envy.

١- المَطَامِعُ فِي وَثَاقِ الذُّلِّ. (مج- ٤٧؛ مع- ١١٨؛ الثعالبي، تمثيل، ٤٤٦؛ ن- ٣٩٨ { ٢٢٦؛ ش/ن- ١٩: ٥٠ "الطامعُ"؛ وطواط، صد كلمة { ٨٥).

The avid is in chains of humiliation.

٢- الطَّمَعُ فِي وَثَاقِ الذُّلِّ. (مع- ١١٨؛ الحصري، زهر، ١٠٠٩؛ الزمخشري، ربيع، ٢: ٧٦٧؛ تذكرة، ٣: ١٢٥).
٣- ذل بود بار نهالِ طمع * نيك بپرهيز ازين بد نهال. (ناصر خسرو، ديوان، ٢٥٣).
٤- محتشم تر كسى آن بود كه او را در جهان بكس نياز نباشد و خوارتر و فرومايه تر كسى باشد كه طامع و نياز مندست كه از جهت طمع و نياز مرد خويشتن را بنده چون خويشتنى كند. (قابوس نامه، ٢٦١).

"He who makes least demand upon his fellows, is he who finds most honor in the world, whereas the meanest and the most despicable of mankind is he that is filled with greed and most avarice." (Qābūs 259).

٥- اگر خواهى كه مادام دل تنگ نباشى قانع باش و حسود مباش تا هميشه وقت تو خوش بود كه اصل غمناكى حسد است. (قابوس نامه، ٢٦١).

"If you do not wish to be constantly unhappy, be content and never envious; so may your life ever be pleasant, for the root of vexation lies in envy." (Qābūs 259).

١٠٢٦- صَوَابُ [١٥٧] المَقَالِ مَا صَدَّقَهُ الفِعَالُ. (={ ٧٢٨).

1026– Proper speech is that which is made credible by performance.

١٠٢٧- صُحْبَةٌ لِغَيْرِ أَرَبٍ يُغَيِّرُهَا أَدْنَى سَبَبٍ.

1027– Aimless conversation is changed by the least reason.

١٠٢٨- صِغَرُ الهِمَّةِ تُقعِدُ صَاحِبَهَا عَنِ المَكرُمَاتِ، وَإِهْمَالُ العَوَاقِبِ يُسَلِّمُ إِلَى المَعَاطِبِ، وَاللَّجَاجُ يُنتِجُ المَضَرَّاتِ، وَكَمَا لا يُبْطِرُ الحُرَّ الكَثِيرُ لا يُضرِعُهُ اليَسِيرُ.

1028– Low aspiration hinders its possessor from noble deeds; neglecting consequences delivers one to perilous situations; stubbornness occasions damages, and just as plentitude does not make a noble man arrogant, little does not humble him.

١- اللَّجَاجُ سَبَبُ الحُروبِ. (الصغاني، فرائد، ٥٦).

١٠٢٩- ضَرّوا أَنْفُسَكُمْ بِالخَيْرِ، فإِنَّ لِكُلِّ شَيْءٍ ضَرَاوَةً،[1] وَنَظِّفُوا أَلْسِنَتَكُمْ فَإِنَّ لِكُلِّ شَيْءٍ نَجَاسَةً وَنَجَاسَةُ اللِّسَانِ البَذَاءُ.

1029– Habituate your souls to doing good, for there is a habituation to everything; cleanse your tongues, for there is impurity in everything, and the impurity of the tongue is obscenity.

١- لِكُلِّ شَيْءٍ ضَرَاوَةٌ، فَضَرِّ نَفْسَكَ بِالخَيْرِ. (المفضل، الفاخر، ٢٦٣؛ أبو حاتم السجستاني، المعمرون، ٢٢ "أكثم"؛ الميداني، ٣: ٩٦؛ الواحدي، الوسيط، ١٤٩).
٢- إِنَّ لِلإِسْلامِ ضَرَاوَةً.

"Verily there is a habituation and an attachment of oneself to Islam." (Lane 1789; meaning, one cannot withhold himself from it).

٣- لِكُلِّ عَمَلٍ ضَرَاوَةٌ. (العامري، نسك، ٥٠٢؛ جا- ٢٢٣؛ الثعالبي، خاص الخاص، ٢١ ٢١ "عادة"؛ مب- ١٨٩"أرسطو"؛ كوبرلي، ٢٤ أ "أفلاطون").
٤- عَوِّدُوا أَلْسِنَتَكُمْ خَيْراً. (الواحدي، الوسيط، ١٤٩).

"Train your tongues to say good." (Kassis 123).

١٠٣٠- ضَعِ الأُمُورَ مَوَاضِعَهَا تَضَعْكَ مَوْضِعَكَ.

1030– Place the affairs in their places, they place you in your place.

١٠٣١- ضَبَطَ أَمْرَهُ وَعَرَفَ نَفسَهُ مَنْ أَعْطَى الرَّفِيعَ مَرتَبَتَهُ، وَوَفَّى الضَّعِيفَ حَقَّهُ، وَلَمْ يَرُدَّ عَلَى مُحْسِنٍ إِحْسَانَهُ وَلَمْ يَقْبَلْ مِنْ مُسِيءٍ إِسَاءَتَهُ، وَٱشْتَغَلَ بِمَا يَعْنِيهِ مِنْ أَمْرِ نَفسِهِ.[2]

1031– He tackles his affair resolutely and knows himself well who pays the notables their due respect, lets the weak have their full share, does not prevent his favor from the beneficent, does not accept the evil deeds of the evil-doer, and occupies himself with that which concerns him.

[1] =﴿ ١٥٣١؛ أبو هلال العسكري، أمثال، ١: ٤٠١.

[2] إبن حبان البستي، روضة، ٢٦٩.؛ جا- ٧٤؛ تذكرة، ١: ٢٩٧؛ أسامة، لباب، ٤٢؛ ياقوت المستعصمي، أسرار الحكماء، ٢٧؛ =﴿ ١٥٤٣.

"In chieftainship, to be acquainted with the goodness of the good, and with the badness of the bad, to cause the reward of the good, and the punishment of the bad, are good." (*Mainyo* 132; 2:87).

١- ثُمَّ عَلَى المُلُوكِ أَنْ لا يَتْرُكُوا مُحسِناً بِغَيْرِ جَزَاءٍ وَلا يُقِرُّوا مُسِيئاً وَلا عَاجِزاً عَلَى الإِسَاءَةِ وَالعَجزِ. فَإِنَّهُمْ إِنْ تَرَكُوا ذَلِكَ تَهَاوَنَ المُحسِنُ وَٱجتَرَأَ المُسِيءُ وَفَسَدَ الأَمْرُ وَضَاعَ العَمَلُ. (صغ- ٢٦؛ كل- عزام، ٢٤٦؛ أبو هلال العسكري، أوائل، ٢: ١٨٧، وصناعتين، ٢١٤؛ اليمني، مضاهاة، ٨٩).
٢- إِنَّا نَجِدُ فِي كُتُبِ الأَوَّلِين: أَنَّ القَاضِيَ يَنْبَغِي لَهُ أَنْ يَعْرِفَ عَمَلَ المُحسِنِ وَالمُسِيءِ لِيُجَازِيَ المُحسِنَ بِإِحسَانِهِ وَالمُسِيءُ بِإِسَاءَتِهِ. (كل- ١٧٣).
٣- وَلا يَكُونَنَّ المُحسِنُ وَالمُسِيءُ عِندَكَ بِمَنزِلَةٍ سَواء فَإِنَّ فِي ذَلِكَ تَزهِيداً لأَهلِ الإحسَانِ بِالإحسَانِ وَتَدرِيباً لأَهْلِ الإِسَاءَةِ عَلَى الإِسَاءَةِ. (ن- ٣٢٨).
٤- المُحسِنُ يُجَازى بِإِحسَانِهِ وَالمُسِيءُ يُكافأ بِإِسَاءَتِهِ. (جا- ٦٤ "في مجالس الفرس").

The beneficent is rewarded for his benefice, the offender is reciprocated with his offense.

٥- إحسانُ المُسِيءِ أَنْ يَكُفَّ عَنْكَ أَذاهُ وإساءةُ المُحسنِ أَنْ يَمنعَكَ جَدْوَاه. (عقد، ٢: ٢٥٩؛ التوحيدي، البصائر، ١: ٣٣١؛ ش/ن- ٢٠: ٢٩٨).
٦- شرُّ ما في الكريم أن يمنعك خيرَه، وخيرُ اللئيم أن يكفَّ عنك أذاه. (الثعالبي، تمثيل، ١٧٤؛ مب- ٣٢٩؛ الماوردي، أدب الدنيا، ١٥٧).
٧- أسوأُ ما في الكريم أن يكفَّ عنك خيرَه، وخيرُ ما في اللئيم أن يكفَّ عنك شَرَّه. (إبن دريد، الفوائد، ١٣٢).
٨- أنا أعرفُ لأهلِ الإحسانِ وأعرفُ لأهلِ الإساءةِ [للمحسن والمُسِيءُ].

"I know how to requite the doer of good and the doer of evil." (Lane 2013).

٩- اِزْجَرِ المُسِيءَ بِثَوَابِ المُحسِنِ. (ن- ٣٩٢ { ١٧٧؛ الزمخشري، ربيع، ١: ٦٠٣).

Rebuke the evil-doer by rewarding the good one.

١٠٣٢- ضِنُّوا بِضَيَاعِ أَوْقَاتِكُم وَٱغْتَنِمُوا أَنْفَاسَكُم وَحَاسِبُوا نُفُوسَكُم قَبْلَ أَنْ يُحَاسِبَكُم غَيْرُكُم.

1032– Be sparing with wasting your time, appreciate the breaths that you take, and take into account yourself before someone else takes you into account.

١- حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا، وَزِنُوهَا قَبْلَ أَنْ تُوزَنُوا، وَتَجَهَّزُوا لِلعَرْضِ الأَكْبَرِ. (أبو عبيد، الخطب والمواعظ، ٢١٠؛ المحاسبي، المسترشدين، ٣٧ "تَزَيَّنُوا لِلعَرْضِ"؛ الترمذي، سنن { ٢٤٥٩؛ جا- ١٤٣؛ الماوردي، نصيحة، ١٨٩ "حديث"؛ الحسن اليوسي، المحاضرات في الأدب واللغة، بيروت ١٤٠٢، ٢: ٦٢٣).

١٠٣٣- ضَمُّ الأَطرَافِ وَمُجَانَبَةُ الإِسْرَافِ وَنَشْرُ البِشْرِ وَنَفْيُ الكِبْرِ وَسَتْرُ السِّتْرِ وَرِقَّةُ [١٥٨] القَلْبِ وَتَجَنُّبُ العُجْبِ وَتَرْكُ الاسْتِرسَالِ مِنَ الأَخْلاقِ الشَّرِيفَةِ المُزَيِّنَةِ لِصَاحِبِهَا.

1033– Controlling one's extremities, avoiding prodigality, propagating good tidings, expelling haughtiness, covering secrets, having a kind heart, keeping away from arrogance, and abandoning too relaxed a behavior are among noble characteristics that adorn him who observes them.

١٠٣٤- ضَعْف فِي القُوَّةِ وَظُلَمٌ فِي القَلْبِ ارْتِكَابُ الذُّنُوبِ وَالإِصْرَارُ عَلَيْهَا وَقُوَّةٌ فِي البَدَنِ وَنُورٌ فِي القَلْبِ إِفْشَاءُ الحَسَنَاتِ وَالاجْتِهَادُ فِيهَا.

1034– It is feebleness in power and darkness in the heart to commit offenses and insist upon them; it is power in the body and light in the heart to spread good deeds and endeavor for them.

١٠٣٥- ضَبْطُ اللِّسَانِ أَحْصَنُ حُصُونِ الإِنْسَانِ، وَكَفُّ النَّفسِ عَنِ الشَّهَوَاتِ أَسْلَمُ مِنَ الآفَاتِ.

1035– Controlling the tongue is man's most important fortification, and abstaining from lusts is the safest against harms.

١٠٣٦- ضَيَاعُ الحِكمَةِ وَضْعُهَا عِندَ غَيْرِ أَهْلِهَا وَهُمْ الَّذِينَ يُرِيدُونَهَا لِغَيْرِ الآخِرَةِ وَيَستَعمِلُونَهَا سِلاحاً فِي الوُصُولِ إِلَى السُّرُورِ وَيَتَعَلَّمُونَهَا مُبَاهَاةً لِمَنْ يُقَاوِلُونَهُ لِيَستَعْلُوا عَلَيْهِ.

1036– The wasting of wisdom is when it is granted to those inept for it, namely: those who do not want it for the hereafter, use it as a means for gaining pleasure, and learn it for boasting of the one they negotiate with in order to win over him.

١- لا تَضَعُوا الحِكمةَ عند غيرِ أهلِهَا، فَتُضَيِّعُوها؛ وَلا تَمنَعُوها أهلَهَا، فَتَظْلِمُوها. (السلمي، طبقات، ٣٢ "عيسى بن مريم"؛ عقد، ٢: ٢٥٤).

١٠٣٧- ضَعْ وَدِيعَتَكَ عِندَ اللَّهِ، وَهُوَ قَلبُكَ، يَضَعْ وَدَائِعَهُ عِندَكَ مِنْ طَرَائِفِ الحِكمَةِ.

1037– Place your trust, that is your heart, with God, so that He places His trust, that is, exquisite wisdom, with you.

١٠٣٨- ضَعِيفُ المُنَّةِ غَيْرُ حَازِمِ الرَّأْيِ مَنْ لَمْ يَعْمَلْ مِنَ الخَيْرِ الاَّ مَا خَفَّ عَلَيْهِ وَلَمْ يَترُكْ مِنَ الشَّرِّ إلاَّ مَا خَفَّ عَلَيْهِ.

1038– He is weak and of no resolute judgment who performs only the good deeds that are easy for him, and does not abandon evil deeds except the ones that are easy for him.

١٠٣٩- ضِنُّكَ عَلَى غَيْرِكَ بِجَمِيلِ الثَّنَاءِ وَقِلَّةُ بَصَرِكَ بِعُيُوبِكَ وَقِلَّةُ فِكرِكَ فِي مَسَاوِئكَ مَعَ غَفلَتِكَ عَن سَبِيلِ [١٥٩] نَجَاتِكَ سَاقَ جَمِيعَهُ إِلَيْكَ حُبُّكَ لِلمَدحِ.

1039– Your being stingy towards others with fitting admiration, lack of insight into your faults, lack of contemplation on your offenses, in addition to your negligence of the path of salvation, are all urged on you by your love of praise.

١٠٤٠- ضَعَةُ الحَاكِمِ أَنْ يَفقِدَ خَمسَ خِصَالٍ: أَنْ يَكُونَ ذَكِيًّا، وَأَنْ يَكُونَ حَلِيماً، وَأَنْ يَكُونَ عَفِيفاً، وَأَنْ يَكُونَ سَدِيداً، وَأَنْ يَكُونَ عَالِماً سَائِلاً عَمَّا لا يَعْلَمُ.

1040– The ruler's ruin is in missing five traits: to be intelligent, to be forbearing, to be pious, to be apposite, and to be learned questioning about what he does not know.

١٠٤١- ضَعْفُ رَأْيٍ وَوَهْنُ عَزِيمَةٍ أَنْ يَمْدَحَ الإنْسَانُ مَا لا يَفعَلُهُ وَيَذُمَّ مَا لا يَتْرُكُهُ.

1041– It is weakness of judgment and feebleness of determination to praise what one does not do, and condemn what one does not abandon.

١٠٤٢- ضَعْفُ الإنْسَانِ عَنْ كَسْبِ نَفسِهِ يَسُوقُهُ إِلَى الاْتِّكَالِ عَلَى زَادِ غَيْرِهِ.

1042– One's weakness in earning a living drives him to put reliance on other's livelihood.

١- مَنْ ضَعُفَ عَنْ كَسْبِهِ اتَّكَلَ عَلَى زَادِ غَيْرِهِ. (أبو عبيد، أمثال، ٢٠٠؛ البلاذري، أنساب، ٧(١): ٣٦١ "أكثم"؛ عقد: ٣: ٢٧ "من ضيع"، ١٠٨ "من عجز"؛ آبي، نثر، ٤: ٢١٨؛ بهجة، ١: ١٩٦؛ الميداني، ٣: ٣٦٣ "المولدون").

٢- مَنِ اتَّكَلَ عَلَى زَادِ غَيْرِهِ طَالَ جُوعُهُ. (الميداني، ٣: ٣٦٣ "المولدون").

١٠٤٣- ضَعْ عَنْكَ مَؤُونَةَ الخِلافِ وَالمُحَاكَمَةَ فِي المُنَازَعَةِ فَرُبَّمَا أَوْرَثَتِ السَّخَائِمَ. (=ع ١٠٥٤).

1043– Relieve yourself from the burden of conflict and seeking judicial assistance in disputes, for often this bequeaths feelings of rancor.

١٠٤٤- ضِيقُ القَلْبِ سَبَبٌ لِٱتِّسَاعِ اللِّسَانِ.

1044– Tightness of the heart is a cause of wideness of the tongue.

١- مَنْ ضَاقَ قَلبُهُ ٱتَّسَعَ لِسَانُهُ. (عيون، ١: ٤٠؛ مج- ٥٦؛ الوشاء، الموشى، ٤٦؛ عقد، ٢: ٤٧٢؛ ٣: ٨١؛ أبو أحمد العسكري، التفضيل، ٢١٩؛ التوحيدي، إمتاع، ٢: ١٤٧ "صدره"؛ كلمات مختارة، ٢٢، ٤٤؛ آبي، نثر، ٤: ٢٢٨؛ ٦(٢): ٤٩٨ "أمثال العامة"؛ الماوردي، تسهيل، ١٦٢، وأدب الدنيا، ٢٧٠؛ تذكرة، ١: ٢٨٨).

He whose heart becomes narrow, his tongue becomes wide.

٢- إذَا ضَاقَ صَدرُكَ بِسِرِّكَ، فَصَدْرُ غَيْرِكَ أَضْيَقُ. (كوبرلي، ٢٢ أ "سقراط"؛ ١١٩ أ "ابن سيرا"؛ مب- ١١٠؛ إبن حبان البستي، روضة، ١٨٨؛ اص- ٧٨؛ ش- ١: ١٥١).

If your chest is too narrow to contain your secret, that of others is even narrower. (cf. Halkin 91 n. 92; Alon 68 n. 369).

٣- إذَا المَرْءُ أَفْشَى سِرَّهُ بِلِسَانِهِ * وَلامَ عَلَيْهِ غَيْرَهُ فَهُوَ أَحْمَقُ
إذَا ضَاقَ صَدْرُ المَرءِ عَنْ سِرِ نَفْسِهِ * فَصَدْرُ الَّذِي يُسْتَودَعُ السِّرَّ أَضْيَقُ. (الجاحظ، رسائل، ١: ١٤٨؛ المبرد، الكامل، ٢: ٣١١ "العتبي"؛ البيهقي، المحاسن، ٤٠٦؛ المحاسن والأضداد، ٢١؟، ٣٣ "العتبي"؛ عقد، ١: ٧٧؛ إبن حبان البستي، روضة، ١٨٨؛ المرزباني، نور القبس، ١٣؛ الماوردي، أدب الدنيا، ٢٨٠، وتسهيل، ١٦٤؛ أسامة، لباب، ٢٤٠؛ وطواط، غرر، ١٤٨؛ دهخدا، ١: ٩٠؛ الشافعي، ديوان، ٦٥).

If someone reveals his secret with his own tongue, but he blames others for it, he is indeed a fool.

If one's heart becomes too narrow for his own secret, the heart of those with whom he shares the secret are even narrower.

٣- إذَا ضاق صدرك عن نجواك فكيف تستكتمه سِوَاكَ. (وطواط، غرر، ١٤٨).
٤- چو در دل نگنجدت راز کسان * کجا گنجد اندر دل دیگران؟
سخن کو زسی و دو دندان بجست * بسی و دو گوش و دل اندر نشست. (لازار، ١١٧ "ابو شکور").
٥- چو در دل نگنجد راز نهان * کجا گنجد اندر دل دیگران
زمن راز خویش ار نداری نگاه * نگهداشتن رازت از من مخواه. (دبیر سیاقی، گنج بازیافته، ٢٠).
٦- إذَا زَلَّ سِرُّكَ عَنْ عَذَبةِ لِسَانِكَ فَالإِذَاعَةُ مُستَولِيَةٌ عَلَيْهِ وَإِنْ أَوعَيْتَهُ سَمْعَ نَاصِحٍ وَأَوْدَعْتَهُ قَلبَ مُحِبٍّ. وَٱحْتِمَالُ مَؤُونَةِ الكِتمَانِ عَلَى قَلبِكَ أَسْهَلُ عَلَيْكَ مِنَ التَّمَلمُلِ بِتَمْلِيكِكَ سِرَّكَ غَيْرَكَ. (مج- ٤٨-٤٩).

٧- فَلا تُفْشِ سِرَّكَ إلاَّ إِلَيْكَ * فَإِنَّ لِكُلِّ نَصِيحٍ نَصِيحاَ. (الجاحظ، رسائل، ١: ١٤٦؛ ٢: ١٥٥ "أنس بن أسيد"، والحيوان، ٥: ١٨١؛ عيون، ١: ٣٩؛ إبن أبي الدنيا، الصمت، ٢١٤؛ المبرد، الكامل، ٢: ٣٠٩؛ البحتري، الحماسة، ١٠٦؛ البيهقي، المحاسن، ٤٠٦؛ عقد، ١: ٧٦ "عبد الملك بن مروان"؛ أبو هلال العسكري، أمثال، ١: ٤١٧؛ الماوردي، أدب الدنيا، ٢٧٩؛ أسامة، لباب، ٢٤٠؛ إبن عربي، محاضرة الأبرار، ٢: ٩٤؛ النويري، ٦: ٨٢؛ السيوطي، تأريخ الخلفاء، ١٨٤؛ ديوان الإمام علي، ٥٩).

Do not divulge your secret to anyone but yourself, For every confidant has another confidant.

٨- لا يَعْدُوَنَّ سِرُّكَ صدرَكَ، فَإِنَّ لِكُلِّ نَصِيحٍ نَصِيحاً، وَقَلَّمَا ٱشْتَرَكَ فِي السِّرِّ إثنَانِ إلاَّ فَشَا. (البلاذري، أنساب، ٧(١): ٣٦٧ "أكثم").
٩- لا تُفشِ سِراً إلى غَيْرِ اللَّبِيبِ وَلا ال * خَرْقِ المُشِيعِ لَهُ يَوْماً إذَا غَضِبَا. (عبدالله بن معاوية، ديوان، ٣٢).
١٠- سخن هيچ مسرای با راز دار * كه او را بود نيز انباز ويار. (فردوسی، شاهنامه، ٧: ١٩٩٨).
١١- صَدرُ العَاقِلِ صَنْدُوقُ سِرِّهِ. (ن- ٣٦١ ﴿ ٦؛ ش/ن- ١٨: ٩٧).

The heart of an intelligent person is the cabinet of his secrets.

١٢- پدر چو جان عزيزش بلب رسيد گفت * يكی نصيحت من گوش دار جان پدر
به دوست گر چه عزيز است راز دل مگشای * كه دوست نيز بگويد بدوستان دگر. (سعدی، كليات، ١٧٩).
١٣- رازی كه پنهان خواهی كرد با كس در ميان منه وگر چه دوست مخلص باشد كه مرآن دوست را نيز دوستان مخلص باشند. (سعدی، گلستان، ١٧١).
١٤- هر آن سری كه داری با دوست در ميان منه چه دانی كه وقتی دشمن گردد و هر بدی كه توانی به دشمن مرسان كه وقتی دوست گردد. (سعدی، گلستان، ١٧١).
١٥- لا تُذِعْ سِرّاً إلَى طَالِبِهِ * مِنْكَ فَالطَّالِبُ لِلسِّرِّ مُذِيعْ. (الماوردي، أدب الدنيا، ٢٨١ "صالح بن عبدالقدوس"؛ أسامة، لباب، ٢٤٠؛ الإبشيهي، ٢١٤).

Do not reveal a secret to those who request it from you, for the seekers of secrets reveal them.

١٦- الكلام مملوك ما لم ينطق به صاحبه فإذا نطق به خرج عن ملكه له. (ش- ١: ١٤٩ "سقراط").
١٧- سِرُّكَ أَسِيرُكَ، فَإذَا تكَلَّمْتَ بِهِ صِرْتَ أَسِيرَهُ. (إبن داود الإصفهاني، الزهرة، ١: ٣٠٧؛ الماوردي، أدب الدنيا، ٢٧٩ "علي"؛ اليوسي، أمثال، ٣: ١٦٣؛ وطواط، غرر، ١٤٨ "فَإِنْ بَذَلْتَهُ"؛ أسامة، لباب، ٢٣٩).

Your secret is in your captivity, but if you expose it, you become its captive.

١٠٤٥- ضَعُوا المَعرُوفَ عِندَ مَنْ رَجَاكُمْ فَإِنَّكُمْ لا تَعْدَمُونَ مُكَافَأَتَهِ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ جَزَاءٍ.

1045– Render favors to those who put their hope on you, and you shall not be deprived of the reward for it whether in words, deeds, or compensation.

١٠٤٦- ضَيْفُكَ لِسَانٌ يُخبِرُ، وَالجَارُ عَيْنٌ وَشَاهِدٌ.

1046– Your guest is a tongue that informs others; the neighbor is an eye and a witness.

١٠٤٧- ضَحِكُ المُؤْمِنِ غَفلَةٌ مِنْ عَقْلِهِ. (الماوردي، أدب الدنيا، ٢٨٦ "ضَحْكَةُ").

1047– The believer's laughing is a lapse of his intelligence.

١٠٤٨- ضَبْطُ الحَاكِمِ نَفسَهُ مِنْ قَبُولِ الهَدِيَّةِ سَبَبٌ لِتَحْقِيقِهِ الحَقَّ وَإِبْطَالِهِ البَاطِلَ.

1048– The judge's restraining himself from accepting presents is a derive for him to validate the truth and invalidate the untruth.

١٠٤٩- ضِنّ بِصَدِيقِكَ عَنِ التُّهْمَةِ لِئَلاَّ يَرجِعَ عَنِ النَّصِيحَةِ.

1049– Stop accusing your friend, lest he avoids giving advice.

١٠٥٠- ضُرُّ الجُهْدِ وَلا سُوءُ الرَّدِّ. [١٦٠]

1050– Better the harm of poverty than the evil of being rejected.

١٠٥١- ضَعْ أَمْرَ أَخِيكَ عَلَى مَا يَأمنُكَ وَلا تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ شَرًّا وَأَنْتَ تَجِدُ لَهَا فِي الخَيْرِ مَحْمَلاً.[3]

1051– Think reassured of what your friend does, and do not suspect evil about any word that comes out of his mouth and you can find something good in it.

١- لا تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَحَدٍ سُوءًا وَأَنْتَ تَجِدُ لَهَا فِي الخَيْرِ مُحْتَمَلاً. (ن- ٤٢٥ ؛ ٣٦٠؛ ش/ن- ١٩: ٢٧٧).

[3] إبن حبان البستي، روضة، ٩٠؛ آبي، نثر، ٢: ٤٣؛ إبن حزم، طوق الحمامة، ٣٠٩ "عمر بن الخطاب"؛ الزمخشري، ربيع، ٢: ٨٠٠؛ ش/ن- ١٨: ٢٧٨.

١٠٥٢- ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ حَتَّى يَأتِيَكَ مِنهُ مَا يَغلِبُكَ.[4]

1052– Think always the best of your brother until you hear something that will be a decisive proof. (Nykl 220).

١٠٥٣- ضَيْفُ الإنْسَانِ مُسْتَحَقٌّ مِنْهُ الإكْرَامُ فَلْيُكرِمْهُ بِمَا أَمْكَنَهُ يُحْمَدْ فِي النَّاسِ.

1053– The guest deserves to be honored. The host should honor him as much as he can, so he himself will be praised by the people.

١٠٥٤- ضَعُوا عَنْكُمْ مَؤُونَةَ الخِلافِ وَالمُمَاحَكَةِ وَالمُنَازَعَةِ وَالمُمَازَحَةِ فَرُبَّمَا أَوْرَثَتِ السَّخَائِمَ وَنَقَضَتْ مُبْرَمَ المَوَدَّةِ؛ وَوَسِّعُوا صُدُورَكُم فِي عِشْرَةِ العَوَامِّ فَإِنَّهُمْ أَكْثَرَ مَا يُرِيدُونَ لِمَنْ صَبَرَ عَلَيْهِمْ. (=﴿ ١٠٤٣، ٢١١٨).

1054– Relieve yourselves from the burden of conflict, quarrel, dissension, and jesting, for sometimes these bequeath feelings of rancor and sever the strongest ties of friendship. Widen your hearts when dealing with the common people, for they covet for more from whoever is patient with them.

١٠٥٥- ضِيقُ الخُلُقِ يَجْعَلُ صَاحِبَهُ بِمَعْزِلٍ مِنَ الخَفْضِ وَإِنْ أَلْحَقَهُ الدَّهْرُ بِمَا سَأَلَ وَأُعْطِيَ مَا تَمَنَّى، فَمَا كَمَالُ الفَضْلِ إلاَّ فِي الدَّعَةِ وَحُسْنِ الخُلُقِ وَقِيمَةُ الخُلُقِ الصَّالِحِ أَكْثَرُ مِنْ قَدْرِ الدُّنيَا وَمَا مِنهُ عِوَضٌ.

1055– A distressed disposition secludes the possessor thereof from the ease of life even when destiny brings him to what he asks for and is given what he wishes. The perfection of merits is only in mild-tempredness and goodness of disposition, and a sound disposition is more valuable than the entire world and has no substitute.

١- مَنْ ضَاقَ خُلُقُهُ فَهُوَ بِمَعْزِلٍ عَنِ الخَفْضِ وَإِنْ أَتْحَفَهُ الدَّهرُ بِمَا سَأَلَ وَأَعْطَاهُ مَا تَمَنَّى. وَكَمَالُ الفَضْلِ فِي الدَّعَةِ حُسْنُ الخُلقِ وَقِيمَةُ الخُلقِ الصَّالِحِ أَكْثَرُ مِنْ قَدْرِ الدُّنيَا وَمَا مِنهُ وَلَوْ صَحِبَ المَرْءُ الدُّنيَا سَلِيماً مِنَ الآفَاتِ آمِناً مِنَ البَوائِقِ. (مج- ٤٨).

١٠٥٦- ضَعْفُ الأَمْرِ كَوْنُهُ فِي يَدِ مَنْ يَمْلِكُهُ وَيُحسِنُ أَنْ يَحْكُمَهُ.

1056- The weakness of an affair is when it remains in the hands of him who is in charge of it, and he does right to pass judgment on it.

[4] إبن حبان البستي، روضة، ٩٠؛ آبي، نثر، ٢: ٤٣؛ الميداني، ٤: ٦٦؛ إبن حزم، طوق الحمامة، ٣٠٩ "عمر بن الخطاب"؛ ش/ن- ١٨: ٢٧٨؛ دهخدا، ٢: ١٠٦٣ "حديث".

١٠٥٧- ضَرْبَةُ النَّاصِحِ خَيْرٌ مِنْ تَحِيَّةِ الشَّانِئِ،[5] وَمَوْعِظَةُ الحُكَمَاءِ وَإِنْ قَلَّتْ أَدَبٌ عَظِيمٌ. (={ ٢٢٥).

1057– The punishment of a sincere adviser is better than the bravo of the disgraceful; and the advice of the wise, even when little, is great education.

١- ضَرْبَةُ الوَادِّ خُيْرٌ مِنْ تَحِيَّةِ الشَّانِئِ. (البلاذري، أنساب، ٧(١): ٣٦٨ "أكثم").
٢- ضَربُ النَّاصِحِ خَيرٌ مِنْ تَحِيَّةِ الشَّانِئِ. (إبن حبان البستي، روضة، ١٩٥).

١٠٥٨- ضَعْفٌ مِنَ الرَّأيِ وَبَغْيٌ فِي المُعَامَلَةِ [١٦١] أَنْ لا تَتَلَقَّى المُعتَذِرَ إِلَيْكَ بِوَجهٍ مُشرِقٍ وَبِشرٍ طَلْقٍ إلاَّ أَنْ تَكُونَ قَطِيعَتُهُ غُنْماً.[6]

1058– It is a weakness in judgment and a breach in social intercourse not to receive with a resplendent face and facile joy the one who approaches you with an apology, except when the braking away from him would be an advantage.

١- إذا اعتَذَرَ إليك مُعتذِرٌ فَتَلَقَّهُ بِوَجهٍ مُشْرِقٍ وَبِشرٍ وَلِسانٍ طَلْقٍ إلاَّ أَنْ يَكُونَ مِمَّنْ قَطِيعَتُهُ غَنِيمَةٌ. (كب- ١٠٧).

١٠٥٩- ضَمِيرُ القَلبِ تُظهِرُهُ العَيْنَانِ. (={ ٢٥٧٣، ٢٥٧٤، ٢٥٧٥، ٢٥٧٦).

1059– The eyes reveal what is hidden in the heart.

١- اللَّحْظُ طَرْفُ الضَّمِيرِ. (ح- ١٣٥ "هرمس"؛ مع- ٩٠؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٥؛ الثعالبي، تمثيل، ٤٢٧؛ مب- ١٩).

Glance is the mind's eye.

٢- الوجهُ ينبئ عَمَّا فِي الضَّمِيرِ. (مب- ٣١ "أوميروس").
٣- طَرْفُ الفَتَى يُخْبِرُ عَنْ ضَمِيرِهِ. (حمزة الإصبهاني، الدرة، ٢: ٤٦٨؛ الميداني، ٢: ٢٩٥؛ الإبشيهي، ٥٥؛ العاملي، كشكول، ٢٩٣).
٤- عَقْلُ المَرءِ مَدفُونٌ تَحْتَ لِسَانِهِ، وَصَمْتُهُ وِعَاءٌ لإخْتِيَارِهِ، وَإِنَّمَا يُخْبِرُ عَنِ الضَّمِيرِ اللِّسَانُ، وَعَنِ المَوَدَّةِ العَيْنَانِ. (حمزة الإصبهاني، الدرة، ٢: ٥٢٠-٥٢١).
٥- لا شَاهِدَ عَلَى غَائِبٍ أَعْدَلُ مِنْ طَرْفٍ عَلَى قَلْبٍ. (حمزة الإصبهاني، الدرة، ٢: ٤٦٩؛ الميداني، ٢: ٢٩٥).

[5] إبن هندو، ٣٤٠ { ١٦١ "أرسطو"؛ التوحيدي، صداقة، ١٠٨.
[6] في الأصل: غنم.

٦- لا تَسْأَلِ المَرْءَ عَنْ خَلائِقِهِ * فِي وَجْهِهِ شَاهِدٌ مِنَ الخَبَرِ. (عيون، ٣: ١٥٥؛ الجهشياري، الوزراء، ٢٠٣؛ الحصري، زهر، ٩٦٠ "سلم الخاسر"؛ الثعالبي، تمثيل، ٧٧؛ الماوردي، أدب الدنيا، ٢٢٤ "سلم بن عمرو"؛ الإبشيهي، ٦٠).

Ask not a man about his traits, for in his face there is evidence for what you seek.

٧- أَلا إِنَّ عَيْنَ المَرءِ عُنْوَانُ قَلْبِهِ * تُخبِرُ عَنْ أَسْرَارِهِ شَاءَ أَمْ أَبَى. (الراغب، محاضرات، ٢: ٩ "إبن بسام").

"The heart is the treasurer of the tongue, and it, the interpreter of the man." (*Maxims of ʿAli* 24).

٨- عَيْنُ المَرءِ عُنوانُ قلبِهِ. (الزمخشري، ربيع، ٢: ٨١١).

Man's eye is the indication of his heart.

٩- العُيُونُ عُنْوَانُ القَلبِ. (أبو أحمد العسكري، التفضيل، ٢١٩؛ الراغب، محاضرات، ٢: ٧).

The eyes are the index of the mind.

١٠- أَمَا تُبْصِر فِي عَيْنَ * يَّ عُنوَانَ الَّذِي أُبْدِى. (عيون، ٢: ١٨١؛ ٤: ٨٦ "تبصره").
١١- حَركَاتُ العُيُونِ تَدُلُّ عَلَى مَا فِي القُلُوبِ. (الثعالبي، تمثيل، ٤٢٧ "إبن المقفع"؛ فرايتاج، ٣: ٩٦).
١٢- "وَالعَيْنُ تُظهِرُ مَا فِي القَلبِ أَوْ تَصِفُ." (عيون، ٢: ١٨١).
١٣- إِذَا قُلُوبٌ أَ ظهَرَتْ غَيْرَ مَا * تُضْمِرُه أَنْبَتْكَ عَنْهَا العُيُونْ. (عيون، ٢: ١٨١؛ ٤: ٨٦).
١٤- العَيْنُ رَائِدُ القَلْبِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٥).

Eyes are the guide to the heart.

١٥- العَيْنُ أَحَدُ الرَّسُولَيْنِ. (إبن هذيل، عين الأدب، ٦٥).

The eye can be a messenger too. (cf. Spitaler 25 n. 60).

١٦- فَإِنَّ العُيُونَ وُجُوهُ القُلُوبِ. (الثعالبي، تمثيل، ١٠١؛ النويري، ٣: ٩٩ "إبن المعتز").
١٧- فِي بَعْضِ القُلُوبِ عُيُونٌ. (الثعالبي، تمثيل، ٣١٠، ٤٢٧؛ الميداني، ٢: ٤٧٢).

Hearts have eyes.

١٨- الحِكمَةُ عُنْوَانُ المَطلُوبَاتِ. (إبن هندو، ٣٢١ ؛ ٥٩).
١٩- العُيُونُ طَلائِعُ القُلُوبِ. (مع- ٩٥؛ الثعالبي، تمثيل، ٤٢٧؛ التوحيدي، البصائر، ٣: ٥٨).

“The eyes are the windows of the soul.” (*CDP*, 90).
“The face (also, eye) is the index of the mind.” (*CDP*, 90).
“The face is a picture of the mind as the eyes are its interpreter.” (*CDP*, 90).

٢٠- القلوبُ أَبْصَرُ مِنَ العُيُونِ. (أبو أحمد العسكري، التفضيل، ٢١٩).

Hearts are more sharp-sighted than the eyes.

٢١- العُقُولُ رُسُلُ اللَّهِ تَعَالَى إِلَى أَهْلِهَا، وَالأَلْسِنَةُ تُرْجُمَانُهَا وَالأَقْلامُ بَرْدُهَا. (التوحيدي، البصائر، ٤: ٣٠٣ "إبن المقفع").
٢٢- لَيْسَ لِمَا قَرَّتْ بِهِ العَيْنُ ثَمَنْ. (النويري، ٢: ١١١؛ الثعالبي، تمثيل، ٣١٠).
٢٣- يَقَرُّ بِعَيْنِي مَا يَقَرُّ بِعَيْنِهَا * وَأَحْسَنُ شَيْءٍ مَا بِهِ العَيْنُ قَرَّتِ. (الأحوص، ديوان، ٨٨).
٢٤- مَنْ غَابَ عَنِ البَصَرِ غَابَ عَنِ القَلبِ. (الثعالبي، تمثيل، ٣١٠).

Long absent, soon forgotten. (E)

٢٥- ولا تَكُ مِمَّنْ إِنْ نَأَى عَنْهُ صَاحِبٌ * فَغَابَ عَنِ العَيْنَيْن غَابَ عَنِ القَلب. (الراغب، محاضرات، ٢: ١٢).
٢٦- از دل برود هر آنكه از ديده برفت.

“Out of sight, out of mind.” (*CDP*, 208).

٢٧- إِنَّ العُيُونَ عَلَى القُلُوبِ شَوَاهِدٌ * فَبَغِيضُهَا لَكَ بَيِّنٌ وَحبِيبُهَا
وَإِذَا تَلاحَظَتِ العُيُونُ تَفَاوَضَتْ * وَتَحَدَّثَتْ عَمَّا تُجِنُّ قُلُوبُهَا
يَنْطِقْنَ وَالأَفْوَاهُ صَامِتَةٌ فَمَا * يَخفَى عَلَيْكَ بَرِيئُهَا وَمُرِيبُهَا. (محمود الوراق، ديوان، ٤٥؛ عقد، ٢: ٣٦٢؛ بهجة، ٢: ٢٦١-٢٦٢).
٢٨- التوحيدي: قُلتُ لعباداني: من الصديق ؟ قال: مَنْ شَهِدَ طَرْفُهُ لَكَ عَنْ ضَمِيرِهِ بِالوَفَاءِ وَالوُدِّ، فإِنَّ العَيْنَ أَنْطَقُ مِنَ اللِّسَانِ، وَأَوْقَدُ مِنَ النَّيْرَانِ. (التوحيدي، صداقة، ٢٢٩).
٢٩- عَيْنُ الفَتَى تُبْدِي الَّذِي فِي ضَمِيرِهِ * ويُعرَفُ بِالفَحوى الحَدِيثُ المُغَمَّسُ. (التوحيدي، صداقة، ٢٤٨؛ الجاحظ، بيان، ١: ٧٩ "وتعرف بِالنَّجْوَى الحديثَ المُعَمَّسَا").
٣٠- الحِكْمَةُ شَجَرَةٌ تَنْبُتُ فِي القَلْبِ، وَتُثْمِرُ مِنَ اللِّسَانِ. (إبن المعتز، رسائل، ٦٤؛ مع- ١١٨؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٥؛ ح- ١٢٤؛ مب- ٢٥٣ "بطلميوس"؛ الثعالبي، تمثيل، ١٧٤؛ ياقوت، ١٥٢٤).

Wisdom is a tree growing in the heart, and bearing its fruit on the tongue.
“Socrates said: Speech reveals the secrets of the heart and silence conceals them.” (Halkin 79 n. 30).
“She (= wisdom) is a tree of life to those who embrace her.” (The Bible, Prov. iii. 18).

١٠٦٠- ضَعُفَ عَمَلُ مَنْ قَوِيَ أَمَلُهُ وَلا يَنفَعُ الأَمَلُ لِمَنْ أَتَاهُ أَجَلُهُ وَمَعَ ذَاكَ فَلابُدَّ مِنْ أَمَلٍ يَقوَى بِهِ القَلْبُ وَتُعمَرُ بِهِ الدُّنيَا.

1060– He whose hope is strong his performance is weak; and hope is of no use to him whose deadline arrives; nonetheless, it is necessary to have hope, for it strengthens the heart and with it the world is filled with life.

١- إِذَا حَضَرَ الأَجَلُ ٱفْتَضَحَ الأَمَلُ. (مع- ٨٩؛ البيهقي، المحاسن، ٤٢٥؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٦؛ الحصري، زهر، ٧٧١ "إبن المعتز").
٢- لَوْ ظَهَرَتْ الآجَالُ لَٱفْتَضَحَتِ الآمَالُ. (الراغب، محاضرات، ١: ٥٢٥؛ الزمخشري، ربيع، ٢: ٧٧٢؛ الإبشيهي، ٩٧).
٣- الأَمَلُ يَتَخَطَّى الأَجَلَ. (مع- ١١٥؛ البيهقي، المحاسن، ٤٢٥).
٤- الأَجَلُ حَصَّادُ الأَمَلِ. (ح- ٤٧ "على خاتم هرمس"؛ كوبرلي، ٦٤ ب؛ مب- ١٠).

Instant of death (deadline) is the reaper of hope.

٥- الأَجَلُ آفَةُ الأَمَلِ. (عيون، ٣: ١٢٤ "الفضل بن سهل"؛ الحصري، زهر، ٣٠٠ "سعيد بن هريم"؛ أسامة، لباب، ٤٢٨؛ أقوال الحكماء، ٧٥).

Death is the bane of hope.

٦- مَنْ أَطَالَ الأَمَلَ أَسَاءَ العَمَلَ. (التوحيدي، إمتاع، ٢: ١٤٩؛ ن- ٣٦٦ ﴿ ٣٦؛ آبي، نثر، ٤: ٢٢٦؛ بهجة، ١: ١٥٢؛ الميداني، ٤: ٥٥).

He who prolongs hope spoils the action.

٧- مَا أَطَالَ عَبْدٌ الأَمَلَ إِلاَّ أَسَاءَ العَمَلَ. (الراغب، محاضرات، ١: ٤٥٧).
٨- لا تَخْرُجُ النَّفْسُ مِنَ الأَمَلِ حَتَّى تَدْخلَ فِي الأَجَلِ. (ح- ١٢٥؛ مب- ٢٥٥ "بطلميوس").

The soul does not give up hope till it enters death. (See Freytag, III, 130).
It were not for hope, the heart would break. (E)

٩- قيل لسقراط: مَا أَقْرَبُ شَيْءٍ؟ فَقَالَ: الأَجَلُ. وَقِيلَ لَهُ: مَا أَبْعَدُ شَيْءٍ؟ فقال: الأَمَلُ. (ح- ٧٣؛ مب- ١٠٥؛ اص- ٧٧؛ ش- ١: ١٤٥؛ الون، ١٠٢ ﴿ ٦٥١).

A sage was asked: "What is nearest?" He answered, "(Life's) term." 'And what', they went on, 'is farthest?' 'Hope', he answered. (Bagley 135).
Socrates was asked: What is the nearest thing (to man)? He said: 'Death'. He was asked: 'What is the farthest thing?' He said: 'Hope.'

١٠- قيل لسقراط: ما أوحش شيءٍ؟ فقال: الموت. وقيل له: ما أقرب شيءٍ؟ فقال: الأجل. (الون، ٥١ { ١٤٧-١٤٨).

"Socrates was asked: What is the loneliest thing?" He answered: 'Death." He was asked: What is the nearest thing? He said: "Death."

١١- مَا أَقْطَعَ الآجَالَ لِلآمَالِ * وَأَسْرَعَ الآمَالَ فِي الآجَالِ. (أبو العتاهية، ديوان، ٣٤٢).
١٢- اِنتِقَاصُ الأَبْدَانِ يَزيدُ فِي قُوَّةِ الآمَالِ. (جا- ١٨٢).

Impairment of bodies increases the strength of hopes. (The weaker one becomes, the stronger become his desires. This is similar to the one about "Man eagerly seeks what is forbidden, or inaccessible".)

١٣- الدَّهْرُ يُخْلِقُ الأَبْدَانَ، وَيُجَدِّدُ الآمَالَ وَيُبْعِدُ الأُمْنِيَّةَ، وَيُقَرِّبُ المَنِيَّةَ. (ن- ٧٢؛ عقد، ٣: ١٧٣؛ الحصري، زهر، ١٠١٠؛ إبن الجوزي، ذم الهوى، ٢٨).
١٤- قال سقراط: للحياة حدَّان: أَحَدُهُمَا إِلَى الأَمَلِ وَالآخَرُ إِلَى الأَجَلِ فَبِالأَوَّلِ بَقَاءُهَا وَبِالثَّانِي فَنَاءُهَا.

"He said: Life has two limits: one is defined by hope, and the other by the appointed term of life; it is sustained by the former and comes to an end by the latter." (Gutas 112–13).

١٥- نِعْمَ الدَّوَاءُ الأَجَلُ، وَبِئْسَ الدَّاءُ الأَمَلُ. (جا- ١٠؛ الطرطوشي، سراج، ١٦٤).

The best remedy is death, the worst disease is hope.

١٠٦١- ضُرُوبُ الدُّنيَا كَثِيرَةٌ فَمِنهُ مَا مَثَلُهُ كَمَثَلِ الحِجَارَةِ فَإِنَّ مِنَ الحِجَارَةِ مَا هُوَ أَعَزُّ مِنَ الذَّهَبِ وَمِنهَا مَا لا يُعْطَى بِالجَبَلِ مِنهَا دِرهَمٌ بَل يُعْطَى عَلَى نَقلِهِ وَإِبْعَادِهِ المَالُ الكَثِيرُ.

1061– Earthly things are of many kinds: one the parable of which is that of a stone: among stones there is the one more precious than gold, and the one that no penny is paid for a whole mountain of it, rather a great amount is spent for its removal and elimination.

١- فمثلهم [أهل البصر] في ذلك كاللؤلؤ الذي يجمعه اسمُ اللؤلؤ ثم يبلغ في اختلافه فيما بينه من التفاضل أنَّ الحبةَ من اللؤلؤ الواحدةَ يبلغُ ثَمَنُهَا ألفاً وَالأُخرَى يبلغُ درهماً. (بلوهر، ٥٤).

١٠٦٢- ضَعْ نَفسَكَ دُونَ غَايَتِكَ بِرُتْبَةٍ فِي كُلِّ عَيْشٍ وَمُقَامٍ وَرَأيٍ وَمَقَالٍ وَفِعَالٍ،[7] فَإِنَّ رَفْعَ النَّاسِ إِيَّاكَ فَوْقَ الدَّرَجَةِ وَالمَنْزِلَةِ الَّتِي تَحُطُّ إِلَيْهَا نَفسَكَ وَتَقرِيبَهُمْ إِيَّاكَ دُونَ

[7] العامري، السعادة، ٣٧١.

المَجْلِسِ الَّذِي تَبَاعَدْتَ مِنهُ وَتعظِيمَهُمْ مِنْ أَمْرِكَ مَا لَمْ تُعَظِّمْ وَتَزيينَهُمْ مِنْ رَأيِكَ وَكَلامِكَ مَا لَمْ تُزَيِّنْ هُوَ الجَمَالُ. (كب- ١١٨-١١٩).

1062– Place yourself in a rank lower than what you deserve in every gathering, meeting, when expressing your opinion, talking, and doing anything, for when the people raise you to a higher degree and station than you have positioned yourself, when they approach you to attend a meeting that you distanced yourself from, when they praise something you did but you did not mention it, and when they adorn an opinion and statement of yours that you did not present as very important, this is truly graceful.

١٠٦٣- ضَعْفُ السِّيَاسَةِ آفَةُ الزُّعَمَاءِ، وَمُخَالَفَةُ الطَّاعَةِ آفَةُ العَامَّةِ، وَحُبُّ الرِّئَاسَةِ آفَةُ العُلَمَاءِ وَشَرَفُ النَّفسِ [١٦٢] آفَةُ القُضَاةِ، وَقِلَّةُ الوَرَعِ آفَةُ العَدْلِ، وَٱسْتِضْعَافُ الخَصْمِ آفَةُ القَوِيِّ، وَٱنْتِقَاضُ الآرَاءِ آفَةُ المُعْسِرِ، وَقُبْحُ المَنِّ آفَةُ المُنْعِمِ، وَحُسْنُ الظَّنِّ آفَةُ المُذْنِبِ.[8]

1063– Weakness of governing is the bane of the leaders, opposition to subordination is the bane of the common people, love of lordship is the bane of the learned, overweening pride is the bane of the judges, lack of piety is the bane of justice, deeming the enemy as weak is the bane of the powerful, rejecting the good opinions is the bane of the impoverished, infamy of expecting gratitude for benefice is the bane of the benefactor, and holding good opinion is the bane of the sinful.

١- حُبُّ الرِّياسَةِ دَاءٌ لا دَوَاءَ لَهُ * وَقَلَّ مَا تَجِدُ الرَّاضِينَ بِالقِسَمِ. (عيون، ٣: ١٨٧؛ الماوردي، أدب الدنيا، ١٧٣).
٢- آفَةُ القُضَاةِ حُبُّ الطَمَعِ. (الماوردي، تسهيل، ٢٦١).
٣- آفَةُ القُضَاةِ شِدَّةُ الطَّمَعِ. (الصغاني، فرائد، ٤٩).
٤- نَتِيجَةُ الوَرَعِ العَدْلُ. (مب- ١٩٢ "أرسطو").
٥- نَتِيجَةُ التُّقَى العَدْلُ. (بدوي، سر الأسرار، ٧٥).
٦- آفَةُ العَدلِ الدَّنَاءَةُ. (العامري، نسك، ٤٩٩).

[8] الصغاني، فرائد، ٤٩؛ الماوردي، تسهيل، ٢٦١-٢٦٢؛ تذكرة، ٢: ٢٠٨؛ أسامة، لباب، ٦٧-٦٨، نقله من أبو الحسَنِ الصَّغَانِي؛ + آفَةُ الأُمَرَاءِ سُوءُ السِّيرَةِ، آفَةُ الوُزَرَاءِ خُبْثُ السَّرِيرَةِ، آفَةُ الجُنْدِ مُخَالَفَةُ القَادَةِ، آفَةُ العَدْلِ مَيْلُ الوُلاةِ، آفَةُ المُلْكِ الحُمَاةِ، آفَةُ الجَرِسْ إضَاعَةُ الحَزْمِ، وَآفَةُ المَجْدِ عَوَائِقُ القَضَاءِ، وَآفَةُ العِزِّ إنْتِقَاضُ الآرَاءِ. مجموعاً أثنى عشر آفة: ملوك، وزراء، جند، رعية، زعماء، علماء، قضاة، عدول، عدل، مُلك، حرب، قَوِي؛ فرايتاج، ٣: ٢٤؛ ملوك، وزراء، جند، رعية، زعماء، تَضَادُّ علماء، قضاة، مذنب.

٧- آفةُ القُوَّةِ ٱسْتِضعَافُ الخَصْمِ. آفةُ النِّعمِ قبحُ المَنِّ. آفةُ الذَّنبِ حسنُ الظَّنِّ. (الإبشيهي، ٥٢).

٨- مدان مر خصم را خرد ای برادر * كه سوزد عالمی يك ذرّه آذر. (ناصر خسرو، روشنايى نامه، ٥١٦).

"The vice of priests is hypocrisy, and covetousness, and negligence, and slothfulness, and attention to trifles (i.e. intolerance), and unbelief in the religion." (*Mainyo* 183; 59:7).

"The bane of a nation is the debauched scholar, and the tyrant is the bane of justice." (*Maxims of ʿAli* 40).

١٠٦٤- ضَالَّةُ الكَرِيمِ حُسْنُ الثَّنَاءِ، وَضَالَّةُ اللَّئِيمِ حُسْنُ الثَّرَاءِ، وَعَادَةُ الكِرَامِ حُسْنُ الصَّنِيعَةِ، وَعَادَةُ اللِّئَامِ قُبْحُ الوَقِيعَةِ، وَخَيْرُ الأَحْدَاثِ مَنْ أَعْرَضَ عَنِ الفُضُولِ وَلَبِسَ وَقَارَ الكُهُولِ، وَشَرُّ الشُّيُوخِ مَنْ خَلا مِنَ الأَدَبِ وَصَبَا إِلَى الطَّرَبِ، وَخَيْرُ الأَشْرَافِ مَنْ تَخَلَّقَ [/تحلى] بِالسِّترِ وَخَلا مِنَ الكِبْرِ، وَشَرُّ السُّقَّاطِ مَنْ تَصَلَّفَ عَلَى الإِخْوَانِ وَتَشَرَّرَ عَلَى الجِيْرَانِ. (الصغاني، فرائد، ٨١).

1064– What the noble misses is honest praise, what the ignoble misses is ample wealth. The habit of the nobles is to render good services, the habit of the ignoble is to perform ignominious acts. The best of youth are those who avoid excess and put on the dignity of the old; and the worst of elders are those who are devoid of good manners and are given to youthful pleasures. The best of nobles are those who are adorned with (dressed with) a cover (chastity) and are devoid of arrogance, and the worst of lowly people are those who treat friends with haughtiness and are malicious to neighbors.

١- مَنْ أَنْكَرَ حُسْنَ الصَّنِيعَةِ ٱسْتَوجَبَ قُبْحَ القَطِيعَةِ. (الصغاني، فرائد، ٣٢؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٧).

٢- مِنَ الصَّنِيعَةِ أَنْ تُرَبِّيَ حُسْنَ الصَّنِيعَةِ. (الصغاني، فرائد، ٣٦؛ إبن عربي، محاضرة الأبرار، ٢: ٤٩٢).

٣- المَعْرُوفُ إِلَى الكِرَامِ يَعْقُبُ خَيراً، وَالمَعْرُوفُ إِلَى اللِّئَامِ يَعْقُبُ شَرًّا. (البيهقي، المحاسن، ١٣٢؛ المحاسن والأضداد، ٤٠؛ إبن عربي، محاضرة الأبرار، ٢: ١٦٠).

٤- وَجَدْنَا أَصْلَ كُلِّ عِدَاوَةٍ ٱصطِنَاعُ المَعرُوفِ إِلَى اللِّئَامِ. (البيهقي، المحاسن، ١٣٢؛ المحاسن والأضداد، ٤٠؛ إبن عربي، محاضرة الأبرار، ٢: ١٦١).

١٠٦٥- ضَمِيرُ القَلبِ وَثَنَاءُ اللِّسَانِ وَالمُكَافَأَةُ بِالفِعْلِ مَنْ فَعَلَهُنَّ أَوْ وَاحِدَةً مِنهُنَّ إِذَا لَمْ يُمكِنْهُ غَيْرُهَا فَقَدْ وَصَلَ إِلَى غَايَةِ الشُّكْرِ وَقَامَ بِحَقِّ المُنعِمِ. (=ﺋ ٤٠٣، ٩٥٧).

1065– Being thankful in the heart, expressing it with the tongue, and reciprocating in practice, whoever does all these, or even only one when he cannot do all, has fulfilled maximum gratitude, and has fully completed that which is due to him who confers favors.

١٠٦٦- ضِنَّ بِالأَمْرِ الَّذِي إِلَيْهِ المَآلُ، وَلا تَتْبَعِ [في الأصل: تبع] الحَظَّ مِنهُ بِاتِّبَاعِ التَّمَنِي، وَاتْرُكْ مُعَالَجَةَ مَا لا يَتِمُّ، وَخُذْ بِالعُقُوقِ وَاعْمَلْ بِالنَّصِيحَةِ وَكُفَّ الصَّاحِبَ عَنِ اتِّبَاعِ [١٦٣] الهَوَى، خُذْ بِالحَزْمِ فِي كُلِّ الأُمُورِ فَإِنْ أَتَاكَ بَلاءٌ أَتَاكَ وَأَنْتَ مَعْذُورٌ غَيْرُ لائِمٍ لِنَفسِكَ وَلا مَلُومٍ فِيهَا.[9]

1066– Withhold from a thing that many hope to attain, and seek not a portion of it by nurturing wishes; abandon the nursing of what has no end; admonish the disobedient and give sincere advice; restrain friends from following passion; take the course prescribed by precaution in all affairs, then if a misfortune happens to you, you will be innocent, will not blame yourself, and no one will blame you for it.

١- أَيُّهَا المَلِكُ قَدِّمِ الحَزْمَ فِي أُمُورِكَ تَتَمَّ لَكَ وَتسلم من سوءِ عَوَاقِبِهَا. (إبن المقفع، التاج في سيرة أنوشروان، ١٠٤؛ أبو هلال العسكري، أوائل، ٢: ١٨٦).
٢- الحزمُ في الأُمورِ حِفظُ مَا كُلِّفْتَ وَتركُ مَا كُفِيتَ. (أبو عبيد، أمثال، ٢١٢).

١٠٦٧- ضَيَّعَ نَفْسَهُ مَنْ تَكَلَّفَ مَا لَيْسَ مِنْ عَمَلِهِ وَمَنْ لَمْ يَستَعْمِلْ عَقلَهُ قَلَّتْ مَحَاسِنُهُ. (=ؤ ٤٤١).

1067– He frustrates himself who burdens himself with what is not his kind of work; and he who does not use his reason his merits become less.

١٠٦٨- ضَعْفُ العَقلِ يَحمِلُ الإنْسَانَ عَلَى اتِّبَاعِ شَهْوَتِهِ وَالإِزْرَاءِ بِمُرُوءَتِهِ وَالتَّحَمُّدِ بِمَا لَيْسَ فِيهِ وَمَنْ قَوِيَ عَقْلُهُ كَثُرَتْ مَحَاسِنُهُ وَمَنْ كَثُرَتْ مَحَاسِنُهُ اسْتَغْنَى عَنْ مَدْحِ نَفسِهِ.

1068– Weakness of reason prompts the man to follow his lust, to disregard his manliness, and to expect praise for what he does not have; and he whose reason becomes strong, his commendable characteristics increase and he does not need to be praised.

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[9] =ؤ ١٧١٤؛ جا- ٣٢ "بزرجمهر"؛ بلوهر، ٨٣.

١٠٦٩- ضِيقُ الأَوْقَاتِ مَعَ الشَّنَآنِ وَالعَدَاوَاتِ وَالٱقتِرَاضِ لِدَنِيِّ الشَّهَوَاتِ قَاطِعٌ عَنِ الٱشْتِغَالِ بِالمُهِمَّاتِ.

1069– Shortage of time, in addition to hatred, enmity, and reliance on mean desires, prevent one from occupying himself with important affairs.

١٠٧٠- ضَبْطُ الشَّهْوَةِ صِيَانَةٌ لِلقَدْرِ وَحُرِّيَّةٌ فِي الطَّمَعِ وَأَمَانٌ مِنْ عِقَابِ الرَّبِّ.

1070– Curbing desires is care for honor, freedom from avidity, and protection from the Lord's punishment.

١٠٧١- طَاعَةُ اللَّهِ تَعَالَى عِزٌّ وَمَعَاصِيهِ ذُلٌّ. (=؛ ٧١١، ٢٢٦٥).

1071– Obedience to God, the Exalted, is honor, disobedience to Him is dishonor.

١- ما أكرمَ العبادُ أنفسَهُم بمثل طاعة الله ولا أهان العباد أنفسهم بمثل مَعصِية الله. (إبن أبي الدنيا، مكارم الأخلاق، ١٤).
٢- زطاعت جامه نو پوش هر دم * كه طاعت مى كند اندوه جان كم. (ناصر خسرو، روشنايى نامه، ٥١٦).

١٠٧٢- طُوبَى لِمَنْ كَانَ شِعَارُ قَلبِهِ الوَرَعُ وَلَمْ يُعْمِ قَلبَهُ الطَّمَعُ وَكَانَ مُحَاسِباً لِنَفسِهِ فِيمَا صَنَعَ.[1]

1072– Blessed be the one who keeps piety next to his heart, avidity does not blind his mind, and takes himself into account for what he does.

١- اِسْتَشْعِرْ خَشْيَةَ اللَّهِ شِعَارَ قَلْبِكَ.

"Make the fear of God to be the thing next to your heart." (Lane 1560).

٢- خداى ترسى را ملكه و شعار خويش سازى. (الطوسي، الأدب الوجيز، ٨).
٣- التَّقوَى شِعَارُ العَالِمِ. (ح- ٥٤؛ كوبرلي، ١٦ ب؛ مب- ٢٠٠؛ اص- ٩٧؛ العاملي، المخلاة، ١٥٩؛ لونتال، ٦٧).

Piety is the insignia of the wise.

٤- جَعَلَ الخَوْفَ شِعَارَهُ.

"He made fear to be as though it were his inner most garment." (Lane 1561).

٥- لَبِسَ شِعَارَ الهَمِّ. "He involved himself in anxiety." (Lane 1561).

١٠٧٣- طُوبَى لِمَنْ أَصْبَحَ وَالعِبادَةُ حِرصُهُ وَالعُزْلَةُ شَهْوَتُهُ [١٦٤] وَالآخِرَةُ هِمَّتُهُ وَفِي المَوْتِ فِكْرَتُهُ رَاجِياً بِالتَّوْبَةِ رَحمَتَهُ.

[1] إبن حبان البستي، روضة، ١٤٢.

1073– Blessed be the one who rises up in the morning and worship is his desire, seclusion is his appetite, the hereafter is his zeal, his contemplation is on death, and by repenting expects His mercy.

١٠٧٤- طُمُوحُ الطَّرْفِ وَالمَيْلُ إِلَى الشَّهَوَاتِ وَسَهْوُ القَلبِ مِنْ غَلَبَةِ الهَوَى وَضَعْفِ الحِجىٰ.

1074– Cravings of the eyes, inclination towards lusts, and the absent-mindedness of the heart are caused by the victory of passion and the weakness of discernment.

١٠٧٥- طَلَبُ كُلِّ نَافِعٍ وَلُزُومُ كُلِّ عَدلٍ وَٱبْتِغَاءُ مَا يُنَالُ مِنْ أَعْمَالِ الحِكْمَةِ. أَمَّا طَلَبُ كُلِّ نَافِعٍ فَلا يَسْعَى إِلاَّ فِيمَا يَنْتَفِعُ بِهِ أَوْ يَنتَفِعُ بِهِ غَيْرُهُ وَأَمَّا لُزُومُ كُلِّ عَدلٍ فَأَنْ لا يُقَصِّرَ فِيمَا عَلَيْهِ وَلا يَتَعَدَّى إِلَى مَا لَيْسَ لَهُ. وَأَمَّا ٱبْتِغَاءُ مَا يُنَالُ فَلا يَطلُبَ كُلَّ مَا وَقَعَ فِي أُمْنِيَتِهِ وَلا يَسْعَى إِلاَّ فِيمَا يَسْتَحِقُّهُ قَدْرُهُ وَفِيهِ نَهْضَةٌ لِلقِيَامِ بِهِ.

1075– Searching for every useful thing, adhering to every fairness, and desiring that which can be obtained are wise undertakings. As for searching for every useful thing, one should not seek anything except that which he himself or others profit from it. As for adhering to every fairness, one should neither fall short from what is incumbent upon him nor infringe upon what is not his. As for desiring that which can be obtained, one should not reach for everything that happens to be within reach, rather he should limit himself only to that which he deserves and in which there is upswing for it.

١- وٱعْلَمْ أَنَّهُ لا خَيْرَ فِي عِلْمٍ لا يَنْفَعُ وَلا يُنْتَفَعُ بِعِلْمٍ لا يَحِقُّ تَعَلُّمُهُ. (ن- ٢٩٧).

Know that there is no good in the knowledge that is useless, and in the knowledge the learning of which is not right.

٢- عِلْمٌ لا يَنْفَعُ كَدَوَاءٍ لا يَنْجَعُ. (الصغاني، فرائد، ١٣؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٣؛ الإبشيهي، ٥١).
٣- عِلمٌ لا يَنْفَعُ كَكَنْزٍ لا يُنْفَقُ مِنْهُ. (الثعالبي، تمثيل، ٢٤، ١٦٧؛ القضاعي، الشهاب، ٨؛ عيون، ٢: ١٢٦ "سلمان"؛ مع- ١١٩؛ الحصري، زهر، ٣٧٥).
٤- نَعُوذُ بِاللَّهِ مِنْ عِلمٍ لا يَنْفَعُ. (جا- ١١١ "علي"؛ مج- ٢٥ "حديث"؛ الهجويري، كشف المحجوب، ١١ "حديث"؛ نجم رازى، مرصاد العباد، ٤٨٦).

We take refuge with God from the knowledge that does not profit.

٥- اللَّهُمَّ إِنّي أَعُوذُ بِكَ مِنْ دُعَاءٍ لا يُسمَعُ، وقلبٍ لا يَخشَعُ، وُعِلمٍ لا يَنْفَعُ. (جا- ١٠٤؛ "وَعَمَلٍ لا يُرفَعُ وَنَفسٍ لا تَشبَعُ". الراغب، محاضرات، ١: ٣٥؛ بهجة، ٢: ٢٦٦).

O God, I take refuge in you from a prayer which is not accepted by You, a heart which is not humble, a knowledge which is of no benefit, an action which is not in accordance with Thy Will, and a Self which is insatiable.

al-Rāghib's version has four components: O God, I take refuge to You from a useless learning, an unlovely heart, an eye that does not shed tears, and an insatiate self.

٦- أَحْسَنُ العِلمِ مَا كَانَ مَعَ العَمَلِ. (إبن عربي، محاضرة الأبرار، ٢: ٣٤٣؛ فرايتاج، ٣: ١٠٣).

Optimal science is when it is accompanied by action.

٧- ﴿وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلا يَنْفَعُهُم.﴾ (قرآن: ٢: ٩٦).

God condemns those who learn useless knowledge.
"If you hide what you know, you will be supposed to know nothing." (*Maxims of ʿAli* 16).

١٠٧٦- طُولُ الأَمَلِ وَاتِّبَاعُ الهَوَى مُنْسِيَانِ لِلآخِرَةِ صَادَّانِ عَنِ الطَّرِيقِ إِلَى اللَّهِ.

1076– Long hope and adherence to passion make people forget the hereafter, and hunt them on the road to God.

١- قَالَ النَّبِي (ص): أَخْوَفُ مَا أَخَافُ عَلَى أُمَّتِي، الهَوَى وَطُولُ الأَمَلِ، فَإِنَّ الهَوَى يَصُدُّ عَنِ الحَقِّ، وَإِنَّ طُولَ الأَمَلِ يُنْسِى الآخِرَةَ. (الماوردي، نصيحة، ٥٣، ٢٥٨، وأدب الدنيا، ١٨؛ الراغب، محاضرات، ١: ٤٥٧؛ هجويري، كشف المحجوب، ٢٦١).

What I most fear for my people are passion and the long hope. Verily passion deters one from the truth, and the long hope makes one to forget the hereafter. (This echoes the later sufi usage of *ṭariq ila-Allah* and *ṭariqat*).

٢- قَالَ النَّبِي (ص): أَخْوَفُ مَا أَخَافُ عَلَيكم شَهَوَاتُ الغَيِّ في بُطُونِكُمْ وَفُرُوجِكُمْ وَمَضَلاَّتُ الهَوَى. (إبن الجوزي، ذم الهوى، ١٩؛ إبن قيم الجوزية، روضة، ٤٢٩، ٥٠٩).
٣- قَالَ أَمِيرُ المُؤْمِنِينَ عَلِيٌّ: أَخْشَى عَلَيْكُمْ طُولَ الأَمَلِ وَالهَوَى. (الماوردي، نصيحة، ٥٣؛ اليعقوبي، تأريخ، ٢: ١٩٦؛ ن- ٢٩، ٤٣؛ أبو نعيم، حلية، ١: ٧٦).

I fear for you the length of desire and passion.

٤- طُولُ الأَمَلِ يُنَسِّي الأَجَلَ، واتِّبَاعُ الهَوَى يَصُدُّ عَنِ التَّقْوَى. (أسامة، لباب، ٤٣٧).

"Hope makes one forget death, and succumbing to one's lust is a barrier to one's piety." (Alon 82 n. 650).

٥- طُولُ الأَملِ مَقْسَاةٌ لِلْقَلْبِ، مَغْفَلَةٌ عَنِ المَعَادِ. (العامري، نسك، ٥٠٢).

Long hope hardens the heart and makes one negligent to the Day of Resurrection.

٦- بَسْطُ الأَملِ مَقسَاةٌ لِلقَلبِ وَمَشغَلَةٌ عَنِ المِيعَادِ. (مب- ١٨٨).
٧- البِطنَةُ مَقسَاةُ القَلبِ. (إبن أبي الدنيا، إصلاح المال، ٣١١).
٨- الأَمَلُ الطَّوِيلُ يُسْقِمُ القَلبَ وَيَضُرُّ الفِكْرَ. (فرايتاج، ٣: ١٩).

"Hope sickens the heart and does harm to thinking." (Rosenthal, *Sweeter than hope* 101 n. 525).

٩- بِطُولِ الأَمَلِ تَقْسُو القُلوبُ، وَبِإِخْلاصِ النِّيَّةِ تَقِلُّ الذُّنُوبُ. (الماوردي، أدب الدنيا، ١١٢).

١٠٧٧- طَاعَةُ العَقلِ تُؤمِنُ مِنْ شَرِّ الهَوَى، وَتُعطِي السَّلامَةَ مِنَ الزَّلَلِ، وَ[تحمي من] الدُّخُولِ فِيمَا لا يَجمُلُ وَتَسُوقُ صَاحِبَهَا إِلَى مَحَلِّ الكَرَامَةِ.

1077– Submission to reason renders one secure from the evil of passion, provides safety from slips, prevents from engaging in unlovely things, and pushes its follower to the position of honor.

١٠٧٨- طَالِبُ الغَايَةِ المُخْطِئُ لِسَبِيلِهَا لا يُدرِكُهَا وَبَاغِي الضَّالَّةِ فِي غَيْرِ مَوْضِعِهَا لا يُصِيبُهَا.

1078– The seeker of perfection who follows the wrong path for it will not reach it, and he who covets an object of desire in an inappropriate place will not attain it.

١٠٧٩- طَرَحَ العُلَمَاءُ المَدْحَ لِكَثْرَةِ مَا يَرَونَ [١٦٥] مِنَ المَمدُوحِينَ الَّذِينَ كَانُوا بِالذَّمِّ أَوْلَى مِنهُمُ بِالمَدحِ.

1079– The learned flung praise, for they noticed that the mass of those praised deserved more to be condemned.

١- قيل (لأنوشروان): فَمَا بَالُكُمْ تَطرَحُونَ مِنَ المَدحِ مَا لَمْ يَكُنْ مُطَّرَحاً عِنْدَ غَيْرِكُمْ مِنَ المُلُوكِ؟ قَالَ: لِكَثْرَةِ مَا رَأَيْنَا مِنَ المَمدُوحِينَ الَّذِينَ كَانُوا بِالذَّمِّ أَوْلَى مِنهُمُ بِالمَدحِ. (جا- ٥٢).
٢- ومدح رجل من الخاصة كسرى بن قباد بمدح أطنب فيه وأسهب وذهب كل مذهب وكان المدح في رقعة فوقع كسرى: إنّي للمدح مستصغر لعلمي بأشياءٍ قد مدحت وكانت بأن تذم محقوقة. (أبو أحمد العسكري، التفضيل، ٢١٧).
٣- خرد بر مدح نااهلان بخندد * كسى بر گردن خر در نببند. (ناصر خسرو، روشنايى نامه، ٥٣٨).

١٠٨٠- طَلَبُ الغِنَى بِالقَنَاعَةِ صَوَابٌ فَإِنَّهُ مَنْ لَمْ تَكُنْ لَهُ قَنَاعَةٌ فَلَيْسَ يُغْنِيهِ مَالٌ.
(=؏ ٧٢٥).

1080– Seeking prosperity with contentment is good, for no riches satisfy him who is not content.

١- إذَا أَرَدْتَ الغِنَى فاَطْلُبْهُ بالقَنَاعَةِ، فإنَّهُ منْ لَمْ تَكنْ لَهُ قَنَاعَةٌ فلَيْسَ المَالُ مُغنِيهِ وَإنْ كَثُرَ. (مب- ١٨٨ "أرسطو"؛ اص- ٩٩؛ جا- ٢٢١).
٢- إذَا طَلبْتَ العِزَّ فَاَطْلُبْهُ بِالطَّاعَةِ، وَإذَا طَلَبْتَ الغِنَى فاَطْلُبْهُ بِالقَنَاعَةِ. (الماوردي، أدب الدنيا، ٢٠٨).
٣- إذَا طَلَبْتَ الغِنَى فَاَطْلُبْهُ بِالقَنَاعَةِ، فَإنْ لَمْ تَكُنْ قَنَاعَةٌ لَمْ يَنْفَعْ غِنًى. (الكرخي، المنتهى، بستان، ١٦٧؛ الصغاني، فرائد، ١٦؛ عيون، ٣: ١٨٥).
٤- دو چيز را گرامى تر داشتن، يكى درويش راست، دو ديگر توانگر نهان بُرد. (اندرز اوشنر ؏ ١٧؛ عفيفى،٣٥٣؛ ياسمى، ١٧١).
٥- أَنْفَعُ الأُمُورِ لِلنَّاسِ وَأَقَرُّهَا لِلعُيُونِ القَنَاعَةُ والرِّضَا، وَأَضَرُّهَا وَأَشْنَعُهَا عَليهم الشَّرَهُ وَالسُّخْطُ. (السجستاني، صوان، ١٨٤ "هرمس"؛ الشهرستاني، ٧٦١ "هرمس").
٦- "إنَّ القُنُوعَ الغِنَى لا كَثْرَةُ المَالِ." (الجرجانى، أسرار البلاغة، ٧٦؛ المرزباني، الموشح، ٤٥٧ "محمد بن يَسِيْر الحميري"؛ أبو هلال العسكري، أمثال، ١: ١٤٥).

Contentment is wealth, not extensive possession.

٧- القُنوعُ يستعمِلُ فِي مَوْضِعِ القنَاعَةِ، وَلَيسَ بِالجَيِّد، فَإِنَّمَا القُنُوعُ السُّؤَالُ:
وَالعَيْشُ لا عَيْشَ إلاَّ ما قَنِعْتَ به * قد يَكثرُ المالُ وَالإِنْسَانُ مُفْتَقِرٌ.
إنَّ القناعةَ فاَعْلَمَنَّ غِنًى * وَالحِرْصُ يُورِثُ أَهْلَهُ الفَقْرا. (الجرجانى، أسرار البلاغة، ٧٦).
٨- "إنَّ القناعةَ هِيَ الغِنَى لا كَثْرَةُ المالِ." (الجرجانى، أسرار البلاغة، ٧٧).

Contentment is fortune not the amassment of wealth.

٩- تمسكْ بِالقَنَاعَةِ، تَكُنْ رَخِي البَالِ. (جا- ٢٦ "آذرباد").
١٠- القَنَاعَةُ خَيْرٌ مِنَ الضَّرَاعَةِ. (الوشاء، الموشى، ٢١٤).

Contentedness is better than submissiveness.

11– "The Sage asked the Spirit of Wisdom thus: Of the rich, who is the poorer? and of the poor, who is the richer? The Spirit of Wisdom answered thus: Of the rich, he is the poorer, who is not content with that which is his, and suffers anxiety for the increase of anything. And of the poor, he is the richer, who is content with that which has come, and cares not for the increase of anything." (*Mainyo* 156; 25:1–7).

١٢- الحِرصُ لِلنَّفسِ فَقرٌ وَالقُنُوعُ غِنًى * وَالقُوتُ إنْ قَنِعَتْ بِالقُوتِ يُجْزِيهَا. (البحتري، الحماسة، ١٩٩؛ النويري، ٣: ٣٧٧).

١٣- قالوا رَضِيتَ بِذَا؟ قلتُ القُنوعُ غِنىً * ليسَ الغِنَى كثرةُ الأَموالِ وَالوَرِقِ. (السلمي، طبقات، ٤٤ "بشر بن الحارث").
١٤- إِنَّ الغِنَى هُوَ القُنُوعُ بِعَيْنِهِ * مَا أَبْعَدَ الطَّمِعَ الحَرِيصَ مِنَ الغِنَى. (أبو العتاهية، ديوان، ٢٦).
١٥- مَنْ بَاعَ الحِرصَ بِالقَنَاعَةِ فَقَدْ ظَفِرَ بِالغِنَى. (الزمخشري، ربيع، ٤: ٣٧٣).
١٦- يدفعُ الحرص بالقناعة، والغضب بالسلامة، والجحود والحسد بالعدل والصدق. (السجستاني، صوان، ٢١٩ "داريوس").
١٧- إِنَّ الغَنِيَّ هُوَ القَنُوعُ، لأَنَّهُ إِذَاَ كَانَ الغِنَى عَدَمُ الحَاجَةِ فَأَغْنَى النَّاسِ أَقَلُّهُمْ حَاجَةً إِلَى النَّاسِ. (ش/ن- ١٩: ٥٥).
١٨- حدُّ الفقر كثرةُ الحاجة، فأكثر الناس حاجة أشدهم فقراً، كَمَا أَنَّ أَغْنَى النَّاسِ أَقَلُّهُمْ حَاجَةً. (مسكويه، تهذيب، ١٨١).

"Poverty is, by definition, the excess of need. those who have greatest need are the poorest of people, while the richest are those whose need is least." (Zurayk 162; cf. *Pahlavi Texts* 95:1–2).

19– "Who is the least affected by poverty? (lit. who is the most not poor?) He who considers being blamed by men worse than being needy." (Nyberg, *Manual* 37).

١٠٨١- طَارِحِ الحُكَمَاءَ تَصِرْ (في الأصل: تَصِيرُ) حَكِيماً، وَٱحْفَظْ سِرَّكَ يَطِبْ عَيْشُكَ وَتَكُنْ (في الأصل: تَكُونُ) الحَيٰوةُ بِيَدِكَ.

1081– Have discourse with the wise, you become wise; keep your secrets, your livelihood becomes agreeable and life will be in your hands.

١- المُسَايِرُ الحُكَمَاءُ يَصِيرُ حَكِيماً وَرَفِيقُ الجُهَّالِ يُضَرُّ. (إنجيل، سفر الأمثال، ١٣: ٢٠).

"He who walks with the wise grows wise, but a companion of fools suffers harm." (The Bible, Prov. xiii. 21).

٢- يا بني: عَاشِرِ الحَكِيمَ فَإِنَّكَ تُصْبِحُ حَكِيماً، وَلا تُعَاشِرْ طَوِيلَ اللِّسَانِ وَالمِهْذَارَ فَأَنَّكَ تعد وَاحِداً مَعَهَا. (فريحة، أحيقار، ٧١).

"Stay away from a foolish man, for you will not find knowledge on his lips." (The Bible, Prov. xiv. 7).

٣- إِذَا جَاوَرْتَ الحُكَمَاءَ خَرَجْتَ أَنْتَ أَيْضاً حَكِيماً.

"Wenn du dich den Weisen als nachbar zugesellst, gehst du auch selber als Weiser hervor." (Ullmann 72).

٤- خُنَك آن را كه بی ذلی تواضع كند وصحبت با أهل فقه وحكمت دارد. (خردنامه، "نجات نامه"، ١٠٣).
٥- هر كه با مردم بد صحبت كند بد وی بدو باز گردد. (خردنامه، "نجات نامه"، ١٠٣).

١٠٨٢- طَاعَةُ الوُلاةِ بَقَاءُ العِزِّ فِي الدُّنيا، وَطَاعَةُ اللِّسَانِ نَدَامَةٌ. (الميداني، ٢: ٣٠٦).

1082– Obedience to the rulers prolongs honor in this world, and obedience to the tongue (causes) repentance. (Burckhardt 127).

١- هر كه بر زبان خويش قادر نباشد ندامتش بسيار بود. (خردنامه، "نجات نامه"، ١٠٣).

١٠٨٣- طَلَبُ المَالِ أَكْثَرُ مِنَ الحَاجَةِ يَشغَلُ عَنِ الْاسْتِمْتَاعِ بِهِ. (مب- ٣١٨).

1083– Seeking wealth more than is needed distracts one from enjoying it.

١٠٨٤- طَالِبُ الخَيْرِ مِنْ أَعْدَائِهِ طَالِبُ مَا لا يُدرِكُهُ. (جا- ٣٩).

1084– He who seeks goodness from his enemies seeks the unattainable.

١٠٨٥- طُوبَى لِعَالِمٍ نَاطِقٍ بِالحَقِّ مُستَمِعٍ وَاعٍ لَهُ.

1085– Blessed be the learned who speaks the truth, listens to and is heedful of it.

١- لا خيرَ في الحياةِ إلاَّ لأَحدِ رَجُلَيْن: ناطق عالم أو صامت واعٍ. (ش- ١: ١٣٦ "سقراط").

١٠٨٦- طَمَعُ المَرءِ هَلاكُهُ وَهُوَ فَقْرٌ حَاضِرٌ. (=٤ ١٢٧٨، ١٣٧٠).

1086– A man’s greed is his ruin; Greed is constant poverty.

١- الطَّمَعُ الفَقرُ الحَاضِرُ. (ح- ٥٤ "أرسطو"؛ كوبرلي، ١٥ أ؛ مب- ٢٠٠؛ اص- ٩٧؛ لونتال، ٦٦؛ المبرد، الفاضل، ١٦؛ الدر المنظم في الوعظ والحكم، ١٧؛ ش/ن- ١٨: ٨٥ "حديث مرفوع"؛ النويري، ٣: ٣٧٦؛ الإبشيهي، ٩٤).
٢- الطَّمَعُ الكَاذِبُ فَقرٌ حَاضِرٌ. (الكرخي، المنتهى، بستان، ١٧٦؛ الخطابي، العزلة، ١٠٦؛ أبو هلال العسكري، أمثال، ١: ٢٢٤؛ الماوردي، نصيحة، ٢٥٧؛ الميداني، ٢: ٣٠٦ "المولدون"؛ الإبشيهي، ٩٨؛ إختيار الدين، أساس الاقتباس، ٩٨).

False hope is constant poverty.

٣- إِيَّاكَ وَالطَّمَعَ فَإِنَّهُ فَقْرٌ حَاضِرٌ. (أسامة، لباب، ٥ "حديث"؛ عقد، ٣: ٢٠٥؛ أبو الشيخ الإصبهاني، الأمثال، ١٥٩-١٦٠؛ الحاكم النيسابوري، المستدرك، ٤: ٣٢٦؛ آبي، نثر، ١: ١٦٣؛ الماوردي، أدب الدنيا، ٢٩٨؛ الزمخشري، ربيع، ٢: ٧٦٢؛ إختيار الدين، أساس الاقتباس، ٩٨).

٤- إِيَّاكَ وَالطَّمَعَ فَإِنَّ فِيهِ فَسَادَ المُلكِ. (الماوردي، نصيحة، ٢٥٦ "أرسطو").

٥- الطَّمَعُ الكَاذِبُ يَدُقُّ الرَّقَبَةَ. (الثعالبي، تمثيل، ٤٤٦؛ الميداني، ٢: ٣٠٦؛ إختيار الدين، أساس الاقتباس، ٩٨؛ دهخدا، أمثال، ١:٢٥٧).

“False ambition severs the neck.” (Burckhardt 127).

٦- عَلَيْكَ بِاليَأسِ مِمَّا فِي أَيْدِي النَّاسِ، وَإِيَّاكَ وَالطَّمَعَ فَإِنَّهُ فَقرٌ حَاضِرٌ. (الزمخشري، ربيع، ٤: ٣٨٦ "حديث"؛ إبن حجر العسقلاني، الإصابة، ٣: ٩٢).

٧- أَ ظْهِرِ اليَأسَ فَإِنَّهُ غِنًى، وَإِيَّاكَ وَالطَّمَعَ فَإِنَّهُ فَقْرٌ حَاضِرٌ. (إبن حبان البستي، روضة، ١٤٢).

٨- أَظهِرِ اليَأسَ فَإِنَّهُ غِنًى، وَإِيَّاكَ وَطَلبَ الحَاجَاتِ فَإِنَّهُ فَقرٌ حَاضِرٌ. (الوشاء، الفاضل، ٢: ١٤).

٩- أَظْهِرِ اليَأسَ مِمَّا فِي أَيْدِي الناس فَإِنَّهُ الغِنَى، وَإِيَّاكَ وَالطَّمَعَ وَطلَبَ الحَاجَاتِ فَإِنَّهُ الفَقْرُ. (المحاسبي، المسترشدين، ٤٠؛ إبن أبي الدنيا، إصلاح المال، ٣٦٤ "أبو مسلم الخولاني").

١٠- الحِرصُ فَقرٌ وَاليَأسُ غِنًى. (الراغب، محاضرات، ١: ٥٢١).

١١- الطَّمَعُ فَقرٌ وَاليَأْسُ غِنًى. (أقوال الحكماء، ٣٣؛ آبي، نثر، ٢: ٥٩؛ بهجة، ١: ٦٦٧).

“Coveting is a cause of poverty, and despair is a cause of freedom from want.” (Lane 1881).

١٢- أُعْلِمْتُمْ أَنَّ الطَّمَعَ فَقْرٌ، وَأَنَّ اليَأسَ غِنًى، وَأَنَّ المَرءَ إِذَا يَئِسَ مِنْ شَيْءٍ ٱسْتَغْنَى عَنْهُ. (عيون، ٣: ١٣٩؛ الماوردي، تسهيل، ٢٥٠؛ أبو نعيم، حلية، ١: ٥٠؛ ش/ن- ١٢: ١١).

Know that coveting means poverty, and despair means becoming rich, for whoever gives up hope of a thing becomes independent of it.

١٣- مَنْ يَئِسَ مِنْ شَيْءٍ ٱسْتَغْنَى عَنْهُ. (عيون، ٣: ١٣٩؛ الكرخي، أمل، ٣٣؛ آبي، نثر، ٢: ٣٩؛ الثعالبي، تمثيل، ١٧٤، الإعجاز في الإيجاز، ٣٤ "أفلاطون"؛ الماوردي، تسهيل، ٢٢٠؛ تذكرة، ١: ٢٧١ "أرسطاطاليس". عبد الله بن يحيى، لقاح الخواطر، ٨ ب؛ الميداني، ٤: ٥١؛ الزمخشري، ربيع، ٤: ٣٧٥).

By forsaking a thing, one becomes free from needing it.

١٤- اليَأسُ الغِنَى الظَّاهِرُ. (ح- ٥٤؛ كوبرلي، ١٦ ب؛ مب- ٢٠٠؛ اص- ٩٧؛ لونتال، ٦٦).

Despair is evident wealth.

١٥- إذَا مَا عَزَمْتَ اليَأسَ أَلْفَيْتَهُ الغِنَى * إذَا عَرَفَتْهُ النَّفْسُ، وَالطَّمَعُ الفَقرُ. (حاتم الطائي، ديوان، ٢٥٨؛ إبن حبان البستي، روضة، ١٤٤).
١٦- فِي اليَأْسِ الغِنَى، وَفِي الطَّمَعِ الفَقرُ، وَفِي العُزْلَةِ رَاحَةٌ مِنْ خُلَطَاءِ السُّوءِ. (بهجة، ١: ١٥٩؛ الزمخشري، ربيع، ١: ٧٧٥).
١٧- إنْ كَانَ فِي الجَمَاعَةِ فَضْلٌ فَإنَّ فِي العُزلةِ سَلامَةً. (الجاحظ، بيان، ٣: ١٨١؛ إبن حبان البستي، روضة، ٨٥).
١٨- اِعْلَمْ أَنَّ الجَشَعَ يَدعُو إلَى الطَّبَعِ وَالرَّغبَةَ كَمَا قِيلَ تَدُقُّ الرَّقَبَةَ. (إبن عربي، محاضرة الأبرار، ١: ٢٣٥؛ أقوال الحكماء، ٦٥).
١٩- إذ الطَّمَعُ فِيمَا لا يَشُكُّ فِي وُجُودِهِ فَقرٌ حَاضِرٌ، فَكَيْفَ بِمَا أَنْتَ شَاكٌّ فِي وُجُودِهِ أَوْ عَدَمِهِ؟ (إبن حبان البستي، روضة، ١٤١).
٢٠- الغِنَى فِي القَنَاعَةِ، وَالسَّلامَةُ فِي العُزْلَةِ، وَالحُرِّيَّةُ فِي رَفْضِ الشَّهْوَةِ، وَالمَحَبَّةُ فِي تَركِ الطَّمَعِ وَالرَّغبَةِ. (جا- ٧؛ العامري، السعادة، ١٦٦ "في التوراة"؛ وراوينى، مرزبان نامه، ٢٦٣).
٢١- مَنْ يَئِسَ مِمَّنْ يَهْوَاهُ فَلَمْ يَلتَفِت مِنْ وَقْتِه سَلاَهُ. (إبن داود الإصفهاني، الزهرة، ١: ٣٤٣).

"He who despairs of the one he loves and does not die of it, will in course of time forget him." (Raven 80).

٢٢- أَنَا كَالثُّعْبَانِ جِلْدِي مَلْبَسِي * لَسْتُ مُحْتَاجاً إلَى ثَوبِ الجَمَالِ
فَالخُمُولُ العِزُّ وَاليَأسُ الغِنَى * وَالقُنُوعُ المُلْكُ، هَذا مَا بَدَا لِي. (ش/ن، ٢٠: ٢٤٤).
٢٣- وَمَا زِلْتُ أَسْمَعُ أَنَّ النُّفُوسَ * مَصَارِعُهَا بَيْنَ أَيْدِي الطَّمَعْ. (بهجة، ١: ١٦٠؛ الزمخشري، ربيع، ٢: ٧٦٢).
٢٤- اليَأْسُ عِزٌّ، وَالطَّمَعُ ذُلٌّ. (الكرخي، أمل، ٣٣).

Despair is honor, avidity is humiliation.

٢٥- اليَأْسُ يُعِزُّ الفَقِيرَ وَالطَّمَعُ يَذِلُّ الأَمِيرَ. (الصغاني، فرائد، ٨).

Despair ennobles the poor, hope disgraces the lord.

٢٦- الطَّمَعُ رِقٌّ مُؤَبَّدٌ. (ن- ٣٩٢ { ١٨٠؛ الزمخشري، ربيع، ٢: ٧٦٣؛ ش/ن- ١٨: ٤١٣؛ إختيار الدين، أساس الاقتباس، ٩٨).

Avidity is eternal slavery.

٢٧- الطَّمَعُ ذُلٌّ. (الماوردي، نصيحة، ٢٥٧). Avidity is ignominy.
٢٨- الطَّمَعُ طَبَعٌ. (الراغب، محاضرات، ١: ٥٢٠).

"Coveting is a cause of disgrace." (Lane 1881).

٢٩- الطَّمَعُ فَقرٌ، كَمَا أَنَّ اليَأسَ غِنًى، وَمَنْ طَمِعَ ذلَّ وَخَضَعَ، كَمَا أَنَّ مَنْ قَنِعَ عَفَّ وَاسْتَغْنَى. (إبن حبان البستي، روضة، ١٤٢).

Avidity is poverty, just as despair is wealth.

٣٠- مَنْ طَمِعَ ذلَّ. (آبي، نثر، ٤: ٢٢٤). Cupidity disgraces.
٣١- مَنْ قَنِعَ شَبِعَ، وَمَنْ طَمِعَ ضَيَّعَ. (ح- ١٦٠).
٣٢- ذُلُّ المَرْءِ فِي الطَّمَعِ. (فلايشر، نثر اللآلئ ﴿ ٨٦؛ فرايتاج، ٣: ١٦٩).

Man's disgrace is in cupidity.

٣٣- "مَا الذُّلُّ إلاَّ فِي الطَّمَعْ". (بهجة، ١: ١٦٠؛ الشافعي، ديوان، ٥٧).

All disgrace is caused by avidity.

٣٤- وَمَا طَمَعُ الإنسانِ إلاَّ مَذَلَّة * وَمَنْ قَنِعَ ٱستغنَى وَإِنْ لَم ينل وَفْرَا
وَبَعضُ الرِّجَالِ كُلَّمَا زَادَهُ الغِنَى * غنًى زَادَهُ بِالحِرصِ فِي نَفسِهِ فَقرَا. (التُّجيبي، المختار من شعر بشار، ١٩٨).
٣٥- كَمْ إِلَى كَمْ أَنْتَ لِلحِر * صِ وَلِلآمَالِ عَبْدُ. (محمود الوراق، ديوان، ٥٩؛ بهجة، ١: ١٥٦).

"How long, Oh, how long will you be A slave to *ḥirṣ* and *âmâl*." (Rosenthal, *Sweeter than hope* 74).

٣٦- الحِرصُ لُؤْمٌ وَمِثْلُهُ الطَّمَعُ * مَا ٱجتَمَعَ الحِرصُ قَطُّ وَالوَرَعُ. (أبو العتاهية، ديوان، ٢٥١).

Cupidity debases; greed debases. Cupidity and chastity never go together.

We see that *ḥirs* and *ṭamaʿ* are coextensive in sense and usage with one another, and that avidity/ cupidity cannot go with *waraʿ*, which here means lack of want rather than simple piety. Semantically these words all belong to the field of contentment. The richest people are those content with what is sufficient for daily needs. No reference point is given as to the measure of that amount, but apparently, each according to his or her own needs.

٣٧- اليَأْسُ يُحمِي لِلفَتَى عِرضَهُ * وَالطَّمَعُ الكَاذِبُ دَاءٌ عَيَا
مَا أَزْيَنَ الحِلمَ لأَصْحَابِهِ * وَغَايَةُ الحِلم تَمَامُ التُّقَى
والحَمْدُ مِنْ أَربَحِ كَسْبِ الفَتَى * وَالشُّكْرُ لِلمَعرُوفِ نِعْمَ الجَزَا. (أبو العتاهية، ديوان، ٢١).
٣٨- مَنِ ٱستَعْمَلَ الطَّمَعَ الكَاذبَ حصلَ فِي اليَأسِ الصَّادِقِ. (مب- ٣٤٩).
٣٩- بَعْضُ اليَأسِ خَيْرٌ مِن الطَّلَبِ إلَى النَّاسِ. (البلاذري، أنساب، ٧(١): ٣٧٢ "أكثم"؛ ح- ١٣٧ "أنوشوس").
٤٠- حُسْنُ اليَأسِ خَيْرٌ مِنَ الطَّلَبِ إلَى النَّاسِ. (إبن أبي الدنيا، إصلاح المال، ٢٣٧؛ الجاحظ، بيان، ٤: ٩٣ "عبد الملك بن صالح"؛ القضاعي، دستور، ٢١ "علي").
٤١- مَرَارَةُ اليَأسِ خَيْرٌ مِنَ الطَّلَبِ إلَى النَّاسِ. (ن- ٣٠٤).

Better the bitterness of despair than asking people for a favor.

٤٢- الحِرصُ ذُلٌّ عَاجِلٌ، وَالطَّمَعُ فَقرٌ حَاضِرٌ. (الثعالبي، تمثيل، ٤٤٦؛ عقد، ٣: ١٥٣).
٤٣- الغَدْرُ ذُلٌّ حَاضِرٌ، وَالغِيبَةُ لُؤْمٌ بَاطِنٌ. (ش/ن- ٢٠: ٣٠٣).
٤٤- الرِّيبَةُ ذُلٌّ حَاضِرٌ، وَالغِيبةُ لُؤْمٌ بِاطنٌ. (آبي، نثر، ٤: ١٩٤).
٤٥- الغِيبَةُ رَبِيعُ اللِّئَامِ. (آبي، نثر، ٤: ١٩٨؛ الماوردي، أدب الدنيا، ٢٤٥ "رَعْي اللئام"؛ ش/ن- ٢٠: ٣٠٥).
٤٦- فَالحَسَدُ اْغتِمَامٌ، وَالغَدْرُ لُؤْمٌ. (الجاحظ، رسائل، ١: ١٢٤).
٤٧- الحِرصُ يَلْهَمُ (يريدُ يأكله) العِرضَ. (أبو حاتم السجستاني، المعمرون، ١٤).
٤٨- قَدْ يَكُونُ اليَأْسُ إِدْرَاكاً إِذَا كَانَ الطَّمَعُ هَلاكاً. (ن- ٣٠٧؛ القضاعي، دستور، ٢٣ "علي"؛ الزمخشري، ربيع، ٤: ٣٧٦).
٤٩- لَعَمْرُكَ لَلْيَأْسُ غَيْرُ المُرِيثِ * خَيْرٌ مِنَ الطَّمَعِ الكَاذِبِ. (إبن قتيبة، الشعر والشعراء، ٣٣٦؛ البحتري، الحماسة، ٢٥٩؛ أبو هلال العسكري، ديوان المعاني، ١: ١٦١؛ لسان العرب، ٢: ١٥٨ "ريث"؛ تاج العروس، ٥: ٢٧١ "مَعْقِل بن خُوَيْلِدٍ").

“By thy life, assuredly despair that is not slow in its issue is better than hope that gives a false promise.” (Lane 1199).

“Rest assured that despair without delay, Is better than false hope.” (Rosenthal, *Sweeter than hope* 72).

٥٠- مَنْ أَخَذَ نَفْسَهُ بِالطَّمَعِ الكَاذِبِ كَذبَتْهُ الطَّبِيعَةُ الصَّادِقَةُ. (إبن هندو، ٤٥ "أفلاطون"؛ مب- ١٦٤ "العَطِيَّةُ الكَاذِبَةُ").
٥١- اليَأسُ حُرٌّ وَالرَّجَاءُ عَبْدٌ. (عيون، ٣: ١٨٥؛ عقد، ٣: ٢٠٥؛ الجهشياري، الوزراء، ١٤٢؛ الكرخي، المنتهى، بستان، ١٦٧؛ الزمخشري، ربيع، ٢: ٧٧٥؛ وطواط، صد كلمة ﴿ ٥٦).

Despair is a free man, hope is a slave.

٥٢- اليَأسُ عَمَّا فِي أَيْدِي النَّاسِ عِزٌّ. (إبن حبان البستي، روضة، ١٤٤؛ المبرد، الفاضل، ١٦).

Despair of people’s possessions is might.

٥٣- عَلَيْكَ بِاليَأسِ مِمَّا فِي أَيْدِي النَّاسِ فَإِنَّ ذَلِكَ هُوَ الغِنَى. (الدر المنظم في الوعظ والحكم، ١٧؛ الحاكم النيشابوري، المستدرك، ٤: ٣٢٦؛ آبي، نثر، ١: ١٦٢ "حديث"؛ الماوردي، أدب الدنيا، ٢٩٨؛ أسامة، لباب، ٥).
٥٤- الغِنَىٰ الأَكْبَرُ اليَأسُ عَمَّا فِي أَيْدِي النَّاسِ. (ن- ٤٤٤ ﴿ ٣٤٢؛ ش/ن- ١٨: ٨٤؛ ١٩: ٢٤٦؛ القضاعي، الشهاب، ٧؛ الخطابي، العزلة، ١٠٦؛ اللخمي، شرح المقصورة، ٣٤٩).

Despair of what people possess is the greatest richness.

٥٥- عَلَيْكَ بِاليَأسِ مِنَ النَّاسِ * إنَّ غِنَى نَفسِكَ فِي اليَأسِ. (عيون، ٣: ١٩٤؛ مهلهل بن يموت إبن المزرع، سرقات أبي نواس، القاهرة ١٩٥٧، ١٢٤؛ أبو نواس، ديوان، بيروت، ٣٩١ "إنَّ الغنى ويحك في اليأس"؛ الجرجاني، دلائل الإيجاز، ٣٢٥).
٥٦- لا يَغلَبَنَّكَ غَالِبُ الحِرصِ * واَعْلَمْ بِأنَّ النَّاسَ فِي نَقْصٍ
اِلْبِسْ أَخَاكَ عَلَى تَصَنُّعِهِ * فَلَرُبَّ مُفْتَضِحٍ عَلَى النَّصِ. (الماوردي، قوانين، ٢١٧ "محمود الوراق"؛ بهجة، ١: ٦٥٢).
٥٧- للنَّاسِ مَالٌ وَلِي مَالانِ مَالهُمَا * إذا تحادس أهلُ المالِ حُرَّاس
مَالِي الرِّضَا بالذي أَصْبَحتُ أملكه * وَمَالِي اليأسُ مِمَّا يملك الناسُ. (الكرخي، أمل، ١٧).
٥٨- غِنَى النَّفسِ يُغنِيهَا إذَا كُنْتَ قَانِعاً * وَلَيْسَ يُغنِيكَ الكَثِيرُ مَعَ الحِرصِ. (الجاحظ، بيان، ٢: ٢١ "محمود الوراق"؛ عقد، ٣: ٢٠٦).
٥٩- نان ناكس بتر ز مرگ فجي * ذل تهمت بتر زذل نياز
هرك بشتافت باز پس ماند * زود بي تير ماند تيرانداز. (رادويانى، ٨٤ "آغاچى").
٦٠- لَقَدْ هَانَ عَلَى النَّاسِ * مَنِ اَحْتَاجَ إلى النَّاسِ
فَصُنْ نَفسَكَ عَمَّا كَا * نَ عِنْدَ النَّاسِ بِاليَأْسِ. (أبو العتاهية، ديوان، ٢٢٧).
٦١- الثِّقَةُ بِالنَّاسِ مِنَ اليَأسِ. (الكرخي، أمل، ١٧).
٦٢- اِستِرَاحَةُ النَّفْسِ فِي اليَأْسِ. (أمثال الإمام علي، ١٠٧؛ فلايشر، نثر اللآلئ ؛ ٩).

The soul will rest when it stops hoping.

٦٣- اِلتَمَسْتُ الرَّاحَةَ فَوَجَدْتُهَا فِي اليَأسِ. (إبن الجوزي، ذم الهوى، ٥٨٨ "علي بن سهل").
٦٤- "وَفِي اليَأسِ مِنْ أَنْ تَسْأَلَ النَّاسَ رَاحَةٌ." (عيون، ٣: ١٧١).
٦٥- ففي اليأسِ عَمَّا فَاتَ عِزٌّ وراحةٌ * وفيه الغِنَى وَالفقرُ يا ضَافِي الطَّمَعْ. (المرزباني، نور القبس، ١٣).
٦٦- وَفِي اليَأسِ عَنْ بَعْضِ المَطَامِعِ رَاحَةٌ * وَيَا رُبَّ خُسْرٍ أَدْرَكَتْهُ المَطَامِعُ. (البحتري، الحماسة، ٢٦١؛ النويري، ٣: ٣٧٧).
٦٧- لِلطَّالِبِ البَالِغِ لَذَّةُ الإِدْرَاكِ وَلِلطَّالِبِ المَحْرُومِ رَاحَةُ اليَأسِ. (ح- ٨١ "أرسطو"؛ مب- ٢٠٤؛ كوبرلي، ٤١ ب؛ مع- ١١٦).
٦٨- لِلطَّالِبِ المُنْجِحِ لَذَّةُ الإِدْرَاكِ، وَلِلطَّالِبِ المَحْرُومِ لَذَّةُ اليَأسِ. (التوحيدي، أخلاق الوزيرين، ٣٩٠؛ السجستاني، صوان، ٣٠٤ "أبو عثمان الدمشقي").
٦٩- وَالحِرْصُ ذُلٌّ وَالبُخْلُ فَقرٌ * وَآفَةُ النَّائِلِ المِطَالُ. (التُّجيبي، المختار من شعر بشار، ٦٥).

١٠٨٧- طُولُ التَّجَارِبِ زِيَادَةٌ فِي العَقْلِ.[2]

[2] =؛ ٨١؛ الجاحظ، بيان، ٤: ٩٤ "عبدالملك بن صالح"؛ الميداني، ٢: ٣٠٦ "المولدون"؛ ش- ٢: ٩ "علي بن ربن الطبري".

1087– The length of experience is an addition to intelligence.

١- العَقْلُ بِالتَّجَارِبِ. (عقد، ٢: ٢٤٠ "سحبان وائل"؛ ٣: ٧٦ "أكثم وبزرجمهر"؛ إبن أبي الدنيا، العقل وفضله، ٢٣؛ إبن حبان البستي، روضة، ٢٢؛ بهجة، ١: ٤٢١).

Wisdom grows with experience.

٢- العَقْلُ حِفْظُ التَّجَارِبِ. (القضاعي، دستور، ٢١؛ ن- ٣٠٥).

Wisdom is the keeping of experience.

٣- العَقلُ غَرِيزةٌ تربِّيهَا التَّجَارِبُ. (مع- ٧٣؛ ح- ١٣٣ "هرمس"، "تَزَيَّنُهَا"؛ آبي، نثر، ٣: ١٤٨؛ الثعالبي، تمثيل، ٤٠٨ "إبن المعتز"؛ الثعالبي والمقدسي، ١٦؛ ش/ن- ٢٠: ٣٤١).

Intelligence is a natural gift, and increases with teaching and experience.

٤- العَاقِلُ مَنْ وَعَظَتْهُ التَّجَارِبُ. (رسالة آداب، ٧٢؛ القضاعي، دستور، ٢١).

The wise is he who is taught by experience.

٥- وَلا خَيْرَ فِيمَنْ لَمْ تعظْهُ التَّجَارِبُ. (جا- ٢٠٧).

There is no good in him who is not taught by experience.

٦- مَنْ لَمْ تَعظْهُ التَّجَارِبُ لَمْ يُدرِكِ المَعَالِي. (مج- ٣٧ "معاوية").

He who is not admonished by experience will not achieve high goals.

٧- دانش زاده آزمايش است.

Experiment bears knowledge. (cf. Haim 190).

٨- مَا وَعَظَ ٱمْرأً كَتَجَارِبِهِ. (الميداني، ٣: ٣٦٠).

Nothing admonishes a man like his experiences.

٩- كَفَى بِالتَّجَارِبِ تَأْدِيباً، وَبِتَقَلُّبِ الأَيَّامِ عِظَةً. (عقد، ٢: ٤٤١؛ ٤: ٢٤٣ "الجاحظ"؛ ح- ٨٢ "أرسطو"؛ كوبرلي، ٣٩ ب: ٤؛ آبي، نثر، ٣: ٢٢؛ مب- ١١٨ "سقراط"، ٢٠٤ "أرسطو"؛ الماوردي، أدب الدنيا، ٦؛ أسامة، لباب، ٢٣٥ "تأدباً"، ٢٣٨).

Experiences are sufficient self-education, and in the vicissitudes of time there is sufficient admonition.

"Experiences provide sufficient education, the vicissitudes of Times sufficient exhortation, and qualities of those whom you befriend sufficient knowledge." (Alon 43 n. 74).

١٠- قال آبن شهاب: الكَرِيمُ لَمَّا تُحْكِمْهُ التَّجَارِبُ. (عيون، ١: ٢٢٥).
١١- قال آبن شهاب: الكريمُ لا تُبخِّلُهُ التَّجَارِبُ. ويروى عنه أنه قال: إنَّ الكريمَ لا تُحكِمُهُ التَّجَارِبُ. (بهجة، ١: ٦٣٨).
١٢- مدح رجلٌ قوما فقال: أدّبَتهم الحكمة، وأحكمتهم التجارب. (الجاحظ، بيان، ٤: ٩٢).
١٣- حَكِيمٌ قَدْ أَحْكَمَتْهُ التَّجَارِبُ.

"Tryings have rendered him firm in judgment." (Lane 617).

١٤- التَّجَارِبُ عَقلٌ مُكْتَسَبٌ. (مع- ٩٥).

Experience is gained wisdom.

١٥- إنَّ التَّجَارِبَ عَقْلٌ مُسْتَفَادٌ. (أسامة، لباب، ٣٢٦).

"Experience is the father of wisdom." (*CDP*, 88).

١٦- فِي التَّجَارِبِ عِلْمٌ مُسْتَفَادٌ. (كلمات مختارة، ٢٤؛ الثعالبي، تمثيل، ٤٢٤؛ الماوردي، تسهيل، ١٢٨؛ كتاب الآداب، ٣٢٦).
١٧- فِي حِفْظِ التَّجَارِبِ عِلْمٌ مُسْتَفَادٌ، وَالٱعتِبَارُ يُؤدِّيكَ إِلَى الرَّشَادِ. (كوبرلي، ٤١ ب).
١٨- فِي التَّجارِبِ عِلمٌ مُسْتَأنَفٌ. (التوحيدي، إمتاع، ٢: ١٥٠؛ القضاعي، دستور، ٢٢؛ الميداني، ٢: ٤٥٣؛ ش/ن- ٢٠: ٢٥٩).
١٩- وَلَئِنْ كَانَ العقلُ مُسْتَقِلاً بِبَصِيرَتِهِ فَقَد يَزدادُ بِالتَّجَارِبِ تَيَقُّظاً، وَبِمُمَارَسَةِ الأُمُورِ تَحَفُّظاً. (الماوردي، تسهيل، ١١٨).
٢٠- التَّجَارِبُ لَيْسَ لَهَا غَايَةٌ، وَالعَاقِلُ مِنهَا فِي زِيَادَةٍ. (ح- ٥٤؛ مب- ٢٠٠؛ اص- ٩٨؛ لونتال، ٦٧؛ عقد، ٢: ٢٤٦؛ الماوردي، أدب الدنيا، ٢٧٤؛ أقوال الحكماء، ٣٧).

Experience has no end, and the wise needs it more.

٢١- التَّجَارِبُ لَيْسَ لَها غَايَةٌ، وَالعَاقِلُ يَستَزِيدُ مِنهَا إِلَى غَيْرِ نِهَايَةٍ. (بهجة، ٢: ١٨٧).
٢٢- التَّجارِبُ لَيْسَتْ لَهَا نِهَايَةٌ، وَالمَرْءُ مِنهَا فِي زِيَادَةٍ. (أبو عبيد، أَمثال، ١٠٦؛ أبو هلال العسكري، أمثال، ١: ٢٢٥؛ الراغب، محاضرات، ١: ٢٤؛ الميداني، ١: ٢٥٩؛ الزمخشري، أمثال، ١: ٣٠٥).
٢٣- التَّجَارِبُ لا تَنْقَضِي وَالعَاقلُ مِنْهَا فِي زِيَادَةٍ. (آبي، نثر، ١: ٢٧٩ "علي"؛ عقد: ٢٤٦:٢ "حديث").
٢٤- بِطُولِ التَّجَارِبِ تُكشَفُ المَآربُ. (الوشاء، الموشى، ٢١٥).
٢٥- أَلَمْ تَرَ أَنَّ العَقْلَ زَيْنٌ لأَهْلِهِ * وَأَنَّ كَمَالَ العَقلِ طُولُ التَّجَارِبِ. (إبن حبان البستي، روضة، ٢٢؛ عقد، ٢: ٢٤٦؛ الماوردي، أدب الدنيا، ٧؛ الإبشيهي، ٤٢).
٢٦- كلُّ شيْءٍ مُحْتَاجٌ إلى العَقْلِ وَالعَقلُ مُحْتَاجٌ إِلَى التَّجَارِبِ. (عيون، ١: ٣٤، ٢٨١؛ عقد، ٢: ٢٤٠؛ التوحيدي، البصائر، ٤: ١٠٦؛ الحصري، زهر، ٩٨٣؛ الثعالبي، تمثيل، ٤٠٨؛ الماوردي، أدب الدنيا، ٢٧٤، ٢٧٥، وتسهيل، ١١٨؛ الأسد والغواص، ١١٢؛

الغزالي، نصيحة (بهامش سراج الملوك، قاهره، ١٣١٩)، ١٥٦؛ وطواط، غرر، ٦٧؛ ش/ن- ٢٠: ٣٤١).

Everything needs intelligence, but intelligence needs experience.

٢٧- التجارب لَقاحُ العقول. (أبو المعالي، كليله، ٢٨).

١٠٨٨- طُولُ العِتَابِ وَكَثْرَةُ الاّجْتِنَابِ دَاعِيَةُ القَطِيعَةِ. (=ﻙ ١٣١١).

1088– Lengthy reprimand and indulgence in separation cause the rupture of relations.

١٠٨٩- طِيبُ الزَّادِ فِي السَّفَرِ مِنْ كَرَمِ الرَّجُلِ وَسَعَةِ هِمَّتِهِ.

1089– Goodness of provisions in a journey shows the nobility of the person and his high-mindedness.

١٠٩٠- طَمَعُ الرَّجُلِ فِي مَالِ البَخِيلِ يُطِيلُ غَمَّهُ وَيُتعِبُ جِسْمَهُ.

1090– Coveting the property of an avaricious lengthens the sorrow and hurts the body.

١٠٩١- طَلَبُ صُحْبَةِ السُّلطَانِ بِغَيْرِ أَدَبٍ مُخَاطَرَةٌ بِالنَّفسِ.

1091– Seeking the company of the king without proper decorum is to take risks.

١- مَنْ طَلَبَ خِدْمَةَ السُّلطانِ بِغَيْرِ أَدَبٍ خَرَجَ مِنَ السَّلامَةِ إِلَى العَطَبِ. (ح- ٥٥؛ مب- ٢٠١ "أرسطو"؛ اص- ٩٨؛ ياقوت المستعصمي، اسرار الحكماء، ١١٦ "إبن المقفع"؛ العاملي، المخلاة، ١٥٩).

He who seeks to serve the sovereign without proper decorum leaves safety for danger.

٢- مَنْ جَالَسَ المُلُوكَ بِغَيْرِ أدَبٍ فَقَدْ خَاطَرَ بِنَفسِهِ. (الثعالبي، آداب الملوك، ٥٢، وتمثيل، ١٤٢ "بزرجمهر"؛ البلاذري، أنساب، ٧(١): ٣٧٣ "أكثم"، "من صحب"؛ النويري، ٦: ١٣).

He who sits in the company of kings without proper education endangers himself.

٣- مَنْ صَاحَبَ المُلُوكَ بِغَيْرِ أَدَبٍ أَسْلَمَهُ الجَهْلُ إِلَى القَتْلِ. (ياقوت المستعصمي، أسرار الحكماء، ٩١؛ الثعالبي، تمثيل، ١٤٢ "بزرجمهر"، وآداب الملوك، بيروت ١٩٩٠، ٥٢؛ القشيري، الرسالة، ١٢٩).

٤- من جالسَ الملوكَ بغير أدب جلسة فإنه خاطرَ بروحه وَعَرَّضَ للبلاء نفسه. (فرايتاج، ٣: ٧٣).
٥- مَنْ صَحِبَ السُّلطَانَ قَبْلَ أَنْ يَتَأَدَّبَ فَقَدْ غَرَّرَ بِنَفْسِهِ. (الزمخشري، ربيع، ٤: ٢٢٥؛ الإبشيهي، ١١٥).
٦- صُحْبَةُ السُّلطانِ بِلا أَدَبٍ كَرُكُوبِ البَرِيَّةِ بِغَيْرِ مَاءٍ. (آبي، نثر، ٤: ٢٣٨؛ ش/ن- ١٩: ١٥٠).
٧- كسى كو ندارد هنر با خرد * سزد گر در پادشاه نسپرد. (فردوسى، شاهنامه، ٨: ٢٤٠١ "بزرجمهر").

١٠٩٢- طُوبَى لِمَنْ عَمِلَ بِعِلمِهِ وَأَنْفَقَ الفَضْلَ مِنْ مَالِهِ وَأَمْسَكَ الفَضْلَ مِنْ لِسَانِهِ.[3]

1092– Blessed is he who acts upon his knowledge, spends the excess of his wealth, and prevents the excesses of his tongue.

١- طُوبَى لِمَنْ ذَلَّ فِي نَفسِهِ وَحَسُنَتْ خَلِيقَتُهُ وَأَنْفَقَ الفَضْلَ مِنْ مَالِهِ وَأَمْسَكَ الفَضْلَ مِنْ قَولِهِ وَوسعَتهُ السنة وَلَمْ يعدهَا إِلَى بِدعَةٍ. (القضاعي، الشهاب، ٢٠؛ آبي، نثر، ١: ١٧٠، ١٨٤ "حديث").
٢- طُوبَى لِمَنْ عَمِلَ بِعِلمِهِ. (القضاعي، الشهاب، ٢٠؛ آبي، نثر، ١: ١٧٠ "حديث").

Blessed is he who acts upon his knowledge.

١٠٩٣- طَاعَةُ العَقلِ السَّلامَةُ، وَالأَخْذُ [١٦٦] بِالهَوَى نَدَامَةٌ.

1093– Submission to reason is well-being, response to passion is remorse.

Safety is in submitting to reason, regret is in giving in to passion.

١- السَّلامَةُ خَيْرٌ مِنَ النَّدَامَةِ. (الوشاء، الموشى، ٢١٤).

Well-being is better than regret.

٢- ثَمَرَةُ الحِكمَةِ السَّلامَةُ وَالدَّعَةُ، وَثَمَرَةُ الذَّهَبِ وَالفِضَّةِ الأَلَمُ وَكَثْرَةُ التَّعَبِ. (ح- ٦٥ "سقراط"؛ السجستاني، صوان، ١٢٥؛ جا- ٢١١ "ثمار الحكمة"؛ كوبرلي، ١٦، ب: ١٠-١١؛ الحصري، زهر، ٩٩١؛ الون، ١٠٩ ؛ ٧٣٢).

The fruit of wisdom is well-being and comfort; the fruit of gold and silver is pain and much hardship.

٣- ثَمَرَةُ الحِكمَةِ السَّلامَةُ وَالسَّعَادَةُ وَثَمَرَةُ الذَّهَبِ وَالفِضَّةِ الأَلَمُ وَالشَّقَاوَةُ. (إبن هندو، ٣٦١ ؛ ٢٩٣ "سقراط").

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[3] الجاحظ، رسائل، ١: ١٦٢؛ إبن أبي الدنيا، الصمت، ٦٥، ٧٤؛ السلمي، طبقات، ٣٩٢؛ آبي، نثر، ٤: ١٦٣؛ جا- ١٠٥؛ الماوردي، أدب الدنيا، ١١٣ "حديث"؛ القضاعي، الشهاب، ٦١٥.

“The fruit of wisdom is ease (and superiority), while the fruit of money is hardship, misfortune and disaster.” (Bagley 134).

٤- ثَمَرَةُ الحِكمَةِ الرَّاحَةُ وَثَمَرَةُ المَالِ التَّعَبُ. (فرايتاج، ٣: ٦٣).

The fruit of wisdom is ease, the fruit of wealth is hardship.

٥- ثَمَرَةُ الحِلمِ السَّلامَةُ. (فرايتاج، ٣: ٦٣).

The fruit of prudence is well-being.

١٠٩٤- طَاعَةُ السُّلطَانِ أَمْنٌ وَطُمَأنِينَةٌ، وَمُجَالَسَةُ الجَاهِلِ السَّفِيهِ غَلَطٌ وَمُخَاطَرَةٌ.

1094– Obedience to the king is security and peace of mind, and association with an ignorant fool is wrong and hazardous.

“With an ignorant man, be not a confederate and associate.” (*Mainyo* 131; 2:60).

١٠٩٥- طَاعَةُ صَدِيقِكَ لِعَدُوِّكَ شِركَةٌ لَهُ فِي عَدَاوَتِكَ.

1095– Obedience of your friend to your enemy is his participation in enmity with you.

١٠٩٦- طَلَبُ المَرءِ بِصِدقٍ وَجَدٍّ تُبَلِّغُهُ إِدْرَاكَ مَا طَلَبَهُ، فَإِنْ لَمْ يُدرِكِ الكُلَّ أَدْرَكَ البَعْضَ.

1096– One’s seeking sincerely and earnestly brings him to what he seeks, and even if he would not attain all, he certainly will attain some.

١٠٩٧- طَاعَةُ الهَوَى وَعِصْيَانُ الرُّشدِ وَحُبُّ الاْسْتِئْثَارِ وَتَرْكُ الاْسْتِعْدَادِ وَالاْنْهِمَاكُ فِي الغَيّ وَالتَّمَادِي فِي الغُرُورِ وَالثِّقَةُ بِالزَّمَانِ وَمُخَالَفَةُ النُّصحَاءِ وَالرِّضَا بِالرَّذَائِلِ وَالإِصْرَارُ عَلَى الجَرَائِرِ وَمُبَاثَّةُ الوُشَاةِ وَالقِحَةُ فِي المُحَاوَرَةِ وَالنَّكْثُ فِي المُعَامَلَةِ إِقْرَارٌ لِعَيْنِ العَدُوّ.

1097– Submission to passion, insubordination to reason, love of monopolization, lack of preparation, wholehearted dedication to temptation, perseverance in delusion, trusting the times, disagreement with sincere advisers, consent to vices, insistence on crimes, mutual revealing of secrets with slanderers, insolence in dispute, and the violation of a contract in business delights the enemy.

١٠٩٨- طَبِيبُ البَدَنِ، وَمَزرَعَةُ الفِكْرِ، وَحَيَاةُ الفِطْنَةِ، وَعِصْمَةٌ مِنْ شَرِّ النَّفسِ الجُوعُ إِذَا سَاعَدَتْهُ القَنَاعَةُ وَإِنْ كَانَ فِيهِ لِلاَخْتِيَارِ مَجَالٌ وَبِضِدِّ ذَلِكَ جَمِيعِهِ البِطْنَةُ وَالإِغْرَاقُ فِي الشَّهَوَاتِ.

1098– Hunger, when not too extreme and when assisted by contentment, is the doctor of the body, the cultivating ground of thoughts, the liveliness of sagacity, and a hindrance from self harm. Contrary to all these are repletion and indulgence in lust.

A hungry man is an angry man. (E) A hungry stomach has no ears. (E)

١- البِطْنَةُ تُذْهِبُ الفِطْنَةَ. (الجاحظ، بيان، ٢: ٨١؛ إبن دريد، جمهرة اللغة، ١: ٣٠٩؛ الوشاء، الموشى، ٦٤؛ عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ ٦: ٢٩٨؛ التوحيدي، إمتاع، ٢: ١٤٨؛ الثعالبي، تمثيل، ١٨٠، ٢٧٨، ٤٥٤؛ أقوال الحكماء، ٣؛ المرزوقي، شرح ديوان الحماسة، ١٥٣٥؛ إبن سيدة، المخصص، ٣: ١١٦؛ الميداني، ١: ١٨٥ "تَأفِنُ"؛ الزمخشري، أمثال، ١: ٣٠٤؛ ش/ن- ١٩: ١٨٦؛ لسان العرب، ١٣: ١٩ "أفن"؛ ١٣: ٥٣، ٥٧ "بطن"؛ اليوسي، أمثال، ٢: ١٩٢).

Gorging oneself undermines one’s wisdom.
“Repletion banishes intelligence.” (Lane 221). This is said to a man whose seeking wealth has changed his reason for worse.

٢- إِيَّاكُمْ وَالبِطنَةَ، فَإِنَّهَا مَفسَدَةٌ لِلقَلبِ. (اليوسي، أمثال، ١: ١٩٣).
٣- إِيَّاكُمْ وَالبِطْنَةَ فَإِنَّهَا مَكْسَلَةٌ عَنِ العِبَادَةِ مَفْسَدَةٌ لِلجِسْمِ، مُؤَدِّيةٌ إِلَى السُّقْمِ. (مج- ٢٨؛ آبي، نثر، ٢: ٣٠؛ الميداني، ٤: ٥١).

١٠٩٩- طُوبَى لِمَنْ مَشَى فِي الدُّنيَا بِبَدَنِهِ وَعَلِقَ بِغَيْرِهَا قَلبُهُ أَخَذَ مِنهَا زَادَهُ وَجَعَلَ فِي غَيْرِهَا مَقِيلَهُ. [١٦٧]

1099– Blessed is he who walks in this world with his body, and his mind adheres to the world to come; takes his livelihood from this, and plans his resting place in that.

١١٠٠- طَلَبُ الرَّاحَةِ أَفْلَسَ العُمَّالَ، وَالشُّحُّ حَرَّمَ الزَّادَ، وَالحِرْصُ عَمَرَ الدُّنيَا، وَالهَوَى صَدَّ عَنِ الحَقِّ، وَالأَمَلُ مُنَشِّطٌ لِلعَمَلِ، وَالجُبْنُ حَلَّلَ العَزَائِمَ.

1100– Seeking comfort makes rulers insolvent; stinginess prohibits livelihood; ardent desire builds the world; lust impedes the truth; hope is a stimulus to action, and cowardliness breaks up determinations.

١١٠١- طَلَبُ العِلْمِ مِنْ غَيْرِ حُبِّ رِئَاسَةٍ وَنِيَّةٌ بِغَيْرِ أَمَلٍ وَعَمَلٌ بِغَيْرِ رِيَاءٍ وَبَصَرٌ بِغَيْرِ عُجْبٍ وَحَسَبٌ بِغَيْرِ كِبْرٍ وَجَمَالٌ مُقْتَرِنٌ بِعِفَّةٍ وَغِنًى بِغَيْرِ بُخْلٍ وَنَفَقَةٌ بِغَيْرِ إِسْرَافٍ وَصَدَقَةٌ بِغَيْرِ مِنَّةٍ إِذَا وُجِدَتْ فِي شَخْصٍ فَقَدْ جَمَعَ خَيْرَ الدُّنيَا وَالآخِرَةِ.

1101– Seeking knowledge without the love of leadership, good intention without expectation, work without hypocrisy, insight without arrogance, accumulation of virtues without haughtiness, beauty coupled with piety, affluence without avarice, spending without prodigality, and almsgiving without expecting gratitude, when these are found in a person, he has indeed accumulated the good of this and the next world.

١١٠٢- طَلاقَةُ الوَجْهِ وَبَذْلُ التَّحِيَّةِ وَالتَّسَهُّلُ فِي المُعَامَلَةِ وَتَرْكُ العَصَبِيَّةِ دَاعِيَةٌ لِلمَحَبَّةِ فِي البَرِيَّةِ.

1102– Cheerfulness of the face, pronouncing salutations, being easy in business, and abandoning of partisanship are causes of affection among people.

١- طلاقة الوجه بالسرور والعطية، وإ ظهار المكاشرة، وبذل التحية، وخفة الروح في المعاملة، وترك العصبية: داعية للمحبة في البرّية. (ح- ١٣٢ "لقمان"؛ مب- ٢٧٧).

١١٠٣- طَالِبُ الآخِرَةِ تَطْلُبُهُ الدُّنيَا حَتَّى تُوَفِّيهِ رِزقَهُ مِنْهَا وَطَالِبُ الدُّنيَا يَطلُبُهُ المَوْتُ حَتَّى يُخرِجَهُ مِنهَا. (=ﺇ ١٥٩٣).

1103– This world seeks the seeker of the hereafter until it provides him his full share of livelihood, and the death seeks the seeker of this world until it drives him out of it.

١- قال سهل بن هارون: من طلبَ الآخرة طلبته الدنيا حتى تُوَفَّرَ رزقه منها ومن طلب الدنيا طلبه الموتُ حتى يخرجه منها. (إبن المعتز، البديع، ٤٥-٤٦؛ سهل بن هارون، النمر والثعلب، ٦٩؛ أبو هلال العسكري، صناعتين، ٣١٠ "توفيه").
٢- الرزقُ رزقانِ: طَالِبٌ وَمَطلُوبٌ، فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ المَوْتُ حَتَّى يُخْرِجَهُ عَنْهَا، وَمَنْ طَلَبَ الآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِي رِزقَهُ مِنْهَا. (ن- ٤٣٨ ﺇ ٤٣١؛ ش/ن- ٢٠: ٧٦).
٣- الرزقُ رزقان: فرزقٌ تطلبه ورزقٌ يطلبك، فإن لم تأته أتاك. (عقد، ٣: ٢٠٩).

١١٠٤- طُوبَى لِوَاعِظٍ لَمْ يَكُنْ السَّامِعُ أَسْعَدَ بِمَوْعِظَتِهِ مِنهُ، وَطُوبَى لِمَوْعُوظٍ لَمْ يُبْخَسْ حَظُّهُ مِنَ التَّنَبُّهِ وَالْاعْتِبارِ. (مع- ٩٤).

1104– Blessed is the preacher whose listeners are not made happier than himself by his preaching. Blessed is the preached whose share of alertness and reflection is not too low.

١- رُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ. (أبو عبيد، الخطب والمواعظ، ٢٠٩؛ الترمذي، سنن ٤ ٢٦٠٧؛ القضاعي، الشهاب، ٤١؛ الميداني، ٤: ٤٦).
٢- رُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ لَهُ. (أبو عبيد، أمثال، ٢٩٣؛ الحصري، زهر، ١٤١ "أَوْعَى لَهُ").
٣- رُبَّ حَامِلِ فِقْهٍ غَيْر فقيه. (الحصري، زهر، ١٤١).

١١٠٥- طَرَحَ الجُهَّالُ خَزَائِنَهُمْ فِي الدُّنيَا وَقَدِمُوا عَلَى الآخِرَةِ مَفَالِيسَ؛ وَٱسْتَعمَلَ الفُضَلاءُ أَمْوَالَهُمْ [١٦٨] فِيمَا أَوْصَلَهُمْ إِلَى الآخِرَةِ فَرَاحُوا إِلَى مَا قَدْ وَطَّدُوا لأَنْفُسِهِم فَرَحِينَ.

1105– The ignorant cast their deposits in the present world and go to the next empty handed; the wise spend their wealth on things that accompany them to the next world, and gladly go to the place they prepared the ground for it.

١- نماند هر چه آن از مرد ماند * بماند هر چه آن را بر فشاند. (ناصر خسرو، روشنايى نامه، ٥٣٦).

١١٠٦- طَهَارَةُ الإِنْسَانِ فِي ثَلاَثَةِ أَشْيَاءَ: فِي الوُضُوءِ بِالمَاءِ، وَفِي صَفَاءِ المَطْعَمِ، وَفِي مُبَايَنَةِ الأَيَّامِ.

1106– Purity of a human being is in three things: in washing with water, in cleanliness of food, and in the verification of days (avoiding menstruation days).

١١٠٧- طُوبَى لِمَنْ صَبَرَ عَلَى مَرَارَةِ التَّقوَى وَتَخَلَّى عَنِ الهَوَى وَتَخَلَّصَ مِنْ أُمُورِ الدُّنيَا وَأَخْلَصَ عَمَلَهُ لِلأُخْرَى.

1107– Blessed is he who endures the bitterness of righteousness, withdraws from lust, rids himself of the affairs of this world, and dedicates himself to the next world.

1– “Blessed are those who are persecuted because of righteousness.” (The Bible, Matt. v. 10).

١١٠٨- طَمَعُ المَرءِ سَجِيَّةٌ سَيِّئَةٌ وَدَنَاءَةٌ ذَمِيمَةٌ، وَمُخَالَطَةُ الأَشْرَارِ دَلِيلَةٌ عَلَى الشَّرِّ.

1108– One's avidity is an offensive characteristic and a blameworthy meanness, and admixture with the evil doers is a guide to evil deeds.

١- مُخَالَطةُ الأشرارِ دليلٌ عَلى شَرَارَةِ مَنْ خَالَطَهُم. (الزجاجي، أمالي، ١٣٦).

١١٠٩- طَالِبُ الخَيْرِ وَمُصَاحِبُ أَهْلِهِ وَالمُجْتَهِدُ فِيهِ ظَافِرٌ بِهِ.

1109– The seeker of goodness, the associate of the good people, and he who endeavors to do good will be successful in it.

١١١٠- طَلَبُ المَرءِ أَنْ تَجْتَمِعَ أَهْوَاءُ أَخِلاَّئِهِ وَتَتَّفِقَ أَغْرَاضُهُمْ بِغَرَضِهِ حَتَّى يُحِبُّوا مَا أَحَبَّ وَيَكرَهُوا مَا كَرِهَ، وَحَتَّى لَا يَرَى مِنِ أَحَدٍ مِنهُمْ خَلَلاً وَلا تَفرِيطاً سَبَبٌ لِقَطعِ الإِخَاءِ بَيْنَهُمْ وَدَاعٍ إِلَى نُفُورِهِم عَنهُ وَبُعدِهِم مِنهُ. (=؟ ١٩٦٣، ٢٤٨٧).

1110– One's wanting the interests of his friends to unite and their objectives to correspond to those of his, such that they would love what he loves and dislike what he dislikes, and such that he would not find a shortcoming or an excess in any of them, is a cause for severance of friendship between them and a motive for their alienation and distancing from him.

١١١١- طَلَبُ الإنسَانِ مَا لَيْسَ لَهُ بِحَقٍّ شَرَهٌ وَحِرصٌ وَضِنُّهُ بِالحُقُوقِ عَلَى أَهْلِهَا بُخْلٌ وَ ظُلْمٌ.[4]

1111– One's asking for what is not rightfully his is cupidity and avidity, and his thriftiness with the rights of others is avarice and injustice.

١١١٢- طَلَبُ العِلْمِ وَاجِبٌ وَإِنَّمَا يَرَادُ لِلاَنْتِفَاعِ بِهِ لا لِلفَخْرِ، فَلا يَقبَضْكَ عَنْهُ إِزْرَاءُ مَنْ أَزْرَى عَلَيْكَ [١٦٩]، فَإِنَّ الزَّارِينَ عَلَيْكَ ضُرُوبٌ: ضَرْبٌ قَدْ عَرَفُوا فَضِيلَتَهُ لَكِنَّهُمْ قَصَّرَتْ بِهِمْ أَذْهَانُهُمْ عَنِ التَّعَلُّقِ بشَيْءٍ مِنهُ فعَادَوهُ وعَادَوا بِسَبَبِهِ؛ وَضَرْبٌ عَرَفُوا فَضِيلَتَهُ وَلَمْ يَكُنْ لِلتَّقْصِيرِ مِنْ أَذْهَانِهِم لَكِنَّ خَوْفاً مِنْ ذَهَابِ رِئَاسَاتِهِم فِي غَيْرِهِ إذَا أَخَذُوا فِي التَّعَلُّمِ وَصَارُوا فِي البِدَايَةِ مِنهُ مُتَعَلِّمِينَ؛ وَضَرْبٌ صَرَّفَتْهُمْ عَنهُ عَادَاتٌ رَدِيَّةٌ وَمَلاذٌ دَنِيَّةٌ فَاشْتَغَلُوا بِهَا عَنهُ وَاسْتَثقَلوا تَعَلُّمَهُ وَمُخَالَطَةَ أَهلِهِ إِذْ كَانَ شَاغِلاً لَهُمْ عَمَّا أَلِفُوهُ وَمُنَافِياً لِمَا سَلَكُوهُ وَرَضُوا بِحَظِّهِم مِنَ اللَّذَّاتِ وَتَرَكُوهُ؛ وَضَرْبٌ فَاتَهُمْ زَمَانُ التَّعْلِيمِ وَكَبُرُوا عَنِ التَّدرِيسِ فَحَسَدُوا أَهْلَهُ إِذْ كَانُوا لا يَلحَقُونَ الوُصُولَ إِلَيْهِ فَعَدَلُوا إِلَى التَّشْنِيعِ عَلَى أَهْلِهِ وَعَلَيْهِ وَالاسْتِهَانَةِ وَالتَّخطِيَةِ لِلْمُقبِلِ إِلَيْهِ؛ وَضَرْبٌ

[4] جا- ٥١ "أنوشروان".

تَعَلَّقَتْ نُفُوسُهُمْ بِمَذَاهِبِ رَدِيَّةٍ وَ ظُنُونٍ غَيْرِ صَحِيحَةٍ مُخَالَفَةٍ لِلْحَقِّ وَمُبَاعَدَةٍ لِلصِّدْقِ فَلَمَّا وَجَدُوهُ مُبَايِناً لِمَا ظَنُّوهُ مُخَالِفاً [١٧٠] لِمَا تَوَهَّمُوهُ كَفَّرُوا أَهْلَهُ وَأَوجَبُوا تَرْكَهُ وَكَافَحُوا بِالبَاطِلِ حَمْلَتَهُ؛ وَضَرْبٌ جَهِلُوا قَدْرَهُ بِالجُمْلَةِ فَاشْتَغَلُوا عَنهُ بِالمَعَايِشِ الَّتِي دَعَتْهُمُ الضَّرُورَةُ إِلَيْهَا لِأَجْلِ أَقْوَاتِهِمْ وَعِيَالِهِم وَطَلَباً لِلْفِتنَةِ وَرَغبَةً فِي الجَمْعِ فَذَمُّوهُ وَمَدَحُوا مَا هُمْ فِيهِ وَأَعْمَتْ بَصَائِرَهُمْ عَنهُ الشَّهْوَةُ لِلاَكْتِسَابِ وَالرِّبْحِ.

1112– Seeking knowledge is an obligation, for it is intended for benefiting by and not for boasting; so let not the contempt of him who treats you contemptuously keep you from it. Verily those contemptuous towards you are of several kinds: those who recognize the merits of knowledge but their intellect curtails them from gaining any of it, so they show enmity towards it and become hostile because of it; those who recognize its merits and their intellect is not defective, but they fear if they engage in learning starting from the beginning they become apprentices and lose their sovereignty in other areas; those who are barred from it by vile habits and disgraceful pleasures they engage in instead, and find its learning and intercourse with the learned burdensome—as it prevents them from things they like to do and is against what they are used to—, and they give in to their share of pleasures and abandon knowledge; those who have missed the time of learning and are too old for it, so they envy the learned, for they have failed attaining it, and resort to reviling it and its adherents, and disesteem and incriminate those who approach it; those who are attached to vicious ways and wrong opinions, oppose the law, and are removed from the truth, so when they find knowledge contrary to what they think and against what they assume, they disdain its adherents, enjoin its abandoning, and wrongfully fight its holders; those who are fully ignorant of its value and are occupied from it by looking for daily provisions they need for their nutrition and families, seeking sedition with desire for accumulating, they condemn it and praise what they are engaged in, and the appetite for gain and profit blinds their eyes to it.

١- قيل (لأنوشروان): فَمَا بَالَكُمْ أَكْبَبْتُمْ عَلَى النَّظَرِ فِي الكُتُبِ إِكبَاباً كَادَ النَّاسُ يردونَ جَمِيعَ رَأيِكُمْ إِلَى ذَلِكَ وَيُحِيلُونَ تَدبِيركُمْ؟ قَالَ: ذَلِكَ أَنَّا لا نُرِيدُ العِلمَ لِلفَخرِ، بَلْ نُرِيدُهُ لِلاَنْتِفَاعِ. (جا- ٥٢).

٢- إنَّمَا يُطلَبُ العِلمُ ليُعْلم، لَيْسَ ليُجهَل. (ح- ١٥٧).

"Virtue is its own reward." (*CDP*, 286).

٣- لا يَنبَغِي لِطَالِبِ الحِكمَةِ أَنْ يَكُونَ طَلَبُهُ إيَّاهَا وَرَغبتُهُ فِيهَا لِثَوَابٍ عَلَيْهَا وَثَمَنٍ لَهَا، وَلَكِنَّهُ يَنبَغِي لَهُ أَنْ يَكُونَ ذَلِكَ مِنهُ رَغبَةً فِيهَا لِفَضْلِهَا فِي نَفْسِهَا عَلى كُلِّ شَيْءٍ سواها. (مب- ١٧؛ السجستاني، صوان، ١٨٦ "هرمس").
٤- إنَّ صَاحِبَ العلمِ لا يقصد بالعلم وجوه المنافعِ وإنَّمَا يريدُ العلمَ لنفسه ثُمَّ المنافعُ بعد ذلك تَتْبَعُهُ. (الأسد والغواص، ١١٤).

١١١٣- طَالِبُ مَا لا يَكُونُ تَعِبٌ، وَفَاعِلُ مَا لا يَجُوزُ عَطِبٌ، وَالرَّشِيدُ مَنِ ٱسْتَشَارَ رَشِيداً وَعَمِلَ بِمَشُورَتِهِ وَٱسْتَنْصَحَ عَاقِلاً وَبَنَى عَلَى نَصِيحَتِهِ وَمَكْرُوهٌ تَحْلُو ثَمَرَتُهُ خَيْرٌ مِنْ مَحْبُوبٍ تُمِرُّ مَغَبَّتُهُ.[5]

1113– The seeker of what cannot be is a weary, and the performer of what is not allowed is a wretched. The guided is he who consults the guided and acts upon his consultation, seeks advice from an intelligent person and builds upon that advice. A discomfort the fruit of which is sweet is better than a comfort the produce of which is bitter.

١- مَنْ طَلَبَ مَا لا يَكُونُ طَالَ بِهِ تَعَبُهُ، وَمَنْ فَعَلَ مَا لا يَجُوزُ كَانَ فِيهِ عَطَبُهُ. (الصغاني، فرائد، ٥٥؛ أسامة، لباب، ٦٩).
٢- مَنْ كَابَدَ الأُمُورَ عَطِبَ. (ن- ٤٢٣ { ٣٤٩؛ ش/ن- ١٩: ٢٦٤).

He who pushes himself hard into diverse affairs perishes.

٣- مَنْ كَابَدَ الأُمُورَ هَلَكَ. (الصغاني، فرائد، ٥٣).
٤- رُبَّ عَطَبٍ تَحْتَ طَلَبٍ. (جا- ٢٠٧؛ التوحيدي، إمتاع، ٢: ٦٢؛ كلمات مختارة، ٢١؛ الميداني، ٢: ٨٠؛ الإبشيهي، ٥٣).

Often perdition is in what man seeks.

٥- رُبَّ عَطَبٍ تَحْتَ طَلَبٍ وَمَنِيَّةٍ تُرى أُمْنِيَّةً. (الصغاني، فرائد، ٧٣).

Short pleasure, long lament. (E)

٦- رُبَّ حَيَاةٍ سَبَبُهَا التَّعَرُّضُ لِلمَوتِ، وَرُبَّ مَنِيَّةٍ سَبَبُهَا طَلَبُ الحَيَاةِ. (جا- ١١٢؛ أبو هلال العسكري، صناعتين، ٣١١).
٧- رُبَّ أُمْنِيَّةٍ جَلَبَتْ مَنِيَّةً. (الميداني، ٢: ٥٠ "يُروَى: نَتَجَتْ منيةً." إبن المعتز، ديوان، ٤٧٢؛ الزمخشري، أمثال، ٢: ٩٤؛ الظهيرى، سندبادنامه، ١٠٢؛ النويري، ٣: ١٠٢).

Many a wish attracts death.

[5] الصغاني، فرائد، ٥٥-٥٦.

"How many a wish has attracted death!" (Rosenthal, *Sweeter than hope* 108).

٨- رُبَّمَا أَثْمَرَ الأَمَلُ أَجلاً وَنَتَجَتِ الأُمْنِيَّةُ مَنِيَّةً. (الكرخي، أمل، ٣٩).
٩- خَلِّ عَمَّا تَهْوَى تنجُ مِمَّا تَخْشَى. (الكرخي، أمل، ٣٩).
١٠- إِنَّ المَقْدَرَةَ تُصَغِّرُ الأُمْنِيَّةَ. (البلاذري، أنساب، ٣: ١٦٦).
١١- مَا كُل مَا يَتَمَنَّى المَرءُ يُدرِكُهُ * رُبَّ ٱمْرِئٍ حَتْفُهُ فِيمَا تَمَنَّاهُ
إِنَّ المُنَى لَغَرُورٌ ضِلَّةٌ وَهَوَى * لَعَلَّ حَتْفَ ٱمْرِئٍ فِي الشَّيْءِ يَهْوَاهُ. (أبو العتاهية، ديوان، ٤٧٠-٤٧١).
١٢- فَٱكْذِبُوا الأَمَلَ فَإِنَّهُ غُرُورٌ وَصَاحِبُهُ مَغرُورٌ. (ن- ٦٨).

Consider distant hope a lie, for it is a delusion, and he who relies on it is deluded.

١٣- كَمْ مِنْ حَرِيصٍ عَلَى شَيْءٍ لِيُدرِكَهْ * وَعَلَّ إِدرَاكَهُ يُدنِي إِلَى عَطَبِهْ. (عيون، ٣: ١٩١).
١٤- إِذا ٱنقَضَتِ المُدَّةُ كَانَ الحَتفُ فِي الحِيلةِ. (الجهشياري، الوزراء، ٢٢٧ "يحيى بن خالد").
١٥- إِذَا ٱنقَضَتِ المُدَّةُ كَانَ الهَلاكُ فِي العُدَّةِ. (الجهشياري، الوزراء، ٢٢٧ "علي").
١٦- إِذا ٱنقَضَتِ المُدَّةُ لَمْ تُغْنِ العُدَّةُ. (الثعالبي، أحاسن كلم، ٢٤؛ التوحيدي، البصائر، ١: ١٥٩ "لم تنفع العدة").

17– "The sweetness of pleasure is not worth the bitterness of hardship." (*Maxims of ʿAli* 61).

١١١٤- طَاعَةُ الأَخْيَارِ بِالكَرَامَةِ وَبِحُسْنِ الرَّغْبَةِ، وَٱنْقِيَادُ الأَشْرَارِ بِالطَّمَعِ وَبِطُولِ الرَّهْبَةِ. فَٱزْرَعِ الأَخْيَارَ بِسَبَبِ نِعْمَتِكَ وَلَطِيفِ كَرَامَتِكَ وَٱحْصُدِ الأَشْرَارَ بِسَيْفِ نِقمَتِكَ وَحُسْنِ تَحَفُّظِكَ.[6]

1114– The good people's submission is based on respect and longing, and the wicked's subordination is based on avidity and long fear. Hence cultivate the good with your bounty and kind estimation, and sow the wicked with the sword of your grudge and precaution.

١- يا إسكندر! تَفَقَّدْ أَمْرَكَ يصحَّ لك فعلُك. ومِنْ حسنِ التَّدبيرِ أَنْ يأمن أهلَ الورع والسَّلامَةِ خوف عقوبتك ويُوطِّنَ أهلُ الريبةِ وَالدّعَارَةِ أنفسهم عَلَى نُفوذِ نِقْمَتِكَ حَتَّى يتخيلوا فِي خَلوَاتِهِمْ أَنَّ لَكَ عُيُوناً عَلَى صنَائِعهم. (بدوي، سر الأسرار، ٨٢؛ مب- ١٩٣ "أرسطو").

[6] =ﻙ ٢٢٦، ١١٥٥؛ الصغاني، فرائد، ٥٦.

١١١٥- طُوْلُ القَامَةِ لا يَغُرَّكَ مِمَّنْ قَصَّرَ فِي الكِفَايَةِ وَالْاَسْتِقَامَةِ، وَلا كِبَرُ الجِسْمِ مِمَّنْ صَغُرَ فِي العِلْمِ وَالنَّبَاهَةِ. فَإِنَّ الدُّرَّةَ [١٧١] عَلَى صِغَرِهَا أَعْوَدُ مِنَ الصَّخرَةِ عَلَى كِبَرِهَا.[7]

1115– Let neither the tallness of him who falls short in ability and rectitude delude you, nor the long age of him who is short in learning and renown. Verily a small pearl is more robust than a huge rock.

١- لا يَمْنَعَنَّكَ صِغَرُ شَأْنِ ٱمْرِئٍ مِن ٱجْتِنَاءِ مَا رَأَيْتَ مِنْ رَأْيِهِ صَوَاباً، وَالْاَصْطِفَاءِ لِمَا رَأَيْتَ مِنْ أَخْلاقِهِ كَرِيماً، فَإِنَّ اللُّؤْلُؤَةَ الفَائِقَةَ لا تُهَانُ لِهَوَانِ غَائِصِهَا الَّذِي ٱسْتَخرَجَهَا. (صغ- ٣٥؛ ش/ن- ٢٠: ٤١).
٢- مَنْ أَعْرَضَ عَنْ صَوَابِ الرَّأيِ لِصِغَرِ قَدْرِ المُشِيرِ عَلَيْهِ كَانَ كَمَنْ ٱسْتَحْقَرَ اللُؤْلُؤَةَ الثَّمِينَةَ لِهَوَانِ الغَائِصِ. (العامري، نسك، ٤٩٥).
٣- لا يُحَقَّرُ الرَّأيُ الجَلِيلُ إِذَا أَتَاهُ بِهِ الرَّجُلُ الحَقِيرُ؛ لأَنَّ اللُّؤْلُؤَةَ الخَطِيرَةَ لا يُشِينُهَا قِلَّةُ خَطَرِ غَائِصِهَا الَّذِي ٱسْتَخْرَجَهَا. (إبن حبان البستي، روضة، ١٩٣-١٩٤؛ الثعالبي، أحاسن كلم، ١٣، وخاص الخاص، ٦٦؛ الماوردي: نصيحة، ٥٩؛ إبن هذيل، عين الأدب، ٣٦؛ الإبشيهي، ١٠٠ "أردشير").

No fine idea is despised just because it comes from a despised.

٤- الدُّرَّةُ لا تُسْتَهَانُ لِهَوَانِ غَائِصِهَا. (الثعالبي، تمثيل، ٢٨٥؛ الزمخشري، ربيع، ٣: ١٥٦).
٥- الدُّرَّةُ على صِغَرِها خَيرٌ مِن الصَّخرةِ عَلى كِبَرِها. (فرايتاج، ٣: ١٥٢).
٦- نه هر چه بقامت مهتر بقيمت بهتر. (سعدى، گلستان، ٥٩).

"The greater (or taller) is not always the better." (Haim 404).

٧- كوتاه خردمند به از نادانِ بلند. (سعدى، گلستان، ٥٩).

"Better short and wise than tall and foolish." (Haim 334).
8– "The best things come in small packages." "The best ointments are put in little boxes." (*CDP*, 17). "Every little helps." (*CDP*, 83).

١١١٦- طُولُ المُقَامِ يُمِلُّ، وَطُولُ الكَلامِ يُزِلُّ، وَكَثْرَةُ اللَّجَاجِ تُورِثُ النَّدَامَةَ، وَكَثْرَةُ الحِجَاجِ تُوَلِّدُ السَّآمَةَ. (الصغاني، فرائد، ٨٢).

1116– The lengthy stay is wearisome, the lengthy talk makes one stumble, much stubbornness bequeaths regret, and much dispute generates disgust.

[7] الصغاني، فرائد، ٦٢؛ التوحيدي، إمتاع، ٢: ٦٢.

١١١٧- طُوبَى لِعَبدٍ قَرَّتَ عَيْنُهُ فِي آخِرِ عُمْرِهِ بِطَاعَةِ اللَّهِ وَطُوبَى لِمَنْ لَمْ يَشْمَتْ بِهِ عَدُوُّهُ. (=﴿ ٦٢٨).

1117– Blessed is he who is delighted at the end of his life in submission to God; Blessed is he whose enemy does not rejoice at his misfortune.

١١١٨- طُوبَى لِعَبدٍ عَلِمَ الحِكْمَةَ فَنَطَقَ بِهَا أَوْ سَكَتَ عَلَيْهَا، وَطُوبَى لِمَنْ أَعْرَضَتْ عَنهُ الدُّنيَا فَأَعْرَضَ عَنهَا وَلَمْ يَطلُبْ مَا فَاتَهُ مِنهَا وَأَقْبَلَتْ إِلَيْهِ فَأَقْبَلَ عَلَى الأَعْمَالِ الصَّالِحَةِ بِهَا.

1118– Blessed is the person who learns wisdom and relies on her when speaking or keeping silence. Blessed is he who, when the world turns away from him, turns away from it and does not seek that which missed him from its pleasures, or when the world approaches him, he approaches good works with it.

"Blesses are those who lay hold of her (= wisdom)." (The Bible, Prov. iii. 18).

١١١٩- طُوبَى لِمَنِ ٱنْتَفَعَ بِعِلْمِهِ وَٱسْتَمَعَ القَوْلَ فَٱتَّبَعَ أَحْسَنَهُ،[8] وَطُوبَى لِعَبدٍ جَعَلَ هِمَّتَهُ الحِكْمَةَ وَشَغَلَ نَفسَهُ بِالأَعْمَالِ الصَّالِحَةِ.

1119– Blessed is he who benefits by his knowledge, listens all statements but follows only the best. Blessed is he who puts wisdom his zeal, and occupies himself with good works.

١- إِذَا كَانَتِ الحِكْمَةُ هِيَ خَيْرَ الدُّنيَا وَكان ثَوَابُهَا هو خَيْرَ الآخِرَةِ، فَأَحَقُّ مَا وَجَّهْتَ إِلَيْهِ هِمَّتَكَ الحِكْمَةُ. (مب- ٢٠٢ "أرسطو"؛ ش- ١: ٢٠٢).

٢- ينبغي للأديبِ أَنْ يَأخذَ مِنْ جَمِيعِ الآدَابِ أَجْوَدَهَا، كَمَا أَنَّ النَّحلَ يَأخذُ مِنْ كُلِّ زَهرَةٍ أَجْودَهَا. (مب- ٢٠٢ "أرسطو").

١١٢٠- طُوبَى لِعَبدٍ نَظَرَ فِي خَرَابِ الدُّنيَا وَفَنَائِهَا فَزَهَدَ فِيهَا وَصَبَّرَ نَفسَهُ عَلَى مَا ٱفْتَرَضَ اللَّهُ عَلَيْهِ، وَ ظَلَفَ بِنَفسِهِ عَنِ الحَرَامِ، وَتَفَكَّرَ فِي المَوْتِ وَمَا بَعْدَهُ.

1120– Blessed is the person who contemplates on the ruinousness of this world and its vanishing and so forsakes it, consoles himself to endure what God has ordained him, restrains from the forbidden, and reflects on the death and what comes after it.

[8] مب- ٢٧٠ "لقمان".

١١٢١- طُولُ الإقَامَةِ عَلَى طَرِيقِ السَّلامَةِ وَسُلُوكُ مِنهَاجِ الٱسْتِقَامَةِ يُزِيلُ عَوَارِضَ المَنْعِ وَيُؤمِنُ [١٧٢] مِنَ التَّبَاعُدِ وَالقَطْعِ.

1121– Long staying on the path of flawlessness and walking on the course of integrity remove obstructions and render people secure from mutual estrangement and separation.

١١٢٢- ظَفَرُكَ بِبَدَائِعِ الحِكْمَةِ إِذَا زَرَعَ اللَّهُ فِيكَ بَذْرَهَا نِعْمَةٌ فَلا يَكُونَنَّ زَارِعٌ أَولَى مِنكَ بِالقِيَامِ عَلَى زَرعِهِ وَلا يَمنَعَنَّكَ مِنَ الدَّأبِ فِيهَا وَالحِرصِ عَلَى تَحصِيلِهَا بُعْدُ غَورِهَا وَطُولُ طَرِيقِهَا وَكَثْرَةُ الذَّامِّينَ لَكَ فِيهَا المُقتَدِينَ بِرَأيِكَ فِي الصَّبرِ عَنهَا. فَإِنَّ بِهَا مِنَ المَعُونَةِ لَكَ عَلَى نَفسِهَا مِثلَ الَّذِي لِلشَّمْسِ مِنَ المَعُونَةِ لِلأَبْصَارِ عَلَى ٱسْتِبَانَتِهَا وَالٱسْتِنَارَةِ بِهَا.

1122– Your triumph over the novelties of wisdom, if God plants her seeds in you, is a great blessing. Neither should the planter be more caring for his plantation than you, nor should the remoteness of her depth, the distance of her way, and the abundance of those who blame you for her, but emulate your judgment in enduring her, prevent you from persisting in search for her; for in wisdom herself there is aid for you to obtain her, just as in the sun there is aid for the eyes to see it and to be lit by it.

١١٢٣- ظَلَفُ النَّفسِ عَنِ الحَرَامِ وَكَثْرَةُ الذِّكْرِ بِاللِّسَانِ وَالإِخْلاصُ لِلَّهِ فِي الجَنَانِ وَدَوَامُ الشُّكْرِ لِلإِنْعَامِ وَصَبْرُ النَّفسِ عَلَى حَوَادِثِ الأَيَّامِ يُوصِلُ إِلَى رَفِيعِ الدَّرَجَاتِ وَعَلِيِّ المَقَامِ. (=ﻙ ١٤٦٠).

1123– Restraining oneself from the forbidden, frequent reciting of God's name, sincerity with Him in the heart, consistent gratitude for blessings, and enduring the vicissitudes of time shall bring one to the highest ranks and standings.

The expression رَفِيعُ الدَّرَجَاتِ is Quranic (40:15) "The Exalted in respect of degrees of dignity," or "Great in respect of attributes;" or "The Exalter of the degrees of dignity of the believers in Paradise."

١١٢٤- ظَالِمٌ لِنَفسِهِ مَنْ لَمْ يَحْكُمْ عَلَى نَفسِهِ كَمَا يَحْكُمُ عَلَى النَّاسِ، وَمُسِيءٌ إِلَى النَّاسِ مَنْ لَمْ يُرِدْ لَهُمْ كَمَا يُرِيدُ لِنَفسِهِ.

1124– He is unjust to himself who does not judge himself as he judges others; and he is offensive to others who does not want for them what he wants for himself.

1– "Do not judge and you will not be judged." (The Bible, Luke, vi. 37).

١١٢٥- ظُلمُكَ لِمَنْ ظَلَمْتَ ظُلَمَاتٌ بَيْنَ يَدَيْكَ.

1125– Treating someone unjustly is darkness in front of you.

١- الظُّلمُ ظُلَمَاتٌ يَوْمَ القِيَامَةِ. (أبو عبيد، أمثال، ٢٦٠؛ أحمد بن حنبل، المسند { ٦٢١٨، ٦٤٩٧؛ البخاري، الصحيح، ٢: ٩٩ (= المظالم، باب ٨)؛ مسلم بن الحجاج، صحيح مسلم، ٤: ١٩٩٦ { ٢٥٧٩)؛ عقد، ١: ٣٦؛ ٣: ١٢٨؛ المسعودي، مروج، ٣: ٣٦؛ أبو هلال العسكري، ديوان المعاني، ٢: ٢٤٩، وصناعتين، ٣٢٣؛ الراغب، محاضرات، ١: ٢١٥؛ آبي، نثر، ١: ٢٥٥ "حديث"؛ الثعالبي، خاص الخاص، ٢٧، وأحاسن كلم، ٨؛ القضاعي، الشهاب، ٥؛ بهجة، ٢: ٢٤٥؛ الخطيب البغدادي، البخلاء، ٢٦؛ الميداني، ٢: ٣١٠؛ دهخدا، ١: ٢٥٧).

Injustice is a darkness on the Day of Resurrection. (One notices that the use of alliteration is here finely combined with the basic meaning of injustice and darkness:

٢- ظُلْمُكَ مِنْ خُلقِكَ مُسْتَخْرَجٌ * وَالظُّلمُ مُشْتَق مِنَ الظُّلْمَةِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٢٤٩).
٣- رها كن ظلم و عدل و داد گزين * كه باشد بى گمان بى داد بى دين. (ناصر خسرو، روشنايى نامه، ٥٣٢).

١١٢٦- ظَفِرَ بِمَا قَصَدَ مِنْ طَلَبَتِهِ [١٧٣] مَنْ وَاطَأَ الصَّبْرَ عَلَى حَاجَتِهِ.

1126– He succeeds in his goal who goes along patiently in his search.

١١٢٧- ظُلْمُ عِبَادِ اللَّهِ دَاعٍ إِلَى تَغيِيرِ نِعْمَةِ اللَّهِ وَتَعْجِيلِ [النِّقمَتِهِ]. (={ ١١٣٥، ١٥٢١).

1127– Injustice by God’s servants invites the change of His blessing and the acceleration of His punishment.

١١٢٨- ظَنُّ الرَّجُلِ قِطْعَةٌ مِنْ عَقْلِهِ. (إبن وهب، البرهان، ٩١؛ الثعالبي، تمثيل، ٤٢٦؛ الميداني، ٢: ٣١١).

1128– Man’s thinking is a portion of his wisdom.

١- ظَنُّ الرَّجُلِ قِطعَةٌ مِنْ عِلمِهِ، وَلِسَانُهُ قِطعةٌ مِنْ عَقلِهِ. (المبرد، التعازي، ٣١).
٢- لِسَانُ المَرْءِ قِطْعَةٌ مِنْ عَقْلِهِ، وَظَنُّهُ قِطعَةٌ مِنْ عِلْمِهِ. (المبرد، الفاضل، ٦).
٣- ظَنُّ كُلِّ آمْرِئٍ عَلَى مِقدَارِ عَقلِهِ. (قدامة بن جعفر، نقد النثر، ٢٦؛ إبن وهب، البرهان، ٩١).
٤- الظُّنُونُ مَفَاتِيحُ اليَقِينِ. (قدامة بن جعفر، نقد النثر، ٢٦ "أردشير" إبن وهب، البرهان، ٩١-٩٢).

٥- الظَّنُّ مِفتَاحُ اليَقِينِ. (ح- ١٢٧ "بطلميوس"؛ عيون، ١: ٣٥؛ مب- ٢٥٥).
٦- رُبَّمَا دَلَّكَ عَلَى الرَّأْيِ الظَّنُونُ. (الميداني، ٢: ٦٧).

Sometimes the distrustful shows you the right decision. (Often the person whom one suspects his intelligence as weak may hit the right opinion when his opinion is sought.)

١١٢٩- ظُلْمٌ كَبِيرٌ أَنْ يُعَجَّلَ بِاللائِمَةِ لأَحَدٍ قَبْلَ ٱسْتِعْتَابِهِ وَمَعْرِفَةِ عُذْرِهِ وَحُجَّتِهِ.

1129– It is a great injustice to rush in condemning someone before reproving him and learning about his excuse and argument.

١١٣٠- ظُلْمُ الأَقَارِبِ أَشَدُّ وَقْعاً مِنَ السَّيْفِ.

1130– The harm inflicted by relatives cuts deeper than the sword.

١- ظُلْمُ الأَقَارِبِ أَشَدُّ مَضَضاً مِنْ وَقْعِ السَّيْفِ. (الميداني، ٢: ٣١٧؛ + وقُلتُ: هذا مَعنَى قديمٌ فإنه جاء في مشهور شعر الجاهلية، قال طرفة: فَظُلْمُ ذَوِي القُرْبَى أَشَدُّ مَضَاضَةً * عَلَى المَرْءِ مِنْ وَقْعِ الحُسَامِ المُهَنَّدِ. (طرفة، ديوان، ٣٦؛ عيون، ٣: ٨٨ "عدي بن زيد").

The injustice of relatives towards a man causes heavier burning pain than the stick of the sharp Indian sword made of steal. (See Bernhard Geiger, "The Muʿallaqa des Ṭarafa," *WZKM* 20 (1906), 65-66).

٢- دشمنى أقارب زيان كارتر ومضرَّت آن زيادت از عداوت بيگانگان باشد. (الطوسي، الأدب الوجيز، ٣٤).
٣- از دشمن خانگى حذر نماى ودامن در كشيده دار، چه هر تيرى كى از شست قصد وكمان غدر او روان گردد بر مقتل ومذبح آيد. (الظهيرى، سندبادنامه، ٣٣٨ "أفريدون").

"Be aware of the enemy in your own house, for he can do you more harm than any other enemy can." (Perry 78).

٤- عداوت دوست وخويشاوند را همچون سطوت سبع حريص شناس. (الطوسي، الأدب الوجيز، ٣٥).
٥- عُدْوَةُ الأَقَارِبِ كَالنَّارِ فِي الغَابَةِ. (الراغب، محاضرات، ١: ٢٥١).
٦- عُدوَةُ الأقاربِ كَلَسعِ العَقارِبِ. (الراغب، محاضرات، ١: ٢٥١).
٧- إنَّ الأَقاربَ كَالعَقارِبِ بَلْ أَضَرُّ مِنَ العَقَارِبِ. (الراغب، محاضرات، ١: ٢٥١).
٨- مَا النَّارُ فِي الفَتِيلةِ بِأَحْرَق مِنْ تعادى القَبِيلةِ. (الراغب، محاضرات، ١: ٢٥١).
٩- ثَلاثٌ لا يُستَصلحُ فَسَادُهُنَّ بِشَيْءٍ مِنَ الحِيَلِ: العَدَاوَةُ بَيْنَ الأَقَارِبِ، وَتحَاسُدُ الأَكْفَاءِ، وَالرَّكَاكَةُ فِي المُلُوكِ. (جا- ٩ "أوشهنج"؛ آبي، نثر، ٤: ١٦٠؛ الماوردي، قوانين، ١٥١ "لقمان"؛ الطرطوشي، سراج، ١٦١ "من جاويدان خرذ").

١١٣١- ظَفَرُ المَرءِ بِالعِلْمِ بِغَيْرِ عَمَلٍ بِمَا عَلِمَ مَا يَنفَعُ. (={ ٤٢٨).

1131– Obtaining science, but not putting it to work is useless.

١- لَمْ يَنْتَفِعْ بِعِلْمِهِ مَنْ تَرَكَ العَمَلَ بِهِ. (الماوردي، أدب الدنيا، ٦٩).
٢- لا يَنفعُ عِلمٌ لِمَنْ لا يَعْقَلُهُ، وَلا عَقْلٌ لِمَنْ لا يَستَعْمِلُهُ. (ح- ١٢٢ "جالينوس"؛ مب- ٢٩٣).
٣- لَيْسَ بنافِعِكَ ما تَعلمُ إِذَا لم تَعمَلْ بما عَلِمْتَ. (جا- ١٢٥ "في بعض الكتب المنزلة").
٤- لا خَيْرَ لَكَ فِي أنْ تعلمَ مَا لَمْ تَعْلَم وَلما تعمل بِمَا قَدْ عَلمتَ. (أحمد بن حنبل، الزهد، ٥٠).
٥- وَالمَرءُ لَيْسَ بِكَامِلٍ فِي قَوْلِهِ * حَتَّى يُزَيِّنَ قَوْلَهُ بِفِعَالِ. (أبو العتاهية، ديوان، ٣٣١).

A man does not become perfect by his words, as long as they are not put into action.

٦- العِلمُ بِغَيْرِ عَمَلٍ قَوْلٌ بَاطِلٌ، وَالنِّعمَةُ بِغَيْرِ شُكْرٍ جِيْدٌ عَاطِلٌ. (ش/ن- ١٨: ٢١٤).
٧- قَوْلٌ بِلا عَمَلٍ كَمَدٍّ يُغْرِقُ وَلا يَنْفَعُ. (مب- ١٣٦ "أفلاطون").
٨- أَقْبَحُ مِنْ قَوْلٍ بِلا فِعْلٍ. (الميداني، ٢: ٥٣٦؛ الزمخشري، أمثال، ١: ٢٧٧ "بلا عمل").

"(It is still) worse than a promise without performance." (Burckhardt 191).

٩- مَنْ لَمْ يَكُنْ كَلامُهُ مُوافِقاً لِفِعْلِهِ فَإِنَّمَا يُوَبِّخُ نَفسَهُ. (جا- ١٤٧).

He whose word does not agree with his action, he in fact scolds himself.

١٠- مَنْ كَانَ كَلامُهُ لا يُوَافِقُ فِعْلَهُ فَإِنَّمَا يُوَبِّخُ نَفْسَهُ. (عيون، ٢: ١٧٩؛ آبي، نثر، ٢: ٧٠؛ الميداني، ٤: ٥٧؛ ياقوت المستعصمي، أسرار الحكماء، ٣٣).
١١- عِلْمٌ بِلا عَمَلٍ كَشَجَرَةٍ بِلا ثَمَرَةٍ. (مع، ٨٥؛ الحصري، زهر، ٣٧٥ "إبن المعتز"؛ دهخدا، ١: ٣٦٥؛ محفوظ، المتنبي و سعدى، ١١١).

Knowledge that is not acted upon is like a tree that bears no fruit.

The metaphor of the tree and its fruit is taken perhaps form the following Biblical maxim: "Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit." (The Bible, Matt. xii. 33).

١٢- هر قولى كه بفعل نينجامد شجره اى بود بى ثمرة. (الظهيرى، سندبادنامه، ٦٢).
١٣- عالم بى عمل، درخت بى بر. (سعدى، گلستان، ١٨٣).

"A learned man without deeds is a fruitless tree." (Haim 297)
Action is the proper fruit of knowledge. (E)

١٤- غِنَى بَلا سَخَا مِثْل شَجَرَة بَلا تَمَر. (كذا)

"To be rich without being generous is like a tree without fruits." (Frayha, II, 459).

١٥- عَالِم بَلا عَمَلٍ مِثْلِ الغَيْمِ بَلا مَطَر. (كذا)

"A learned man who produces not (lit. with no work) is like clouds that rain not." (Frayha, II, 423).

١٦- عالمی را که گفت باشد و بس * هرچه گوید نگیرد اندر کس. (سعدی، گلستان، ١٠٣).

"If a moralist (or preacher) has nothing more than mere words, nothing that he says will have effect on others." (Haim 298).

١٧- آدمي را که جان معنی نیست * درحقیقت درخت بی ثمرست. (سعدی، غزلیات، ٣٨).
١٨- بار درخت علم ندانم مگر عمل * با علم اگر عمل نکنی شاخ بی بری. (سعدی، مواعظ، ٧٦؛ دهخدا، ١: ٣٦٥).
١٩- عالم بی عمل به چه ماند؟ به زنبور بی عسل. (سعدی، گلستان، ١٨٤).

A learned who does not act upon his learning is like the bee that produces no honey.

٢٠- علم چندانکه بیشتر خوانی * چون عمل در تو نسیت نادانی. (سعدی، گلستان، ١٧٠).

"However much you acquire learning, so long as you do not practice what you have learned, you are ignorant." (Haim 302).

٢١- العَقْلُ بِلا أَدَبٍ كَالشَّجَرَةِ العَاقِرَةِ؛ العَقْلُ مَعَ الأَدَبِ كَالشَّجَرَةِ المُثْمِرَةِ. (مع- ٧٧؛ ح- ١٣٢ "لقمان"؛ الثعالبي، تمثيل، ١٥٩؛ مب- ١٩ "هرمس"، ٢٧٧ "لقمان"؛ الماوردي، أدب الدنيا، ٢١١؛ الطرطوشي، سراج، ١٧٦؛ وطواط، غرر، ٧٠).

Intelligence without good manners is like a fruitless tree. Intelligence with good manners is like a fruitful tree.

٢٢- العَقْلُ بِلا أَدَبٍ فَقرٌ، وَالأَدَبُ بِغَيْرِ عَقْلٍ حَتْفٌ. (الراغب، محاضرات، ١: ١٣؛ وطواط، غرر، ٧٠).
٢٣- العَقلُ بِغَيْر أَدَب شَيْنٌ، وَالأَدَبُ بِغَير عَقلٍ حينٌ. (كلمات مختارة، ٣٩).
٢٤- الصُّوَرُ الحَسَنَةُ بِلا أَدَبٍ مِثْلُ أَوَانِي الذَّهَبِ فِيهَا خلٌّ. (إبن هندو، ٣٣٥ ؛ ١٣٣ "أفلاطن").
٢٥- الدَّاعِي بِلا عَمَلٍ كَالرَّامِي بِلا وَتَرٍ. (ن- ٤٢١ ؛ ٣٣٧؛ آبي، نثر، ١: ٣٥٦؛ تذكرة، ١: ٨٧ "علي"؛ الزمخشري، ربيع، ٢: ٢١٧ "وهب بن منبه"؛ ش/ن، ٦: ١٩٣).

٢٦- علمٌ بلا أدب كنارٍ بلا حطب وأدب بلا علم كروح بلا جسم. (السمعاني، إملاء، ٢).
٢٧- شرف دارد درخت از میوه آری * که باشد تا ندارد هیچ باری. (ناصر خسرو، روشنایی نامه، ٥٢٩).
٢٨- ترا لذت زعلمست از عمل بوی * کمالیّت زعلم با عمل جوی. (ناصر خسرو، روشنایی نامه، ٥٢٩).
٢٩- با عمل مر قول را راست کن * تا که گردی راستکار و راستین. (ناصر خسرو، دیوان، ٣٢٧).

١١٣٢- ظَفَرُ المَرءِ بِالعَمَلِ بِغَيْرِ إِخْلاصٍ فِيمَا عَمِلَ لا يَنْتَفِعُ وَلِذَلِكَ قِيلَ العِلْمُ بَذْرٌ وَالعَمَلُ زَرْعُهُ وَالإِخْلاصُ سَقيُهُ فَإِذَا كَمُلَ ذَلِكَ كَانَتِ السَّعَادَةُ الأَبَدِيَّةُ ثَمَرَتَهُ.

1132– Man's success in doing something without being sincere in it is useless, and that is why they have said: Knowledge is a seed, action is its harvest, and sincerity is its watering. When all this is perfect, eternal happiness would be its fruit.

١- العِلمُ مَقرُونٌ بِالعَمَلِ فَمَنْ عَلِمَ عَمِلَ. وَالعِلمُ يَهْتِفُ بِالعَمَلِ فَإِنْ أَجَابَهُ وَإِلاَّ ٱرتَحَلَ عَنْهُ. (ن- ٤٢٥ { ٣٦٦).

Knowledge is affiliated with action, and whoso learns acts upon his learning. Knowledge calls out to action, and if it does not receive a response, departs from it.

١١٣٣- ظَلَّ مُضَيِّعُ الحَزْمِ نَادِماً وَمُطِيعُ الحِرْصِ سَادِماً لِأَنَّ إِضَاعَةَ الحَزْمِ تَفرِيطٌ، وَطَاعَةَ الحِرْصِ حِرمَانٌ. (={ ٤١٦).

1133– The squanderer of caution becomes regretful, and the compliant of cupidity becomes grieved, for squandering of caution is negligence and compliance to cupidity is deprivation.

١- الحِرمَانُ مَعَ الحِرصِ. (دهخدا، ١: ٢٤٢).
٢- الحِرْصُ قَائِدُ الحِرْمَانِ. (الجاحظ، بيان، ٢: ١٤٤؛ الميداني، ١: ٣٨١؛ وطواط، لطائف، ٩٠؛ دهخدا، ١: ٢٤٢).

Covetousness is the forerunner of deprivation.

٣- ثَمَرَةُ التَّفْرِيطِ النَّدَامَةُ، وَثَمَرَةُ الحَزْمِ السَّلامَةُ. (ن- ٣٩٢ { ١٨١؛ ش/ن- ١٨: ٤١٤).

The fruit of neglect is remorse, the fruit of prudence is well-being.
Negligence bears remorse, prudence bears well-being.

٤- الحَزْمُ يُورِثُ السُّرُورَ، وَالتَّغرِيرُ يُوجِبُ النَّدَامَةَ. (الجاحظ، رسائل، ١: ١١٠؛ إبن النديم، ٢٠٩ "الحزمُ يوجبُ"؛ الطرطوشي، سراج، ٥٠).

Caution bequeaths joy, taking risks occasions regret.
"Good management involves delight, reprimanding involves repentance." (Dodge 401).

٥- التَّغرِيرُ بِالنَّفسِ أَحَدُ الخَطَرَيْنِ. (حمزة الاصبهاني، الدرة، ٢: ٥١٣).

Taking risks is dangerous. (cf. Spitaler 24 n. 48).

٦- التَّغرِيرُ مِفتَاحُ البُؤسِ. (المفضل، الفاخر، ٢٦٣ "أكثم"؛ أبو هلال العسكري، أمثال، ١: ٢٢٦، ٤٠١؛ الثعالبي، تمثيل، ١٥٣؛ الميداني، ٣: ٩٦، ٣٣٣).

Exposure to danger is the key to suffering.

٧- التَّوَانِي مِفتَاحُ البؤسِ. (الإبشيهي، ٣٠٤).

Slackness is the key to suffering.

١١٣٤- ظُهُورُ فَوْقَ الوَاجِبِ فِيمَا يُسْخِطُكَ نَحْوَهُ يَصْرَعُ وَفِيمَا يُرضِيكَ أَكْثَرُ مِنَ اللاَّزِمِ يَقْطَعُ. فَاَمْلِكْ غَضَبَكَ إِذَا سَخِطْتَ وَلا تَخْشَعْ نَفسَكَ إِذَا رَضِيتَ وَكُنْ فِي الأُولَى مُنْقَهِراً وَفِي الأُخْرَى قَاهِراً لِشَهْوَتِكَ.

1134– Undue reaction to what annoys you throws you down; and overjoy to what pleases you cuts you down. So master your anger when you are annoyed, and be not pliable when you are pleased. Be coercive in the former, and forcible in the latter on your passion.

The syntax of the first part of the sentence is rather unusual in Arabic. The relative pronoun is missing for joining the subject and its verb. Moreover, in each section the verb is put right at the end, also unusual. Could it be a trace of translation from Persian?

١١٣٥- ظُلْمُ المَرءِ يَطرُدُ النِّعَمَ عَنهُ وَيَدعُو النِّقَمَ إِلَيْهِ. (=ﻙ ١١٢٧، ١٥٢١؛ مع- ٨٥).

1135– Injustice repels blessings and attracts revenge.

١- كَفَى بِالظُّلْمِ دَاعِياً لنقمةٍ، وَطارِداً لنعمةٍ. (أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٦ "إبن المعتز").

١١٣٦- ظَفَرُكَ بِالدُّنيَا يُوقِعُكَ فِي التَّعَبِ وَمَنْ [١٧٤] فَاتَتْهُ قَارَنَهُ الأَسَفُ وَمَنْ قَطَعَ الرَّجَاءَ مِنهَا ناسْتَغْنَى وَالعَمَلُ الصَّالِحُ أَبَرُّ صَاحِبٍ.

1136– Winning the world plunges one into hardship, and sorrow unites with him who misses it, but he who gives up hope of it becomes self-sufficient; indeed the righteous work is the most virtuous friend.

١- قيل لبعض الحكماء: أَيُّ الأَصْحَابِ أَبرُّ؟ قال: العَملُ الصَّالحُ. قيل: فَأَيُّ شَيْءٍ أَضَرُّ؟ قال: النَّفسُ وَالهَوَى. (إبن قيم الجوزية، روضة، ٤٢٩).

١١٣٧- ظَلَمَ نَفسَهُ مَنِ ٱجْتَرَئَ عَلَى صُحْبَةِ السُّلطَانِ وَالدُّخُولِ فِي عَمَلِهِ بِغَيْرِ عَقْلٍ وَلَبِسَ شِعَارَ التَّغرِيرِ.

1137– He who ventures upon associating with the sultan and entering his service without proper wisdom harms himself and is exposed to danger.

١- أحَقُّ الأُمُورِ بِالتَّثَبُّتِ فِيهَا أَمْرُ السُّلطَانِ فَإِنَّهُ مَنْ صَحِبَ السُّلْطَانَ بِغَيْرِ عَقْلٍ فَقَدْ لَبِسَ شِعَارَ الغُرُورِ. (الطرطوشي، سراج، ١٠٣ "مردك"؛ إبن الأزرق، بدائع السلك، ٢: ١١٣؛ الإبشيهي، ١١٤).
٢- لا تَلْتَبِسِ بِالسُّلْطَانِ فِي وَقْتِ ٱضْطِرَابِ الأُمُورِ عَلَيْهِ فَإِنَّ البَحْرَ لا يَكَادُ يَسْلَمُ صَاحِبُهُ فِي حَالِ سُكُونِهِ فَكَيْفَ لا يَهْلِكُ مَعَ ٱخْتِلافِ رِيَاحِهِ وَٱضْطِرَابِ أَمْوَاجِهِ؟ (مع- ٨٦؛ ح- ٨٧؛ السجستاني، صوان، ٣٠٣-٣٠٤ "أبو عثمان الدمشقي"؛ الحصري، زهر، ٦٧٥؛ التوحيدي، أخلاق الوزيرين، ٣٨٩؛ آبي، نثر، ٣: ١٥٠؛ الثعالبي، تمثيل، ١٣٢؛ مب- ٢٥١ "أرسطو"؛ بهجة، ١: ٣٥١؛ ش/ن- ٢٠: ٣٤٣).

Get not mixed up in the affairs of the Sultan at a time of trouble. A voyager is not safe on a calm sea; how would he escape death when the winds buffet and the waves rage?

٣- عمل پادشاه چون سفر درياست خطرناك و سودمند يا گنج برگيرى يا در طلسم بميرى. (سعدى، گلستان، ٧٢).
٤- ثلاثةٌ لا يَسْلَمُ إلاّ القَلِيل: صُحبَةُ السُّلطَانِ، وَٱئْتِمَانُ النِّسَاءِ عَلَى الأَسْرَارِ، وَشُرْبُ السُّمِّ عَلَى التَّجْرِبَةِ. (كل- ١٠١؛ التوحيدي، البصائر، ٤: ٢١٨؛ الراغب، محاضرات، ٢: ٧٠٣) وَكَانَ يُقَالُ: قَدْ خَاطَرَ بِنَفسِهِ مَنْ رَكِبَ البَحْرَ، وَأَعْظَمُ مِنهُ خَطَراً صُحْبَةُ السُّلطَانِ، فإنَّ مَنْ صَحِبَ السُّلطانَ فَقَدْ لَبِسَ شِعَارَ الغُرُورِ. (إبن الأزرق، بدائع السلك، ٢: ١١٣، ١١٥؛ كل- عزام، ١٩٤١، ٧٧، ٩٤؛ اليمني، مضاهاة، ١٤ (سلطان، بحر، سم)؛ سهل بن هارون، النمر والثعلب، ١٥؛ عيون، ١: ٢٣١؛ الثعالبي، تمثيل، ١٣١؛ الماوردي، قوانين، ١٦١-١٦٢، ١٦٨؛ بهجة، ٢: ١٢٩؛ ١: ٣٥٤؛ الطرطوشي، سراج، ١٠٣؛ إبن هذيل، عين الأدب، ٧٢؛ إبن شمس الخلافة، الآداب، ٢٨؛ الإبشيهي، ١١٤).
٥- مِنْ سَكَراتِ السُّلطانِ أَنْ يَسخطَ عَلَى مَنْ لَمْ يَستَوجِبِ السُّخطَ ويَرضَى عَمَّن لَم يَستَحِقّ ذَلِكَ فِي غَيْرِ أَمْرٍ مَعْلُومٍ. وَكذلك قيل: قد غرَّرَ من لَجَّجَ فِي البَحرِ وَأَشَدُّ منه مخاطرة صاحب السلطان فإنه خليقٌ وَإن هو لزمهم بِالوفاءِ وَالاستقامة وَالمُرُوءةِ وَالنصيحة إن يعثر فلا ينتعش. (كل- عزام، ١٩٤١، ٧٧؛ سهل بن هارون، النمر والثعلب، ١٦؛ اليمني، مضاهاة، ١٢٩-١٣٠؛ الماوردي، تسهيل، ٢٣٠، وقوانين، ١٢٦؛ تذكرة، ١: ٢٩٩).
٦- مَن ٱجترَأَ عَلَى السُّلطَانِ قُتِل. (الإبشيهي، ٥٢).

١١٣٨- ظَهَرَ عَلَى الأَعْدَاءِ وَسَلِمَ مِنْ غَائِلَتِهِم مَنْ لَزِمَ الصِّحَّةَ وَالْاسْتِقَامَةَ وَدَامَ عَلَى سُلُوكِ المَحَجَّةِ فِي السِّرِّ وَالجَهْرِ. (كب- ٨٥).

1138– He wins over his enemies and is safe from their havoc who adheres to truthfulness and integrity and takes the straight path in secret and public affairs.

١١٣٩- ظَفَرٌ حَسَنٌ بِغَيْرِ مَؤُونَةٍ عَلَى المَرْءِ مُعَادَاةُ بَعْضِ أَعْدَائِهِ لِبَعْضٍ لِأَنَّ فِي اشْتِغَالِ بَعضِهِمْ بِبَعْضٍ شَاغِلاً[1] عَنْهُ لَهُمْ.

1139– A good victory that does not cost anything is the animosity among one's enemies, for their occupation with one another keeps them occupied from him.

١١٤٠- ظُهُورُ العِتَابِ خَيْرٌ مِنِ اكْتِتَامِ الحِقْدِ، وَقَبُولُ العُذْرِ خَيْرٌ مِنَ التَّمَادِي عَلَى الهَجْرِ.

1140– Expressing reprimand is better than hiding malice, and accepting an apology is better than persisting on forsaking. (cf. # 269, 2502).

١- ظَاهِرُ العِتَابِ خَيْرٌ مِنْ بَاطِنِ الحِقْدِ. (البلاذري، أنساب، ٧(١): ٣٦٨ "أكثم"؛ مع- ١١٨؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٥؛ الحصري، زهر، ٨٣٤؛ الثعالبي والمقدسي، ٦٠؛ بهجة، ١: ٧٢٤؛ الميداني، ٢: ٣١٢؛ الإبشيهي، ٥٥).

"The public rebuke is better than the secret grievance." (Bagley 145).
A deceitful peace is more harmful than open war. (E)
"Better is open rebuke than hidden love." (The Bible, Prov. xxvii. 5).

٢- العِتَابُ الظَّاهِرُ خَيْرٌ مِنْ الحِقْدِ البَاطِنِ. (الغزالي، التبر المسبوك، ١٤٥).
٣- ظَاهِرُ العِتَابِ أَفْضَلُ مِنَ الحِقْدِ.

"To reprimand openly is better than to bear a grudge." (or, to be vexed and express it openly is better than keeping one's grudge). (Frayha, II, 416).

٤- ظاهرُ العِتابِ خَيْرٌ مِنْ بَاطنِ الحِقْدِ، وَما جُمِشَ الوُدَّ بِمِثْلِ العِتَابِ. (الثعالبي، سحر البلاغة، ١٣٢، وتمثيل، ٤٦٤).
٥- ظَاهِرُ العِتَابِ خَيْرٌ مِنْ مَكتُومِ الحِقْدِ. (إبن حبان البستي، روضة، ١٨١؛ إبن هندو، ٣٤٠ { ١٦٠ "أرسطو").
٦- قَبُولُ المَعذرةِ مِنْ مَحَاسِنِ الشِّيَمِ. (الميداني، ٤: ٦٨).

[1] في الأصل: شاغل.

١١٤١- ظُهُورُكَ عَلَى عَدُوِّكَ بِإِصْلاحِ عُيُوبِكَ وَتَحْصِينِ عَوَرَاتِكَ فَلْيَكُنْ ذَلِكَ نَصْبَ عَيْنِكَ فَاْحْصِ عَلَى نَفسِكَ العُيُوبَ كَمَا تُحْصِيهَا عَلَى عَدُوِّكَ تَسْلَمْ مِنْ كَيْدِهِ. (كب- ١١٥).

1141– Winning over your enemy depends on the amelioration of your faults and protection of your weak spots; so let this be a constant reminder to you, and count your faults as you count those of your enemy, so you shall be secure from his artifice.

١١٤٢- ظُلْمُ الحِكمَةِ مَنْعُهَا مِنْ أَهْلِهَا الطَّالِبِينَ بِهَا الوُصُولَ إِلَى الآخِرَةِ النَّافِعِينَ بِهَا عِبَادَ اللَّهِ، وَإِعْطَاؤُهَا لِمَنْ لا يَسْتَحِقُّهَا مِنْ أَهلِ المِرَاءِ وَالشَّرِّ وَالأَذَى [١٧٥] لأَهْلِ الحَقِّ وَهِيَ تَجِبُ لِمَنْ يعمَلُ بِخَيْرِ مَا يَعْلَمُ وَتَحْرُمُ لِمَنْ يعمَلُ بِشَرِّ مَا يَعْلَمُ.

1142– The unjust handling of wisdom is to prevent her from her lovers who seek to attain a better life in the hereafter by benefiting the mankind with her, and to donate her to those who do not deserve it from among the quarrelsome and evil-doers malevolent towards the good people. Wisdom deserves to be presented to those who act upon the best of what they learn, and to be interdicted from those who act upon the worse of what they learn.

١١٤٣- ظَنُّكَ أَنَّ لَكَ إِلَى السَّلامَةِ مِنْ شِرَارَ النَّاسِ سَبِيلاً[2]غَيْرَ صَحِيحٍ فَإِذَا عِشْتَ فِي القَوْمِ الَّذِينَ وَلَدُوكَ أَوْ بَيْنَ قَوْمٍ لَمْ يَعْرِفُوكَ فَاْحْرِصْ عَلَى أَنْ يَحْمَدُوكَ فَإِنَّهُمْ لابُدَّ أَنْ يَذكُرُوكَ وَلأَنْ يَحْمَدُوكَ خَيْرٌ لَكَ مِنْ أَنْ يَذُمُّوكَ.

1143– To believe that you can stay safe from the evil people is wrong. If you live among your folk or among strangers, strive for their praising you, for they will certainly talk about you, and their praising you would be better for you than their condemning you.

١١٤٤- ظُلْمُ الإِنْسَانِ لِغَيْرِهِ ظُلْمٌ لِنَفسِهِ.

1144– Injustice to others is injustice to oneself.

١- مَنْ ظَلَمَ لِنَفْسِهِ ظَلَمَ غَيْرَهُ وَمَنْ ظَلَمَ لِغَيْرِهِ ظَلَمَ نَفْسَهُ. (الصغاني، فرائد، ٣٨؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٤).
٢- عَجِبْتُ لِمن ظَلَمَ لِغَيْرِهِ كَيْفَ ينصفُ مِنْ نَفسِهِ! وَعَجِبْتُ لِمَنْ أَنْصَفَ مِنْ نَفسِهِ كَيْفَ يظلِمُ لِغَيْرِهِ. (جا- ١١٦).

[2] في الأصل: سبيل.

٣- من ظَلَمَ نَفْسَهُ كَانَ لِغَيْرِهِ أَظْلَمَ. (الماوردي، أدب الدنيا، ٢١٤؛ الثعالبي، تمثيل، ٤٥٢؛ إبن عربي، محاضرة الأبرار، ٢: ٤٢٥).

١١٤٥- ظُلْمُ الوُلاةِ، وَسُخْفُ القُضَاةِ، وَغَفْلَةُ السَّاسَةِ، وَحَسَدُ السَّادَةِ، وَتَجَوُّزُ العُلَمَاءِ، وَكَذِبُ الأُدَبَاءِ، مِنْ أَقْبَحَ الأَشْيَاءِ.

1145– The injustice of governors, the feeble-mindedness of judges, the negligence of politicians, the envy of the nobles, the laxity of the learned, and the dishonesty of the literati are among the most abominable things.

١- أَقْبَحُ الأَشْيَاءِ سُخْفُ الوُلاةِ، وَقَهْرُ القُضَاةِ، وَغَفْلَةُ السَّاسَةِ، وَخِسَّةُ السَّادَةِ. (الصغاني، فرائد، ٤٠؛ إبن عربي، محاضرة الأبرار، ٢: ٣٦٦).
٢- مِنْ أَقبَحِ الأَشيَاءِ سُخْفُ القُضَاةِ وَظُلْمُ الوُلاةِ. (الماوردي، تسهيل، ٢٣٩).

١١٤٦- ظَنُّ العَاقِلِ أَنْفَعُ مِنْ يَقِينِ الجَاهِلِ، وَالصَّبرُ عَلَى مَا تَكْرَهُهُ يُؤَدِّيْكَ إلَى مَا تُحِبُّهُ.[3]

1146– The guessing of the wise is more useful than the certitude of the ignorant. Patiently enduring what you dislike will lead you to what you like.

"The guess of a wise man is nearer to the fact than the certainty of a fool." (Frayha, II, 417).
Better untaught than ill taught. (E)

١- جَبَّةُ العَاقِلِ خَيْرٌ مِنْ بِشْرِ الجَاهِلِ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٥).

A friend's frown is better than a fool's smile. (E)

٢- اگر خصم جان تو عاقل بود * به از دوستداری که جاهل بود. (دهخدا، ١: ٢٠٨).
٣- عَدَاوَةُ العَاقِلِ أَحْمَدُ عَاقِبَةً مِنْ مُصَافَاةِ الجَاهِلِ. (العامري، نسك، ٥٠٢؛ إبن حبان البستي، روضة، ٩٥).
٤- عَدَاوَةُ العَاقِلِ خَيْرٌ مِنْ صَدَاقَةِ الجَاهِلِ، فَإِنَّ الجَاهِلَ يُرِيدُ نَفْعَكَ فَيَضُرُّكَ. (البلاذري، أنساب، ٧(١): ٣٧٤ "أكثم"؛ الصغاني، فرائد، ٧؛ أقوال الحكماء، ٢١).
٥- عَدَاوَةُ الحَلِيمِ أَقَلُّ ضَرَراً عَلَيْكَ مِنْ مَوَدَّةِ الجَاهلِ. (الخطابي، العزلة، ١٤٦).
٦- عَدُوٌّ عَاقِلٌ، ولا صديق جاهل.

"Better a wise enemy than a foolish friend." (Frayha, II, 427).

[3] =﴿ ٦٠٦؛ سهل بن هارون، النمر والثعلب، ٦١ "أَوْقَعُ بالصواب من"؛ الثعالبي، تمثيل، ٤٢٧ "خير من"؛ الصغاني، فرائد، ٥٢ "أصحُ من"؛ الماوردي، تسهيل، ١١٧ "أصدقُ من"؛ الميداني، ٢: ٣١٢؛ الإبشيهي، ٥٣.

A courageous foe is better than a cowardly friend. (E)
False friends are worse than open enemies. (E)

٧- عَدَاوَةُ العَاقِلِ وَلا صَدَاقَةِ الجَاهِلِ. (كذا)

"Better the enmity of a wise man than the friendship of a fool." (Frayha, II, 426).

٨- وَٱعْلَمْ أَنَّ قَطِيعَةَ الجَاهِلِ تَعْدِلُ صِلَةَ العَاقِلِ. (البلاذري، أنساب، ٧ (١): ٣٧٣ "أكثم"؛ عقد، ٣: ٨٠ "أكثم وبزرجمهر"؛ القضاعي، دستور، ٢٢ "علي"؛ أالقالي، الأمالي، ٢: ٢١ "الأحنف"؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧؛ جا- ١٧ "أوشهنج"؛ تذكرة، ١: ٢٦٥؛ آبي، نثر، ٤: ١٧٦؛ النويري، ٣: ٣٥٥؛ العاملي، كشكول، ٧٢٦).

Breaking away from a fool is equal to joining a wise.

٩- قَطِيعَةُ العَاقِلِ خَيْرٌ مِنْ صِلَةِ الجَاهِلِ. (رسالة آداب، ٧١؛ تذكرة، ١: ٢٤٧ "علي"؛ ن- ٣٠٧).

Breaking away from an intelligent person is better than joining a fool.

١٠- مُصَارَمَةُ الجَاهِلِ مُوَاصَلَةُ العَاقِلِ. (الميداني، ٣: ٣٦٤ "المولدون").

Antagonism (hostility) of the ignorant is friendship of the wise.

١١- مُعَادَاةُ العَاقِلِ خَيْرٌ مِنْ مُصَادَقَةِ الأَحْمَقِ. (أبو عبيد، أمثال، ١٢٥؛ ح- ١٥٩؛ مب- ٣٣١؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٥ "مُؤَاخَاة"؛ البكري، فصل المقال، ١٦٠؛ الزمخشري، أمثال، ٢: ٣٤٦ "مُصَافَاة"؛ إبن عربي، محاضرة الأبرار، ١: ٢٣٥ "معاداة الحليم"؛ زلهايم، الأمثال العربية، ٣٤).

Animosity of the wise is better that the friendship of the fool. (On this particular version see also Merkle 28-29, as a sentence by Buzurjmihr).

١٢- مُعَادَاةُ الحَلِيمِ أَقَلُّ ضَرَراً عَلَيْكَ مِنْ مَوَدَّةِ الجَاهِلِ. (ح- ١٥٩؛ مب- ٢٩٨).
١٣- العَاقِلُ دَائِمُ المَوَدَّةِ وَالأَحْمَقُ سَرِيعُ القَطِيعَةِ. (عقد، ٢: ٢٤٦).
١٤- القَطِيعَةُ خَيْرٌ مِنْ مُوَاصَلَةِ الأَشْرَارِ. (جا- ٣٧٣؛ مب- ٣٢٧).
١٥- القَطِيعةُ خَيْرٌ مِنْ وِصَالِ الأَشْرَارِ. (كوبرلي، ١١٩ أ).
١٦- الصَّمْتُ ولا مُحَاوَرَة الجُهَّالِ، والاَنفرادُ وَلا مُواصِلَة الأشرارِ. (مب- ٦).
١٧- عَدُوُّكَ ذُو العَقلِ خَيْرٌ مِنَ الصَّدِيقِ لَكَ الوَامِقِ الأَحمَقِ. (النويري، ٣: ٣٥٥؛ الزمخشري، أمثال، ٢: ٣٤٦؛ الجرجاني، الوساطة، ٣٧٩. نظمه صالح بن عبد القدوس الشاعر فقال: وَلأَنْ يُعَادِيَ عَاقِلاً خَيْرٌ لَهُ * مِنْ أَنْ يَكُونَ لَهُ صَدِيقٌ أَحْمَقُ. (البكري، فصل المقال، ١٦٠؛ الخطابي، العزلة، ١٤٧؛ النويري، ٣: ٣٥٥).

The enmity of the wise is better than the friendship of the fool.

١٨- عَدُوُّكَ ذُو العَقلِ أَبْقَى عَلَيْكَ * خَيْرٌ مِنَ الجَاهِلِ الوَامِقِ الأَحْمَقِ
وَذُو العَقلِ يَأتِي جَمِيلَ الأُمورِ * وَيَقصدُ لِلأَرشَدِ الأَرفَقِ. (إبن حبان البستي، روضة، ٢١ "علي بن محمد البَسَّامي").

١٩- العَدُوُّ العَاقِلُ خَيْرٌ لِلمَرءِ مِنَ الصَّدِيقِ الجَاهِلِ. (إبن حبان البستي، روضة، ٢١).

A wise enemy is better than an ignorant friend. (This is contrary to:

٢٠- الصَّدِيقُ خَيْرٌ لِلمَرْءِ مِنْ نَفسِهِ. (الراغب، في آداب، ٧٥).
٢١- الأَخُ الصَّالِحِ خَيْرٌ لَكَ مِن نَفْسِكَ. (الراغب، في آداب، ٧٥).

A good friend is better to you than yourself. (al-Rāghib explains that this is because the self is often a rebel tending to evil acts, whereas a good advice-giving friend does not encourage you to anything but good; that is why they say: "The believer is the mirror of his fellow brothers." So when teaching children the histories and adventures of kings, one should also take care teaching them friendship and love, and the common good that can be achieved with them. Man cannot go on living without friends, no matter how successful in this world and satisfied of its pleasures.

٢٢- إيَّاكَ وَمُعَادَاةَ الرِّجَالِ فَإِنَّهَا لا تَعدمُكَ مَكرُ حَلِيمٍ، أَوْ مُبَاذَأَةُ جَاهِلٍ. (إبن حبان البستي، روضة، ٩٨؛ عقد، ٢: ٢٥٢؛ العامري، السعادة، ١٣٤؛ الحصري، زهر، ٨٠؛ الراغب، محاضرات، ١: ٢٤٥؛ آبي، نثر، ١: ٣٦٧؛ أسامة، لباب، ١٥؛ تذكرة، ١: ٣٧٨؛ الزمخشري، ربيع، ٣: ٤٢؛ ياقوت المستعصمي، أسرار الحكماء، ٦٩، ٧١؛ العاملي، كشكول، ٢٩٢).

٢٣- إيَّاكَ وَعَدَاوَةَ الرِّجَالِ فَإِنَّهَا لَنْ تَعدُمَكَ مَكرُ حَلِيمٍ، أَوْ مُفَاجَاةُ لَئِيمٍ. (الوشاء، الموشى، ١٩؛ آبي، نثر، ١: ٣٣٨).

٢٤- إنِّي لآمَنُ مِنْ عَدوٍّ عَاقِلٍ * وَأَخَافُ خِلاًّ يَعْتَرِيهِ جُنُونُ
فَالعَقْلُ فَنٌّ وَاحِدٌ وَطَرِيقَهُ * أَدْرِي وَأَرْصُدُ والجنونُ فنونُ. (وراويني، مرزبان نامه، ٢٦٢).

٢٥- يُا بُنَيّ: إنَّهُ خَيْرٌ لَكَ أَنْ يضربكَ العَاقلُ ضَرَبات عديدة مِنْ أَنْ يعطر جسمَكَ الجَاهلُ بِالعَطرِ. (فريحة، أحيقار، ٨٢).

٢٦- الصَّبْرُ عَلَى مَا تَكْرَهُهُ وَتَجْتَوِيهُ يُؤَدِّيكَ إلَى مَا تُحِبُّهُ وَتَشْتَهِيهُ. (الصغاني، فرائد، ٥٣؛ أسامة، لباب، ٦٠، ٦٩).

٢٧- لا تَنَالُونَ مَا تَحُبُّونَ إلاَّ بِالصَّبْرِ عَلَى مَا تَكرَهُونَ؛ وَلا تَبلغُونَ مَا تَهْوَوْنَ إلاَّ بِتَرْكِ مَا تَشْتَهُونَ. (التوحيدي، البصائر، ٢: صفحة (ك-ل)؛ الماوردي، أدب الدنيا، ٤٨ "حديث").

You will not find what you like unless you patiently endure tribulations; you do not reach what you love unless you abandon (some of) what you desire.

٢٨- وَإِنَّكَ لا تَنَالُ مَا تُرِيدُ إلاَّ بِتَرْكِ مَا تَشْتَهِي، وَلَنْ تَبْلُغَ مَا تُؤَمِّلُ إلاَّ بِالصَّبْرِ عَلَى مَا تَكْرَهُ. (المحاسبي، المسترشدين، ٤٠؛ عقد، ٣: ١٥٠ "سلمان").
٢٩- يَا أَخِي، إنَّكَ لَنْ تَنَالَ مَا تُحِبُّ حَتَّى تَصْبِرَ عَلَى كَثِيرٍ مِمَّا تَكْرَهُ وَلَنْ تَنْجُو مِمَّا تَكْرَهُ حَتَّى تَصْبِرَ عَنْ كَثِيرٍ مِمَّا تُحِبُّ. (ح- ١٤٩؛ كوبرلي، ١٩ ب "أفلاطون"؛ الوشاء، الفاضل، ٢: ٢١؛ مب- ٣٣١؛ الطرطوشي، سراج، ١٧٥؛ فرايتاج، ٣: ٥٠٤).

You my friend! You will not attain what you like without enduring much that you dislike; you will not be relieved from what you dislike without patiently waiting for what you like.

١١٤٧- ظَفَرُكَ بِعَدُوِّكَ أَنْ تُعَاجِلَ صَوَابَ الرَّأْيِ فِيهِ قَبْلَ أَنْ يُعَاجِلَكَ هُوَ بِهِ.

1147– Overcoming the enemy depends on your prompt sound judgment about him before he does same with you.

١١٤٨- ظُهُورُ العِظَةِ وَتِكرَارُهَا لَيْسَ بِمُنْتَفَعٍ بِشَيْءٍ مِنْهَا حَتَّى يَكُونَ لِلمَوعُوظِ بِهَا تَوْفِيقٌ مِنَ اللَّهِ مُعِينٌ عَلَيْهَا وَمِنْ نَفسِهِ دَاعٍ إلَيْهَا.

1148– Conspicuity of advice and its repetition is of no benefit at all without the one advised to have good fortune helping him absorb it, and a personal incentive for it.

١١٤٩- ظُهُورُ المَحَبَّةِ قُرْبَةٌ وَالإِقَامَةُ عَلَيْهَا دَلِيلُ الرَّغْبَةِ وَحُسْنُ الأَدَبِ فِيهَا [١٧٦] يُدِيمُ الصُّحْبَةَ.

1149– Emergence of affection is friendship; persistence on it is the sign of longing, and proper manner in it enhances companionship.

١١٥٠- ظَفَرُ المَرْءِ بِإِزَالَةِ الدَّاءِ يَكُونُ بِٱطِّرَاحِ الهَوَى لِيَنْفَرِدَ بِهِ فِعْلُ الدَّوَاءِ.

1150– One’s victory over disease depends on throwing off passions, so that the working of medicine is concentrated.

١١٥١- ظَالِمٌ لِنَفسِهِ مُتَّبِعُ كُلِّ شَهْوَةٍ وَمُلَبِّي كَلِّ دَعْوَةٍ مُعَرَّضٌ لأَعْظَمِ كَبْوَةٍ.

1151– The follower of every lust and the responder to every invitation harms himself and is exposed to greatest stumble.

١١٥٢- ظُلْمَةٌ مُهْلِكَةٌ لِصَاحِبِهَا الغَفْلَةُ، فَتَيَقَّظْ لِشَأْنِكَ وَجِدَّ فِي أَمْرِكَ كَيْلاَ يَضِيعَ حَظُّكَ.

1152– Negligence is a pernicious darkness to the negligent, so wake up and endeavor for your affairs lest your share shall be lost.

١- بهيچ گونه غافل مباش كه: غافلى دوم احمقى است. (قابوس نامه، ١٢٠).

Negligence is like foolishness.

“Never, in anything that you do, lose sight of your own interest; to do so is superfluous folly.” (Qābūs 109).

١١٥٣- ظَنُّك لا تَقْضِ بِهِ فِي كُلِّ أَمْرٍ فَتَظْلِمَ وَأَنْتَ لا تَشْعُرُ بَلِ ٱتَّهِمْ ظَنَّكَ وَتَبَيَّنْ حَالَكَ فَٱمْضِ مَعَهُ بَعْدَ ذَلِكَ.

1153– Base not every judgment about affairs on supposition, for you go astray without even knowing it, rather suspect your supposition, try to get at the facts, and then go with it to the end. (This is in some ways similar in meaning to:

١- وَٱكْذِبِ النَّفْسَ إذَا حَدَّثْتَهَا * إنَّ صِدْقَ النَّفْسِ يُزْرِي بِالأَمَلِ. (أبو عبيد، أمثال، ١١٦-١١٧؛ سهل بن هارون، النمر والثعلب، ٣٩؛ لبيد، ديوان، ١٢؛ أبو هلال العسكري، أمثال، ١: ٤٦؛ آبي، نثر، ٦ (١): ١٤١؛ الثعالبي، الإعجاز، ٣٩؛ الجرجاني، دلائل الإيجاز، ٥٠٠؛ البكري، فصل المقال، ١٥٠؛ الميداني، ٣: ١٧؛ الزمخشري، أمثال، ١: ٢٨٩؛ أسامة، لباب، ٤٢٤).

“Lie to your soul when you talk to it! Telling the soul the truth shortchanges hope.” (Rosenthal, *Sweeter than hope* 89; Lane 2598). This is used when someone wants to engage in an enterprise, but his soul tells him that he probably would not succeed in it. This psychologically motivated saying points out the impairing input of the soul that prevents man from seeking higher goals. The message is: man should think positively and suggest himself that he will definitely achieve his goal.

٢- صَدَقَتْهُ الكَذُوبُ؛ أي نفسه. (الميداني، ٢: ٢١٧؛ البكري، سمط اللآلئ، ٢٣٠؛ الزمخشري، أمثال، ٢: ٢٣٩؛ تذكرة، ٧: ٥١).

His soul told him truth. [The soul held him back from an undertaking, causing him to imagine himself unable to prosecute it.] (cf. Lane 2600).

١١٥٤- ظَهِيرٌ قَوِيٌّ المَشُورَةُ وَالإرْتِيَاءُ،[4] وَحِصْنٌ مَنِيعٌ الصَّمْتُ وَالاعْتِفَاءُ، وَفَضْلٌ بَيِّنٌ وَالبَذَاءِ، وَخَيْرُ قَرِينٍ حُسْنُ الخُلُقِ وَالحَيَاءُ. (=﴾ ٤٩٠، ٥٠٣، ٩٥٥).

[4] في الأصل: الأرتاي.

1154– Consultation and contemplation are strong supports; keeping silence and excusing oneself are inaccessible fortresses; controlling the anger and bad language are patent merits, and the best companions are good disposition and diffidence.

١- الحَيْاءُ خَيْرٌ كُلُّهُ. (أحمد بن حنبل، المسند ٤ ١٩٨٣٨، ١٩٩٢٦، ١٩٩٣٥، ١٩٩٧٧، ١٩٩٩٢، ١٩٩٩٦، ٢٠٠١٩، ٢٠٠٢٨؛ أبو داود السجستاني، سنن، ٤: ٢٥٢؛ إبن أبي الدنيا، مكارم الأخلاق، ١٨، ١٩؛ مج- ٢٠؛ عقد، ٢: ٤١٣؛ المسعودي، مروج، ٣: ٣٦؛ الثعالبي، تمثيل، ٤١٣؛ القضاعي، الشهاب، ٤؛ السلفي، المنتقى، ٦٧؛ الزمخشري، ربيع، ١: ٧٦٣؛ أسامة، لباب، ٣٣٣).

١١٥٥- عَامِلِ اللَّهَ تَعَالَى بِالصِّدقِ، وَعَامِلِ الخَلْقَ بِالرِّفقِ، وَعَامِلِ الشَّهوَةَ بِالصَّبرِ، وَعَامِلِ الهَوَى بِالمُخَالَفَةِ، وَعَامِلِ الأَخْيَارَ بِالمُؤَالَفَةِ، وَعَامِلِ الأَشْرَارَ بِالمُبَاعَدَةِ.
(عيون، ١: ٨ "توقيع أنوشروان").

1155– Deal with God, the Exalted, with truthfulness, the people with kindness, the appetite with patience, the passion with contrariety, the good people with friendliness, and the evil doers with alienation. (cf. # 1114).

١١٥٦- عَمَلُكَ ثَمَرَةُ نِيَّتِكَ، بِحُسْنِ النِّيَّةِ تَحْسُنُ الثَّمَرَةُ.

1156– Your deed is the fruit of your intention; with good intention the fruit will be good.

١- الأَعْمَالُ أَثْمَارُ النِّيَّاتِ. (مع- ٩٣؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٥ "ثمار"؛ الراغب، محاضرات، ٢: ٧٠٠؛ الثعالبي، أحاسن كلم، ١٢ "كيكاوس").

Works are the fruits of intentions.

٢- الأَعْمَالُ بِالنِّيَّاتِ. (الحُميدي، المسند، ١: ١٧؛ المحاسبي، المسترشدين، ٣٥؛ البخاري، الصحيح، ١: ٢٢ (= الإيمان، باب ٤١)؛ مسلم بن الحجاج، صحيح مسلم، ٣: ١٥١٥ { ١٩٠٧)؛ أبو داود السجستاني، المَرَاسِيل، ٥٨؛ مج- ٢٠؛ المسعودي، مروج، ٣: ٣٦؛ الحصري، زهر، ٢٥؛ آبي، نثر، ١: ٢٦٤؛ الثعالبي، تمثيل، ٢٧؛ القضاعي، الشهاب، ٣: ٣٤؛ الهجويري، كشف المحجوب، ١٠٢؛ النسفي، القند، ١٧١، ٢٦٣، ٢٨٠، ٣٢٧، ٦٥٢، ٦٦٣؛ الترمذي، الأمثال، ٢٢٦؛ الماوردي، نصيحة، ٤٢٩؛ أسامة، لباب، ٣٣١؛ الإبشيهي، ٥٤؛ إختيار الدين، أساس الاقتباس، ١٦٧).

"Works (are to be judged) by good intention." (Frayha, I, 52).

١١٥٧- عِبَادَ اللَّهِ إِنَّكُمْ لَمْ تُخْلَقُوا لِلبَقَاءِ وَإِنَّمَا تُنْقَلُونَ [١٧٧] مِنْ دَارٍ إِلَى دَارٍ كَمَا نُقِلتُمْ مِنَ الأَصْلاَبِ إِلَى الأَرْحَامِ وَمِنَ الأَرْحَامِ إِلَى الدُّنيَا وَمِنَ الدُّنيَا إِلَى القُبُورِ وَمِنَ القُبُورِ إِلَى الآخِرَةِ ثُمَّ فِي سَعَادَةٍ أَوْ شَقَاءٍ فَاعْمَلُوا لِمَا يُنْجِيكُم وَجَانِبُوا مَا يُشقِيكُم.

1157– O servants of God, you are not created to survive; indeed, you will be moved from one abode to another as you were moved from backbones to wombs and from wombs to this world and from this world you move to the grave and from the grave to the hereafter, after

which comes happiness or unhappiness, so perform that which brings you salvation and avoid that which brings you damnation.

١- ﴿يَوْمَ يَأْتِ لا تَكَلَّمُ نَفْسٌ إلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ.﴾ (قرآن، ١١: ١٠٥).

"The day it arrives, no soul shall speak except His leave: Of those gathered some will be wretched and some will be blessed."

١١٥٨- عَلَيْكَمْ بِالمَعرُوفِ فَإِنَّ فَاعِلَهُ لا يَعْدَمُ جَوَازِيَهُ وَمَهْمَا ضَعُفَ النَّاسُ عَنْ أَدَائِهِ فَإِنَّ اللَّهَ تَعَالَى قَوِيٌّ عَلَى جَزَآئِهِ. (عيون، ٣: ١٧٩ "خالد بن عبد الله").

1158- Make use of rendering favors, for whoso does it shall not miss its reward, because were the people fail in compensating it, God the Exalted is powerful in rewarding it.

١- مَنْ يَفعَلِ الخَيْرَ لا يَعْدَمْ جَوَازِيَهُ * لا يَذهَبُ العُرْفُ بَيْنَ اللَّهِ وَالنَّاسِ. (أبو نواس، ديوان، ٣: ١٩٣ "الحطيئة"؛ الجاحظ، الحيوان، ٦: ١١٢؛ عيون، ٣: ١٧٩؛ المبرد، أعجاز أبيات، ١٦٨؛ البيهقي، المحاسن، ١٢٩؛ المحاسن والأضداد، ٣٨؛ عقد، ١: ٢٦٤ "أخذه الحطيئة من بعض الكتب القديمة"؛ ٣: ١٠٦، ١٣٦؛ الكرخي، المنتهى، ٢٢٤؛ الأغاني، ٢: ١٧٣، ١٧٤؛ المرزباني، نور القبس، ١٤٩، ٢٤٢؛ أبو هلال العسكري، ديوان المعاني، ١: ١١٨، وأمثال، ١: ٤٤٤؛ ٢: ٢٩٩-٣٠٠؛ الحصري، زهر، ١٠٩٣؛ الثعالبي، تمثيل، ٩؛ ٦٣، والإعجاز، ٤٠؛ الماوردي، أدب الدنيا، ١٨٥؛ إبن رشيق، العمدة، ٤٨٣؛ بهجة، ١: ٣٠٧؛ الزمخشري، أمثال، ٢: ٢٦٨؛ السلفي، المنتقى، ٣٨؛ أسامة، لباب، ٤٢٥؛ إبن عربي، محاضرة الأبرار، ٢: ٣١١؛ الرازي، أمثال، ٣٢؛ زلهايم، شوارد الأمثال، ١٢٦؛ الحطيئة، ديوان، القاهرة ١٩٥٨، ٥٢، ٢٨٤).

Whoso does that which is good shall not miss its reward. A favor does not pass unnoticed by God and the people.
Grace will last, favor will blast. (E)

٢- أفعل الخَيْرَ مَا ٱسْتَطَعْتَ وَإِنْ كَا * نَ قَلِيلاً فَلَسْتَ مُدرِكَ كلهْ
وَمَتى تَفْعَلُ الكَثِيرَ مِنَ الخَيْ * رِ إِذَا كُنْتَ تَارِكاً لأَقَلِّهْ. (السلفي، المنتقى، ٣٨).
٣- نیکی کن و برود انداز که روزی بر دهد. (قابوس نامه، ٣٢).

"Do good and cast upon the waters, for some day it will yield fruit." (Qābūs 26).
"Cast your bread upon the waters, for after many days you will find it again." (The Bible, Ecc. xi. 1).

٤- بکن نیکی و در دریاش انداز * که روزی گشته لولو یابیش باز. (گرگانی، ویس و رامین، ٣٧٥).
٥- گناهم را بیامرز و چنان دان * که نیکی گم نگردد در دو گیهان. (گرگانی، ویس و رامین، ٣٢٠).

٦- تو نیکی می کن و در دجله انداز * که ایزد در بیابانت دهد باز. (دهخدا، ١: ٥٦٧ "سعدی").
٧- مرا به کشتی باده در افکن ای ساقی * که گفته اند نکویی کن و در آب انداز. (دهخدا، ١: ٥٦٧؛ دیوان حافظ ١٧٨).
٨- نگر تا چه گفته است مرد خرد * که هر کس بدی کرد کَیْفَر برد. (دهخدا، ٤: ١٨٢٩ "فردوسی").
٩- اگر بدکار به بودست بگذار * که آخر هم ببد گردد گرفتار. (ناصر خسرو، روشنایی نامه، ٥١٤).
١٠- "لا يَذهَبُ العُرْفُ بَيْنَ اللَّهِ وَالنَّاسِ." (أبو عبيد، أمثال، ١٦٥؛ الأغاني، ٢: ١٧٥ "التوراة"؛ أبو هلال العسكري، أمثال، ٢: ٢٩٩؛ الواحدي، الوسيط، ٢٠٢؛ البكري، فصل المقال، ٢٠٣-٢٠٤؛ الميداني، ٣: ٢٠٣، ٢٣٦؛ الزمخشري، أمثال، ٢: ٢٦٨؛ العبدري، تمثال الأمثال، ٥٤٠).

“A favor does not pass unnoticed by God and people.” (Kassis 23).

١١- وَمَنْ يَلْقَ خَيْراً يَحْمَدِ النَّاسُ أَمْرَهُ * وَمَنْ يَغْوِ لا يَعْدَمْ عَلَى الغَيِّ لائِمَا. (إبن قتيبة، الشعر والشعراء، ٩١ "المُرَقِّش"؛ عقد، ٢: ١٨٩؛ الأنباري، الزاهر، ٢: ٢٥٢؛ المرزباني، نور القبس، ٢٤٢ "الحارث بن عمرو"؛ أبو هلال العسكري، أمثال، ١: ١٤٥، ٢٢٩؛ الحصري، زهر، ٥٩٢؛ الثعالبي، تمثيل، ٥٥؛ الميداني، ١: ٢٦١؛ أسامة، لباب، ٤٢٥).
١٢- لَنْ يَعْدَمَ الغَاوِي لائِماً. (عقد، ٣: ٧٧ "أكثم وبزرجمهر").
١٣- يكي پند خوب آمد از هندوان * بر آن خستوانند ناخستوان
بکن نیکی آنگه بیفکن براه * نماینده راه از این به مخواه. (لازار، ١١٦ "ابو شکور"؛ محجوب، ٦٩).
١٤- به نیکی لاجرم نیکی جزا بود * کجا او خود بهر نیکی سزا بود. (گرگانی، ویس ورامین، ٣٧٥).
١٥- نباید کرد ما را این همه بد * که بد را بد جزا آید ز موبد. (گرگانی، ویس ورامین، ٢٠٨).
١٦- صدقه راه بخانه صاحبش می برد. (دهخدا، ٢: ١٠٥٦).

“The reward for charity goes to the charitable person.” (Haim 289).

١٧- الدَّالُّ عَلَى الخَيْرِ كَفَاعِلِهِ. (المفضل، الفاخر، ١٤٣؛ الترمذي، سنن ٤ ٢٦٧٠؛ عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ مج- ٢٤؛ الوشاء، الفاضل، ٢: ٢٠؛ المسعودي، مروج، ٣: ٣٦؛ أبو هلال العسكري، أمثال، ١: ٣٦٧، ٤٠١؛ آبي، نثر، ١: ١٦١، ٢٥٤؛ الثعالبي، أحاسن كلم، ٧؛ القضاعي، الشهاب، ٥؛ قابوس نامه، ٢٩؛ الواحدي، الوسيط، ٤٩؛ الميداني، ١: ٤٧١؛ الزمخشري، أمثال، ١: ٣١٧؛ وطواط، لطائف، ١٠٢؛ النويري، ٣: ٣؛ إختيار الدين، أساس الاقتباس، ١٦٧).

“He that shows the way to goodness is equal to him that practices it.” (Qābūs 24)

١٨- السَّاعِي بِالخَيْرِ كَفَاعِلِهِ.

“He who works for the good is like him who does good.” (Frayha, I, 345).

١٩- مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ. (عبد الرزاق، المصنف، ١١: ١٠٨؛ أبو داود السجستاني، سنن، ٤: ٣٣٤؛ أبو الشيخ الإصبهاني، الأمثال، ١٢٥).
٢٠- إِنَّ لِلمَعرُوفِ أَهْلاً * وَقَلِيلٌ فَاعِلُوهُ
أَهنَأُ المَعرُوفِ مَا لَمْ * تُبتَذَلْ فِيهِ الوُجُوهُ ... (عيون، ٣: ١٩٤؛ أبو العتاهية، ديوان، ٤٧٤).
٢١- الخَيْرُ كَثيرٌ وَقَلِيلٌ فَاعِلُهُ. (أبو الشيخ الإصبهاني، الأمثال، ٣٧؛ آبي، نثر، ١: ١٦٢؛ الماوردي، أدب الدنيا، ٣٠٤؛ الخطيب البغدادي، تأريخ بغداد، ٨: ١٧٧).

Good deeds are many, but few are those who perform them.

١١٥٩- عَرِّضْ دُعَاكَ لِلقَبُولِ بِالإِخْلاصِ وَتَعَرَّضْ فِي ذَنبِكَ المَغفِرَةَ بِالإِقْلاعِ وَإِلاَّ فَأَنْتَ إِذَا دَعَوْتَ هَاذِرٌ وَإِذَا ٱسْتَغْفَرتَ خَادِعٌ.

1159– In order to make your invocation of God accepted insinuate it with sincerity, and in case of committing a sin seek forgiveness by uprooting the sin, otherwise when you invoke God you are prattling and when you ask God’s forgiveness you are deceptive.

١١٦٠- عَلامَاتُ الصَّالِحِ السَّرِيِّ أَنْ يَكُونَ بِعِبَادَةِ رَبِّهِ مُشتَغِلاً وَتكُونَ مَنفَعَتُهُ لِلنَّاسِ ظَاهِرَةً وَأَنْ يَكُونَ النَّاسُ مِنْ شَرِّهِ آمِنِينَ وَيَكُونَ هُوَ مَعَ ذَلِكَ مِمَّا فِي أَيْدِيهِم آيِساً.

1160– The signs of the high-minded virtuous: to be occupied with the worship of his Lord, his benefits to people to be evident, the people to be secure from his vileness, and in addition, to be relinquishing of what they own.

١١٦١- عِزُّ العَابِدِ فِي المُدَاوَمَةِ وَالعُزْلَةِ، وَعِزَّ الفَقِيرِ فِي القَنَاعَةِ وَالصَّبْرِ، وَعِزُّ الغَنِيِّ فِي التَّوَاضُعِ وَالسَّخَاءِ، وَعِزُّ العَالِمِ فِي حِفْظِهِ عِلْمَهُ وَالوَرَعِ عَنِ الشُّبُهَاتِ، وَعِزُّ الرَّجُلِ الأَدَبُ [١٧٨] وَحُسْنُ الخُلُقِ، وَحُسْنُ المَرْأَةِ فِي الحَيَاءِ وَالعِفَّةِ. (=› ١٢١٣).

1161– The worshiper’s honor is in perseverance and self-seclusion, the poor’s honor is in contentment and fortitude, the rich’s honor is in modesty and munificence, the scholar’s honor is in keeping his learning and refraining from the dubious, a man’s honor is in good education and commendable character, and a woman’s beauty is in diffidence and temperance.

"The man the most secure in his knowledge is he whose convictions are not weakened by doubt." (*Maxims of ʿAli* 15).

١- العُزْلَةُ عِبَادَةٌ. (أبو عبيد، أمثال، ٢٩٠؛ الجاحظ، البخلاء، ١٧٨؛ عقد، ٣: ٢١٣؛ الخطابي، العزلة، ٧٩؛ الجوهري، الصحاح، ٥: ١٧٦٣ "عزل").

"Self-seclusion is a mode of religious service" (Lane 2036).

٢- أَفَادَتْنِي القَنَاعَةُ كُلَّ عِزٍّ * وَهَلْ عِزٌّ أَعَزُّ مِنَ القَنَاعَة. (ديوان الإمام علي، ٧٦).
٣- أَعَزُّ مِنْ قَنُوعٍ. (حمزة الإصبهاني، الدرة، ١: ٢٩٧، ٣٠٠؛ أبو هلال العسكري، أمثال، ٢: ٥٦؛ الميداني، ١: ٣٩١؛ الزمخشري، أمثال، ١: ٢٤٥).
٤- القَنَاعَةُ عِزُّ المُعْسِرِ، وَالصَّدَقَةُ كَنْزُ المُوسِرِ. (الصغاني، فرائد، ٨؛ التوحيدي، إمتاع، ٢: ٦١، والبصائر، ١: ٢٩٤؛ كلمات مختارة، ٢١؛ الماوردي، أدب الدنيا، ٢٠٨ "حِرْز").

Contentment is the poor's wealth, giving charity is the wealthy's treasure.

٥- مَنِ ٱستَغْنَى قَلبُهُ عَزَّ مُعْسِراً وَمَنْ ٱفتَقَرَ قَلبُهُ ذَلَّ مُوسِراً. (الصغاني، فرائد، ٨٠).
٦- الطَّاعَةُ حِرْزٌ وَالقَنَاعَةُ عِزٌّ. (الصغاني، فرائد، ١٥).

Worship is a fortification, contentment is might.

٧- كَانَ خَوْفُ المُوسِرِ أَشَدَّ مِنْ خَوْفِ المُعسِرِ. (تذكرة، ١: ٢٥٧).

The wealthy have more to fear than the impoverished.

٨- إذَا خَبُثَ الزَّمَانُ كَسَدَتِ الفَضَائِلُ وَنَفَقَتِ الرَّذَائِلُ، وَكَانَ خَوْفُ المُوسِرِ أَشَدَّ مِنْ خَوْفِ المُعسِرِ. (مب- ١٤٩ "أفلاطون"، ٢٧٧ "لقمان"؛ ح- ١٣٧ "أنوشوس"؛ كوبرلي، ٢١ أ "أوميروس"، ٥٤ ب "أفلاطن"؛ السجستاني، صوان، ٢٣١ "انبريوس"؛ الأمثال الحكمية، ١٤٣ "أفلاطون"؛ الطرطوشي، سراج، ١٧٦؛ أسامة، لباب، ٤٤٨؛ ش/ن- ٢٠: ٢٧٠).

"When the times are evil, virtues, being harmful, are in little demand, while vices, being useful, are in great demand; and the prosperous have more to fear than the indigent." (Gutas 138-39).

٩- الطَّاعَةُ أَقْوَى حِرْزٍ وَالقَنَاعَةُ أَبْقَى عِزٍّ. (الصغاني، فرائد، ٧٣).
١٠- البُخلُ وَالجَهْلُ مَعَ التَّوَاضُعِ أَزْيَنُ بِالرَّجُلِ مِنَ الكِبْرِ مَعَ السَّخَاءِ. (الجهشياري، الوزراء، ١٩٨ "يحيى بن خالد").
١١- التَّوَاضُعُ مَع السَّخَافَةِ وَالبُخْلِ أَحْمَدُ عِندَ العُلَمَاءِ مِنَ الكِبرِ مَع السَّخَاءِ وَالأَدَبِ. (الجاحظ، بيان، ٤: ٩٢؛ عيون، ١: ٢٦٨).
١٢- البُخْلُ وَالجَهْلُ مَعَ التَّوَاضُعِ خَيْرٌ مِنَ العِلمِ وَالسَّخَاءِ مَعَ الكِبْرِ. (فرايتاج، ٣: ٢٧).
١٣- الجَهْلُ مَعَ العِفَّةِ خَيْرٌ مِنَ العِلمِ مَعَ الفُسُوقِ. (جا- ٣٤٩ "العامري").
١٤- عَقْلُ المَرْأَةِ جَمَالُهَا، وَجَمَالُ الرَّجُلِ عَقلُهُ. (العزي، آداب العشرة، ٤٤).

Beauty is a woman's intelligence; intelligence is a man's beauty.
A boy begins living when he is born, and a girl when she marries. (E)

١٥- جَمَالُ الرَّجُلِ لِسَانُهُ. (أسامة، لباب، ٢٧٠ "حديث").

Speech is a man's beauty.

١٦- جَمَالُ الرَّجُلِ فَصَاحَةُ لِسَانِهِ. (الميداني، ٤: ٤٦؛ فرايتاج، ٣: ٧٤).
١٧- جَمَالُ الإنسَانِ فِي الحِلمِ. (فرايتاج، ٣: ٧٤).

١١٦٢- عَمَلُ النَّصِيحَةِ أَنْ يُحِبَّ المَرْءُ لِلنَّاسِ مَا يُحِبُّ لِنَفسِهِ. (=﴾ ٧٥٢، ١٥٨٧، ١٩٠٨).

1162– Active advice is when one loves for others what he loves for himself.

١- قَالَ الرَّسُولُ: لا يَجِدُ العَبْدُ حَلاوَةَ الإِيمَانِ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. (العزي، آداب العشرة، ٤٦).
٢- مَنْ أَرَادَ أَنْ ينصف النَّاسَ مِنْ نَفْسِهِ فَلْيُحِبَّ لَهُمْ مُا يُحِبُّ لِنَفْسِهِ. (السيوطي، تأريخ الخلفاء، ١٨٦).

"He who seeks to do justice unto men, let him desire for them what he desires for himself." (Jarrett 189).

٣- لا تَرْضَيَنَّ لِلنَّاسِ إِلاَّ مَا تَرْضَاهُ لِنَفْسِكَ. (جا- ٦٤ "ملك من ملوك الفرس").
٤- أَنَّ المَلِكَ تطولُ مُدَّتهُ إِذَا كَانَ فِيهِ أَربَعُ خِصَال. أحداها: أَنْ لا يَرضَى لِرَعِيَّتِهِ بِمَا لا يَرْضَى لِنَفْسِهِ. (الماوردي، نصيحة، ٥٥٨ "في سير ملوك العجم").
٥- لا يَكُونُ المُؤمِنُ مُؤْمِناً حَتَّى يَرضَى لأَخيهِ مَا يَرضَى لِنَفسِهِ. (أبو داود السجستاني، المَرَاسيل، ٥٨ "حديث").

١١٦٣- عُقُوبَةُ الجَاهِلِ إِثْمٌ عَلَيْهِ وَنَكَالٌ وَزَجْرٌ وَتَنْبِيهٌ لِلعَاقِلِ عَنْ مِثْلِ ذَنْبِهِ.

1163– The punishment of the ignorant is a sin in his view, but a warning, a reprimand, and a lesson to the wise (to avoid) a similar offense.

١١٦٤- عَلَى المُنْعِمِ عَلَيْهِ أَنْ يُحْسِنَ مُكَافَأَةَ المُنْعِمِ فَإِنْ قَصُرَتْ قُدرَتُهُ عَنْ ذَلِكَ فَعَلَيْهِ أَنْ يُحْسِنَ الثَّنَاءَ فَإِنْ كَلَّ لِسَانُهُ عَنِ الثَّنَاءِ فَعَلَيْهِ مَعْرِفَةُ النِّعْمَةِ وَمَوَدَّةُ المُنْعِمِ بِهَا فَإِنْ أَغْفَلَ ذَلِكَ كُلَّهُ فَلَيْسَ لِلنِّعْمَةِ بِأَهْلٍ.

1164– The beneficiary should do his best in rewarding the benefactor; were he not capable of doing this, he should do his best in praising him; were his tongue to fall short in praise, he should acknowledge

the benefice and the affection of the benefactor. In case he fails in all these, then he deserves not the benefice.

١١٦٥- عَلَيْكَ بِالْاقْتِصَادِ فِي الأُمُورِ فَإِنَّهُ لَيْسَ شَيْءٌ أَبْيَنُ نَفْعاً وَلا أَحْصَرُ أَمَداً وَلا أَجْمَعُ فَضْلاً مِنَ القَصْدِ وَالقَصْدُ دِعَامَةُ الرُّشْدِ وَحِصْنٌ مِنَ الذُّنُوبِ. (=← ٨٨٨).

1165– You should follow moderation in affairs, for there is nothing more expedient in benefit, more encompassing in duration, and more acquisitive in merit than moderation. Moderation is the buttress of salvation and a fortress against offenses.

١- الاقتِصَادُ أحسَنُ الأَفْعَالِ. (جا- ٦١ "أنوشروان"). Moderation is the best.
٢- الاقْتِصَادُ فِي السَّعْيِ أبْقَى لِلجَمَامِ. (الميداني، ٣: ٢٤٥).
٣- قالت الحكماء: القَصْدُ أَبْقَى لِلجَمَامِ. (الجاحظ، رسائل، ١: ١١٣؛ البلاذري، أنساب، ٧ (١): ٣٦٠ "الاقتصاد").

Moderation is conducive to a comfortable living.

٤- اِقْتِصَارُ السَّعْيِ إبْقَاءٌ لِلجَمَامِ، وَفِي بُعدِ الهِمَّةِ يَكُونُ النَّصَب. (صغ- ٢٧؛ أبو حاتم السجستاني، المعمرين، ١٤ "أكثم"؛ المفضل، الفاخر، ٢٦٤؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٢ "الاقتصاد"؛ أبو هلال العسكري، أمثال، ١: ٤٠١، والأوائل، ١: ٩٥).

Restricting one's efforts prolongs comfort; there is hardship in putting one's goals high.

١١٦٦- عَمَلُ يَوْمِكَ لا تُؤَخِّرْهُ إِلَى غَدٍ (=← ١٩٤٠) وَأكْثِرْ مُبَاشَرَتَهُ وَأنْجِزْهُ فَإِنَّ لِلْغَدِ أُمُوراً وَحَوَادِث تُلْهِيكَ وَتُعِيقُكَ عَنْ عَمَلِ يَوْمِكَ الَّذِي أَخَّرْتَ وَإِنَّ اليَوْمَ إِذَا مَضَى ذَهَبَ بِمَا فِيهِ. (=← ١٣٠٧).

1166– Do not put off the work of today till morrow; indulge in it and carry it out, for tomorrow has its own affairs and events that amuse and hinder you from performing the work of today that you postpone; in fact, when the day passes takes whatever is in it.

١- كُنْ لِمَا قَدَّمْتَهُ مُغْتَنِماً * لا تُؤَخِّرْ عَمَلَ اليَوْمِ لِغَدْ. (أبو العتاهية، ديوان، ١٢٧).
٢- لا تُؤَخِّرْ عَمَلَ اليَوْمِ لِغَدٍ. (الثعالبي، أحاسن كلم، ٩ "عمر"؛ جا- ١٨٥؛ الميداني، ٣: ٢٣٥ "المولدون").

"Do not leave today's work until tomorrow." (Kassis 184).

٣- لا تُؤَخِّرْ عَمَلَ يَوْمِكَ لِغَدِكَ. (الميداني، ٤: ٥٠ "عمر بن الخطاب").

“Do not leave your today’s work until your tomorrow.” (Kassis 184, n. 224).
“Do not put off the work of this day till to-morrow.” (Burckhardt 211).

٤- قِيلَ لِمَلِكٍ زَالَ عَنْهُ مُلكه: مَا الَّذِي سَلَبَك مُلكَكَ؟ قال: تَأْخِيرِي عَمَلَ اليَوْمِ لِغَدٍ. (الماوردي، أدب الدنيا، ٢٧٨).
٥- لا تُؤَخِّرْ شُغْلَ اليَوْمِ إِلَى غَدٍ. (ح- ١٣٨ "أنوشوس"؛ مب- ٢٧٨ "لقمان").

“Never put off till tomorrow what you can do today.” (*CDP*, 224).

٦- بفردا ممان كار امروز را. (دهخدا، ١: ١٠١ "فردوسى").
٧- از امروز كارى بفردا ممان * كه داند كه فردا چه گردد زمان. (فردوسى، ٨: ٢٣١٢ "أنوشروان"؛ دهخدا، ١: ١٠١).
٨- امروز تخم كار كه فردا مجال نيست. (دهخدا، ١: ١٠١ "سعدى").
٩- كار امروز را به فردا مفكن. (دهخدا، ١: ١٠١ "سعدى").

“Don’t put off to-day’s work till to-morrow.” (Haim 321).

١٠- يا ٱبنَ آدمَ لا تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِكَ عَلَى يَوْمِكَ الَّذِي قَدْ أَتَاكَ، فَإِنَّهُ إِنْ يَكُ مِنْ عُمْرِكَ يَأْتِ اللَّهُ فِيهِ بِرِزْقِكَ. (ن- ٤١٠ { ٢٦٧؛ ش/ن- ١٩: ١٥٥).

Do not add the worries of the days which have not arrived to those of the day you are in, since if tomorrow be part of your life, God would provide your livelihood.

١١- لا تحملَنَّ عَلَى يَوْمِكَ هَمَّ غَدِكَ، فَحَسبُ كُلِّ يَوْمٍ هَمُّهُ. (الماوردي، أدب الدنيا، ٢٦٣ "الحسن البصري").
١٢- ثُمَّ لِيَحْذَرْ كُلَّ الحَذَرِ مَنْ أَخَّرَ عَمَلَ يوم إِلَى غَدٍ. (المغربي، في السياسة، ٦٣).
١٣- غم فردا نشايد خوردن امروز. (سعدى).

“One should not worry to-day for the trouble that is expected to-morrow.” (Haim 306)
Sufficient unto the day is the evil thereof. (E)

١٤- لا تؤخر إِنَالَةَ المُحْتَاجِ إِلَى غَدٍ، فَإِنَّكَ لا تدري مَا يعترض دون غد. (جا- ٢١٨ "أفلاطون"؛ مب- ١٤١).

“Do not postpone procuring the needy man (his need) until the morrow, for you do not know what will happen before the morrow.” (Arberry 482).

١١٦٧- عِلْمُ المُنَافِقِ فِي قَوْلِهِ وَعِلْمُ المُؤْمِنِ فِي عَمَلِهِ. (مع- ٨٥).

1167– The hypocrite’s knowledge is only in words, that of the believer in deeds.

١- غَضبُ الجَاهِلِ فِي قولهِ، وَغَضَبُ العَاقلِ فِي فِعْلِهِ. (مع- ٩٣؛ إبن المعتز، البديع، ٤٦؛ ح- ١٣٥ "هرمس"؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٦؛ الحصري، زهر، ١٠٠٩؛ آبي، نثر، ٣: ١٥٣؛ ٤: ١٩٨؛ مب- ٢٠؛ الماوردي، أدب الدنيا، ٢٣٢؛ ش/ن- ٢٠: ٢٨٥).

The ignorant's anger is in his words, the wise man's anger is in his deeds.

١١٦٨- عَلَى قَدْرِ إخْلاصِكَ الشُّكْرَ تَثبُتُ عَلَيْكَ النِّعَمُ [١٧٩] وَيَسْرَعُ إلَيْكَ المَزِيدُ.

1168– In proportion to your sincerity in giving thanks, blessings will adhere to you and their abundance will be prompt.

١١٦٩- عِظِ النَّاسَ بِفِعْلِكَ وَلا تَعِظْهُمْ بِقَوْلِكَ وَأَنْتَ مُصِرٌّ عَلَى خِلافِ عِظَتِكَ وَٱسْتَحْيِ مِنَ اللَّهِ عَلَى قَدْرِ قُرْبِهِ مِنْكَ وَخَفِ اللَّهَ عَلَى قَدْرِ قُوَّتِهِ عَلَيْكَ. (=﴿ ٥٥٩، ٢٠٣٠؛ أبو هلال العسكري، صناعتين، ١٧٩).

1169– Admonish the people by your deeds, not by your words, as you keep doing contrary to what you say. Shame yourself from God to the extent of His closeness to you, and fear Him to the extent of His power over you.

١١٧٠- عَظِّمْ مَعرُوفَكَ بِالتَّصْغِيرِ لَهُ وَٱحْيَهُ بِإمَاتَةِ ذِكْرِهِ، وَتَقَرَّبْ إِلَى القُلُوبِ بِهِ (الوشاء، الموشى، ٤٥) ٱعْرُضِ الرَّأيَ عَلَى ذَوِي الفَهْمِ وَالحَزْمِ وَخُذْ مَا عِندَهُمْ فِيهِ يُصَيِّرْهُ كَالذَّهَبِ الَّذِي أُدْخِلَ الرُّؤبَاسَ وَصُفِّى مِنَ الدَّرَنِ.

1170– Make your favor great by considering it insignificant, make it long lasting by suppressing its mentioning, and win hearts by it. Present your opinion to men of understanding and prudence, hear their views about it, and so purify it like the gold that is entered the *ruʾbās* and is purified from filthiness.

١- أَحْيُوا المَعْرُوفَ بِإمَاتَتِهِ. (عيون، ٣: ١٧٣؛ المبرد، الكامل، ١: ١٨٠؛ + تأويل ذَلِكَ أَنَّ الرَّجلَ إذَا إعْتَدَّ بِمَعرُوفِهِ كَدَّرَهُ؛ الزمخشري، ربيع، ٤: ٣٢٤، ٣٢٩).
٢- أَحْيِ المَعْرُوفَ بِإمَاتَتِهِ. (ش/ن- ٢٠: ٣١٤؛ بهجة، ١: ٣٠٦).
٣- أحيِ معروفَكَ بإماتة ذكره وَعَظِّمْهُ بِالتَّصْغِيرِ لَهُ. (عقد، ١: ٢٧١).
٤- زَاد معروفَكَ عِندِي عِظَماً * أَنَّهُ عِندَكَ مَحْقُورٌ صَغِيرُ
تَتَنَاساهُ كأَنْ لَمْ تَأتِهِ * وَهُوَ عِنَد الناسِ مَشهورٌ كبيرُ. (عيون، ٣: ١٦٠، ١٧٧ "الخُرَيمي").

٥- إذَا ٱصْطَنَعْتَ المَعْرُوفَ فَٱسْتُرْهُ وَإذَا ٱصْطَنَعَ إلَيْكَ فَٱنْشُرهُ. (الصغاني، فرائد، ٣٢؛ الماوردي، أدب الدنيا، ١٨٧؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٧).
٦- مَنِ ٱستَصْغَرَ كَبِيرَ مَا يُؤتِي مِنَ المَعرُوفِ وَسَتَرَهُ، وَٱستَكْثَرَ قَلِيلَ الشُّكرِ مِنَ المُصْطَنعِ فَقَدِ ٱسْتَوجبَ الثَّنَاءَ وَأَحْسَنَ مُجَاورةَ النِّعَم. (جا- ٦٢-٦٣ "بهمن").
٧- كتب كسرى إلى ٱبنه هرمز: يا بُنَيّ: اِستَقلّ الكثيرَ مِمَّا تعطى وٱستكثرِ القليلَ مِمَّا تَأخذ. (الماوردي، أدب الدنيا، ١٧٢).
٨- چو نيكويى كنى زان عذر مى خواه * كه نيكويى دو گردد باش آگاه. (ناصر خسرو، روشنايى نامه، ٥١٣).
٩- ثن إحسانك بالاعتذار. (دهخدا، ٢: ٥٧٣ "علي").

١١٧١- عَلامَةُ الصَّدِيقِ المُخْلِصِ أَنْ يَكُونَ لِصَدِيقِ صَدِيقِهِ صَدِيقاً وَلِعَدُوِّ صَدِيقِهِ عَدُوًّا.[1]

1171– The sign of a sincere friend is to be a friend to the friend of his friend and an enemy to the enemy of his friend.

١- أصدَقَاؤُكَ ثلاثةٌ، وَأَعْدَاؤُكَ ثلاثةٌ. فَأَصدقاؤُكَ: صديقُكَ، وصديقُ صديقكَ، وعَدُوّ عدوِّك. وَأعداؤُكَ عَدُوُّكَ وَعَدوُّ صديقِكَ، وَصديقُ عدوِّكَ. (ن- ٤١٥ { ٢٩٥؛ ش/ن- ١٩: ٢٠٠).

2– "Do not choose as your friend the enemy of your friend." (*Maxims of ʿAli* 44).

١١٧٢- عَلَيْكُم بِالتَّنَاصُرِ وَحُسْنِ التَّعَاوُنِ، فَإِنَّ العِزَّ مَعَ الكَثْرَةِ وَٱجْتِمَاعِ الكَلِمَةِ، وَالذُّلَّ مَعَ القِلَّةِ وَتَفَرُّقِ الكَلِمَةِ. (=} ١٧٧٩).

1172– You should render assistance and help to each other, for strength is in large numbers and a united voice, and weakness is in small numbers and a disunited voice.

١- الغُرْبَةُ كُربَةٌ، وَالقِلَّةُ ذِلَّةٌ، وَالنُّقْلَةُ مُثْلَةٌ. (الثعالبي، تمثيل، ٤٠١؛ الجاحظ، رسائل، ٢: ٣٩٠؛ إبن عربي، محاضرة الأبرار، ٢: ٤١٠؛ الميداني، ٣: ٤١٦).

"To be away from home is grief." (Frayha, II, 456).

٢- الغُربَةُ كُرْبَةٌ، وَالكُرْبَةُ ذِلَّةٌ، والذِّلَّةُ قِلَّةٌ. (الكرخي، المنتهى، ١٧٢).
٣- الغُرْبَةُ ذِلَّةٌ. (الكرخي، المنتهى، ١٧٢؛ البيهقي، المحاسن، ٣٢٨؛ + "والذِّلَّةُ قِلَّةٌ").
٤- القِلَّةُ ذِلَّةٌ. (الثعالبي، تمثيل، ٣٩٥). Lack of means is depravity.

[1] كل- ١٨٤؛ كل- عزام، ١٣٢؛ عيون، ٣: ٦ "في كتاب للهند"؛ اليمني، مضاهاة، ٣١، ١٣٦؛ الراغب، محاضرات، ٢: ١٨.

٥- مَنْ قَلَّ ذَلَّ، وَمَنْ أَمِرَ فَلَّ. (أبو عبيد، أمثال، ٩٤، ١٢٣؛ الفارابي، ديوان الأدب، ٣: ١٣١؛ أبو هلال العسكري، أمثال، ٢: ١٩٣؛ الميداني، ٣: ٣٢٨).

He who has little is humiliated; he who has means wins (he who has few aids is despised, he who has many is praised).
Union is strength. (E)

٦- الذِّلَّةُ مَعَ القِلَّةِ. (أبو حاتم السجستاني، المعمرون، ١٨؛ الوشاء، الفاضل، ٢: ٢٠؛ أبو هلال العسكري، أمثال، ١: ٣٧٩، ٤٠١ "أكثم"؛ جا- ١٠٨؛ الطرطوشي، سراج، ١٧٥؛ فرايتاج، ٣: ١٦٩).

"Humiliation comes with poverty." (Kassis 164).

١١٧٣- عِزُّ القَنَاعَةِ يَمنعُ مِنَ التَّذَلُّلِ لِلبَخِيلِ وَلِلمَنَّانِ وَلِمَنْ لا يَحْتَشِمُ مِنْ سُوءِ الرَّدِّ.

1173– The honor of contentedness prevents one from humility to the avaricious, to the donor who expects gratitude, and to the one who is not ashamed of rejecting a request.

١- التَّقَلُّلُ خَيْرٌ مِنَ التَّذَلُّلِ. (الوشاء، الموشى، ٢١٤).

١١٧٤- عَلَيْكَ بِنَفسِكَ فَإِنَّهُ مَنْ يَبتَغِ مَا فِي أَيْدِي النَّاسِ يَطُلْ حُزنُهُ وَيَكثُرْ فِكْرُهُ وَلا يُشفَى غَضَبُهُ، فَلا تُكَلِّفْ مِنْ أُمُورِ النَّاسِ مَا لا تُكَلَّفُهُ وَلا تُحَاسِبْهُمْ دُونَ رَبِّهِم.

1174– Rely on what you have, for the grief of him who desires what the people possess looms up, his concern grows, and his anger will not be satisfied. So neither burden yourself with people's affairs you have not been burdened with, nor take them into account instead of their Lord.

١١٧٥- عَلَيْكَ [١٨٠] بِعَمَلِ الأَبْطَالِ: كَسْبُ الحَلالِ، وَالنَّفَقَةُ عَلَى العِيَالِ (=﴿ ٢٦٦) وَالتَّرَفُّعُ عَنِ سُؤَالِ الرِّجَالِ، وَالاَشْتِغَالُ بِأَطْهَرِ الأَعْمَالِ.

1175– You should pursue what the leading men do: legal profession, supporting the family, aloofness from begging, and keeping busy with the chastest works.

١١٧٦- عَلامَةُ الشَّقِيِّ سُرْعَةُ دُخُولِهِ فِي الشَّيْءِ قَبْلَ اَسْتِحْكَامِ عِلْمِهِ، وَالدَّعوَى فِيهِ بِأَكْثَرَ مِمَّا مَعَهُ مِنهُ، وَالفِرَارُ إِذَا ثَقُلَ عَلَيْهِ.

1176– The sign of the wretched is his engaging in an enterprise before having fully informed himself, claiming knowledge about it more

than he really knows, and running away if it becomes burdensome for him.

١١٧٧- عَزِّزْ كَلامَكَ بِصِدقِ فِعْلِكَ.

1177– Strengthen your words with the trueness of your deeds.

١١٧٨- عَلامَاتُ الوَغْدِ الدَّنِيئِ أَنْ يَعْتَابَ الغَائِبَ وَيُثنِيَ عَلَى الشَّاهِدِ وَيقهَرَ الفَقِيرَ وَيَخضَعَ لِلغَنِيِّ.

1178– The signs of a despicable scoundrel is to rebuke those absent and praise those present, to overwhelm the poor and capitulate to the rich.

١١٧٩- عُبُوسُ الوَجْهِ دَلِيلٌ عَلَى كَرَاهَتِهِ لِقضَاءِ الحَاجَةِ.

1179– A stern-face is an indication of dislike for fulfilling a request.

١- "وَتَرَى العُبُوسَ عَلَى اللَّئِيمِ دَلِيلاَ." (ش/ن- ١٨: ٩٨).
٢- بِئسَ المَلبَسُ العُبُوسُ. (الراغب، محاضرات، ١: ٢٧٥).

١١٨٠- عَلَى المُسْتَشَارِ الاَجْتِهَادُ وَبَذْلُ نَفْسِهِ فِي الصِّدْقِ وَالنَّصِيحَةِ.

1180– The consultant should exert and give his best in trueness and sincere advice.

١١٨١- عَوِّدْ نَفسَكَ السَّخَاءَ وَاعْلَمْ أَنَّهُمَا سَخَاءانِ: سَخَاءُ نَفْسِ الرَّجُلِ عَمَّا فِي يَدَيْهِ، وَسَخَاءُ نَفسِهِ عَمَّا فِي أَيْدِي النَّاسِ، وَالأَوَّلُ أَكبَرُهُمَا وَأَقْرَبُهُمَا مِنْ أَنْ تَدْخُلَ فِيهِ المُتَاجَرَةُ وَتَرْكُهُ مَا فِي أَيْدِي النَّاسِ أَمْحَضُ فِي التَّكَرُّمِ وَأَنْزَهُ مِنَ الدَّنَسِ. فَإِنْ هُوَ جَمَعَهُمَا وَبَذَلَ وَعَفَّ فَقَدْ كَمُلَ الجُودُ وَالكَرَمُ.[2]

1181– Inure yourself to munificence and know that it is of two kinds: munificence with what one owns, and disinterest for what the others own. The first is the greater of the two and the more likely to be dispensed with, though abandoning what the others own is (morally) nobler and purer. If man combines both these, that is, spends and abstains, then generosity and benevolence become complete.

[2] ={ ٠ ٨٧؛ كب- ١١١-١١٢ "أَبْرَأُ مِنَ الدَّنَسِ وَأَنْزَهُ"؛ العامري، السعادة، ٩٣؛ الماوردي، أدب الدنيا، ١٧٢.

١- عَوِّدْ نفسَكَ السَّخَاءَ وَعَوِّدْهَا مِنْ كُلِّ خُلْقٍ أَكْرَمَهُ. (رسالة آداب، ٧١).
٢- كَفُّ الأَذَى عَمَّا فِي أَيْدِي النَّاسِ أَحَدُ السَّخَائَيْنِ. (أبو الفتح الآمدي، غرر، ٧٤).

Withdrawing from what belongs to the people is a kind of magnanimity. (cf. Spitaler 32 n. 79).

٣- السَّخَاءُ سَخَاءان: سَخَاءُ المَرءِ بِمَا فِي يَدَيْهِ وَهُوَ أذكرُهُمَا فِي النَّاسِ وَأَشْهَرُهُمَا، وَسَخاءُ المَرْءِ عَنْ مَا فِي أَيْدِي النَّاسِ، وَهُوَ أَمْحَضُهُمَا في الكَرمِ. (أبو الفرج المعافى، الجليس الصالح، ٤: ٤٩ "إبن المقفع").

١١٨٢- عَادَةُ الكُفْرَانِ [١٨١] تَقْطَعُ مَادَّةَ الإحْسَانِ، وَالمَطْلُ شَرُّ المَنْعَيْنِ، وَاليَأْسُ أَحَدُ النُّجْحَيْنِ.[3]

1182– The habit of ingratitude severs the substance of favor; postponing the fulfillment of a promise is worse than its immediate rejection, and despair is like relief.

١- أنَّ الكُفْرَ يَقْطَعُ مَادَّةَ الإنْعَامِ. (الكرخي، المنتهى، ٢٢٢).
٢- المَطْلُ أَحَدُ المَنْعَيْنِ، وَاليَأْسُ أَحَدُ النُّجْحَيْنِ. (الماوردي، أدب الدنيا، ١٨٢؛ أمثال، ١٧٢؛ أبو الفتح الآمدي، غرر، ٧٤؛ أبو بكر الصولي، أدب الكتاب، ٧٤؛ التوحيدي، البصائر، ٢: ٦٠٨؛ البكري، سمط اللآلئ، ٦٨٩؛ إبن هذيل، عين الأدب، ٦٥).
٣- المَطْلُ أَحَدُ العَذَابَيْنِ. (التوحيدي، إمتاع، ٢: ١٥٢؛ كلمات مختارة، ٢٥).
٤- المَطْلُ ظُلمُ الغَنِي. (عبد الرزاق، المصنف، ٨: ٣١٧).
٥- مَطْلُ الغَنِيِّ ظُلْمٌ (مالك بن أنس، الموطأ، ٦٧٤؛ أبو عبيد، أمثال، ٢٦٥، وغريب الحديث، ٢: ١٧٤؛ الحميدي، المسند، ٢: ٢٢٧؛ أحمد بن حنبل، المسند ﴿ ٥٣٩٥، ٧٣٤٠، ٧٤٥٧، ٧٥٤٤، ٨٩٠٥، ٨٩٤٧، ٩٩٨٠، ٩٩٨٥، ١٠٠٠٩؛ البخاري، الصحيح، ٢: ٥٦؛ القاضي وكيع، أخبار القضاة، ٢: ٢٢٠، ٢٧٤؛ أبو الشيخ الإصبهاني، الأمثال، ١٣٢-١٣٣؛ العزي، آداب العشرة، ٤٧؛ التوحيدي، أخلاق الوزيرين، ٢٦٥، ٣٣٩؛ الحصري، زهر، ٢٤؛ آبي، نثر، ١: ١٦٧؛ الثعالبي، تمثيل، ٢٧، وأحاسن كلم، ٩؛ القضاعي، الشهاب، ٤؛ الزمخشري، أمثال، ٢: ٣٤٥؛ ش/ن- ١٩: ٢٤٩؛ العبدري، تمثال الأمثال، ٥٦٠؛ الإبشيهي، ٥٤؛ العاملي، المخلاة، ١٦٤).

The rich man's deferring a debt is unfair. (cf. Kassis 207).

٦- قال يحيى بن خالد لبنيه: يَا بُنَيَّ لا تَمْطُلُوا مَعرُوفَكُمْ، فَإِنَّ كَثِيرَ العَطَاءِ بَعْدَ المَطلِ قَلِيلٌ، وَعَجِّلُوا فَإِنَّ عُذرَكُمْ مَقْبُولٌ مَعَ التَّعْجِيلِ. (ش/ن- ١٩: ٢٤٩).
٧- مَنْ أَرَادَ مَعرُوفاً فَلا يَتَطَوَّل. (عيون، ٤: ١٣٧).

He doubles his gift, who gives it in time. (E)

[3] =﴿ ٣٣٣، ٦٤٩؛ الصغاني، فرائد، ٣١ "شر المَانِعَيْنِ"؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨٠.

٨- خَيْرُ الخَيْرِ أَعْجَلُهُ. (عيون، ٤: ١٣٧؛ الثعالبي، تمثيل، ٣٢٧؛ + "وشر الشر أثقله").
٩- لِكُلِّ شَيءٍ رَأْسٌ، وَرَأْسُ المَعرُوفِ تَعجِيلُهُ. (الجاحظ، بيان، ٣: ٢٨٩، ٢١٤ "لكل شيء شرفٌ"؛ ٤: ٦٤؛ الوشاء، الموشى، ٤٤؛ آبي، نثر، ٢: ٥٤).

The better part of generosity is speedy giving.

١٠- لا يَتِمُّ المَعرُوفُ إلاَّ بِثَلاثَةٍ: تَعْجِيلُهُ، وَتَصْغِيرُهُ، وَسَتْرُهُ. (عيون، ٣: ١٧٧؛ عقد، ١: ٢٧١؛ آبي، نثر، ٢: ٣٥٥؛ الماوردي، أدب الدنيا، ١٨٧؛ الزمخشري، ربيع، ٤: ٣٢٠؛ النويري، ٣: ٢٠٤؛ فرايتاج، ٣: ٥١).
١١- ثلاثٌ لا يَتِمُّ المَعرُوفُ إلاَّ بِهن: تَعْجِيلُهُ، وَأن يستقله وإنْ كانَ كثيراً، وأنْ يتركَ الامتنان. (جا- ٣٤٦).
١٢- مِنْ تَمَامِ المَعرُوفِ تَعجِيلُهُ وَكَتْمُهُ. (أقوال الحكماء، ٣٥).
١٣- لا تُكَدِّرْ مَعْرُوفنَا بِالمَطلِ وَالحِجَابِ. (الماوردي، نصيحة، ٤٣٧ "المأمون").
١٤- أَهْنَأُ المَعْرُوفِ أَعْجَلُهُ. (البلاذري، أنساب، ٧(١): ٣٥٨ "أكثم"؛ الراغب، محاضرات، ١: ٥٤٩؛ الثعالبي، تمثيل، ٤٢٣؛ السلفي، المنتقى، ٤٤).
١٥- أَهْنَى المَعْرُوفِ أَوْحَاهُ. (الميداني، ٣: ٤٧٨).

The best favor is the quickest.

١٦- أَهْنَأُ المَعْرُوفِ مَا لا تَتَبَذَّلُ فِيهِ الوُجُوهُ. (الثعالبي، تمثيل، ٤٢٣؛ العاملي، المخلاة، ١٦٤ "إسفنديار").

17– "Put not off until tomorrow the giving to a man of that of which he has need; for you know not what the morrow has in store for him and for you" (*Maxims of ʿAli* 35).

١١٨٣- عَادَةُ الكِرَامِ الجُودُ وَالنَّوَالُ، وَعَادَةُ اللِّئَامِ الجُحُودُ لِلْمَالِ (=﴿ ١٦٣) وَمِنَ الكَرَمِ حُسْنُ العَفوِ عَنْ سَهْوِ الذُّنُوبِ وَتَرْكُ البَحْثِ عَنْ سِرِّ العُيُوبِ.[4]

1183– The habit of the noble is to be generous and render benefits; the habit of the ignoble is evasion from the moral obligation of wealth. From nobility come also proper pardoning of simple offenses and forsaking quest of hidden faults.

١- لَنْ يَسُودَ مَنْ يَتَّبِعُ العُيُوبَ البَاطِنَةَ مِنْ إِخْوَانِهِ. (إبن هندو، ٣٥٢ ﴿ ٢٤١ "أرسطو"؛ مب- ١٩٥، ٢٠١).

١١٨٤- عِيٌّ تَسْلَمُ بِهِ خَيْرٌ مِنْ نُطْقٍ تَنْدَمُ عَلَيْهِ (=﴿ ١٢١٠) فَاْقْتَصِرْ مِنَ الكَلامِ عَلَى مَا يُقِيمُ حُجَّتَكَ وَيُبَلِّغُكَ حَاجَتَكَ وَإِيَّاكَ وَفُضُولَهُ فَإِنَّهَا تُزِلُّ القَدَمَ وَتُورِثُ النَّدَمَ.[5]

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[4] الصغاني، فرائد، ٣٥-٣٦ "عَنْ سُوءِ العُيُوبِ"؛ إبن عربي، محاضرة الأبرار، ٢: ٢٨٣، ٤٩١.

1184– Inability to express yourself and stay safe is better than expressing something wrong and regretting it; thus limit speech to that which strengthens your argument and fulfills your want, and beware of its excess, for it slips the foot and bequeaths regret.

١- عِيٌّ يزري بِكَ خَيْرٌ مِنْ هَدرٍ يَأتى عَلَيْكَ. (وطواط، غرر، ١٤٥).

١١٨٥- عِيٌّ يُضْعِفُ حُجَّتَكَ خَيْرٌ مِنْ عِلْمٍ يُتْلِفُ مُهْجَتَكَ. فَتَحَصَّنْ بِالجَهْلِ إذَا نَفَعَ كَمَا تَتَحَصَّنُ بِالعِلْمِ إذَا رَفَعَ. (الصغاني، فرائد، ٢٢؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨١)

1185– An irresolute speech that weakens your argument is better than a resolute one that destroys your life. Protect yourself with ignorance when it is useful, just as you protect yourself with knowledge when it raises you.

١١٨٦- عَزِيمَةُ الصَّبرِ تُطْفِئُ نَارَ الشَّرِّ، (الصغاني، فرائد، ٥٣؛ أسامة، لباب، ٦٩) وَمَنْ لَمْ يُصْلِحهُ اللِّينُ أَصْلَحهُ التَّلْيينُ، وَمَنْ لَمْ تَنْفَعْ فِيهِ المُدَارَاةُ كَانَ حَقِيقاً بِسُوءِ المُجَازَاةِ.

1186– A resolute patience extinguishes the fire of wickedness, and he whom soft words do not put right, softening him will do; and he whom affability has no effect on deserves a sever punishment.

١١٨٧- عُدَّ كَلامَكَ مِنْ عَمَلِكَ لِتَقِلَّ أَلْفَاظُكَ فِيمَا لا يَعْنِيكَ.

1187– Think of your speech as your deed, so that your words about that which is of no concern to you will be few.

١- مَنْ عَلِمَ أَنَّ كَلامَهُ مِنْ عَمَلِهِ قَلَّ كَلامُهُ إلاَّ فِيمَا يَنْفَعُهُ. (إبن أبي الدنيا، الصمت، ٦٢، ٢٦٢؛ اليعقوبي، تأريخ، ٢: ١٠٣؛ عقد، ٣: ١٥١، ١٨٦ "عمر بن عبد العزيز"؛ الراغب، محاضرات، ١: ٦٩؛ ن- ٤٢٣ { ٣٤٩؛ ش/ن- ١٠: ١٣٧؛ ١٩: ٢٦٤؛ القضاعي، دستور، ٢٩ "علي"؛ الميداني، ٤: ٥٤؛ تذكرة، ١: ٨٨؛ أسامة، لباب، ٢٧١ "حديث").

He who knows that his speech is also his deed reduces his speech to that which benefits him.

٢- لا تتكلم بما لا يعنيك، فإن ذلك فضل، ودع الكلامَ في كثير مما يعنيك حتى تجدَ له موضعاً. (الخطابي، العزلة، ١٣٤).

[5] الصغاني، فرائد، ٢١؛ الماوردي، أدب الدنيا، ٢٥٤؛ إبن عربي، محاضرة الأبرار، ٢: ٤٢٥-٤٢٦ "إبن المقفع".

٣- لا تَتَكَلَّمْ فِيمَا لا يُغنِيكَ. (المحاسبي، المسترشدين، ٤٤).
٤- لا تَسْأَلْ عَمَّا لا يعنيكَ. (عقد، ٣: ١٥٢).

١١٨٨- عِلْمٌ لا يُعمَلُ بِهِ كَجَسَدٍ لا يَأْكُلُ وَلا يَشرَبُ وَلا يُحِسُّ. وَإِنَّ صَاحِبَ العِلْمِ إِذَا ٱنْتَشَرَهُ كَصَاحِبِ سِرَاجٍ عَلَى ظَهْرِ طَرِيقٍ كُلُّ مَنْ مَرَّ عَلَيْهِ ٱسْتَضَاءَ مِنهُ [١٨٢] وَكُلُّهُمْ يَدعُونَ لَهُ بِالخَيْرِ.

1188– A knowledge that is not acted upon is like a body that does not eat, drink, or feel. A possessor of knowledge who spreads it is like the possessor of a lamp on the road: whoever passes by him is illuminated by it, and everybody wishes him well.

١- العَالِمُ مِثْلُ السِّرَاجِ، مَنْ مَرَّ بِهِ ٱقتَبَسَ مِنْهُ. (الجاحظ، بيان، ٢: ٢٩١؛ عقد، ٢: ٢١٤؛ الثعالبي، تمثيل، ١٦٥؛ الطرطوشي، سراج، ١٧٤؛ إختيار الدين، أساس الاقتباس، ٢١).

The wise man is like a lamp, whoever passes by him acquires knowledge from him.

٢- مثلُ الذي يعلم الخير ولا يعمل به مَثَلُ السراج الذي يضئُ للناس ويُحرق نفسه. (الجرجاني، أسرار البلاغة، ١٠٦).
٣- شَخْصٌ بِغَيْرِ عِلْمٍ كَجَسَدٍ بِغَيْرِ رُوحٍ. (الون، ١١١).

"A man without knowledge is like a body without a mind." (Alon 88 n. 749).

١١٨٩- عَدَاوَةُ الأَهْلِ أَشَدُّ مَضَرَّةً عَلَيْكَ مِنْ عَدَاوَةِ الأَبَاعِدِ، وَعَدَاوَةُ المُؤَاخِي أَشَدُّ نِكَايَةً وَأَصْدَقُ فِيكَ قَوْلاً بِتَصدِيقِ النَّاسِ إِيَّاهُ لِمَا قَدِ ٱطَّلَعَ عَلَيْهِ مِنْ عَوَرَاتِكَ وَشَرِّكَ وَعُيُوبِكَ. فَٱسْتَصْلِحْ جَمِيعَهُمْ مَا ٱسْتَقَامُوا لَكَ عَلَى الوَفَاءِ، وَٱحْذَرْهُمْ عِندَ ٱنْصِرَافِ الحَالِ وَتَقَلُّبِ الزَّمَانِ، فَإِنَّ ضَرَرَهُمْ أَعْظَمُ مِنْ ضَرَرِ الأَبَاعِدِ.

1189– The enmity of family members is more damaging to you than the enmity of distant relatives, and the enmity of friends is more harmful and closer to truth, for people trust him for what he says about your faults, vileness, and defects. So ameliorate all friends as long as they maintain their fidelity, and be cautious of them upon turnover of circumstances and the changes of time, for their damage is greater than the damage of distant relatives.

١١٩٠- عَلَيْكَ بِمُعَامَلَةِ النَّاسِ بِالجَمِيلِ إذَا ٱسْتَغْنَيْتَ وَٱحْسِنْ حَمْلَ الغِنَى، فَإِنَّ سُوءَ حَمْلِ الغِنَى يُورِثُ بَطَراً (=؛ ٨٥٩) وَ يَمْلأُ القَلْبَ فَرَحاً فَلا يُبْطِرَنَّكَ.

1190– You should treat people with kindness when you become wealthy. Be good handling with wealth, for improper handling of wealth bequeaths hubris and fills the heart with joy, but let it not make you reckless.

١١٩١- عَاجِلْ عَمَّا قَلِيلٍ هُوَ زَائِلٌ وَيَبْقَى الذَّمُّ وَالإزْرَاءُ عَلَيْكَ، وَعَلَيْكَ بِالتَّوَاضُعِ وَالقَصْدِ وَالشُّكْرِ لِلَّهِ فِيمَا أَعْطَاكَ فَإِنَّكَ تَسْتَوجِبُ بِذَلِكَ المَزِيدَ فِي الدُّنيَا وَالآخِرَةِ.

1191– How ephemeral (is life)! Before long it disappears and censure and contempt remain for you; you should be modest, moderate, and thankful to God for what He has given you, for by doing this you deserve the abundance of blessings in this and the next world.

١- يزدان آفرين کن و دل برامش دار کت از يزدان افزايش به نيکی رسد. (اندرز آذرباد مارسپندان ؛ ١٠٢).
٢- ز نيکی همه نيکی آيد بجای * بنيکی دهد نيز نيکی خدای. (لازار، ١٢٦ "ابو شکور").

Thankfulness is for the benefit that is from God (paraphrase from *Mainyo* 177; 52:2, 7).

١١٩٢- عُصْفُورٌ فِي يَدِكَ خَيْرٌ مِنْ حَمَلٍ شَارِدٍ، وَغِنَى فِي غَيْرِ فَائِدَةٍ خَسَارَةٌ حَاضِرَةٌ.

1192- A sparrow in your hand is better than an astray lamb; a wealth that is not used is an ever-present loss. (cf. # 264, 660).

١- خولی بکفم به ز کلنگی بهواست.

"A kite in my hand is better than a crane in the air." (Haim 185).
"A sparrow in hand is worth a pheasant that flies by." (Haim 257).
"A bird in the hand is worth two in the bush." (*CDP*, 23).
"A live dog is better than a dead lion." (*CDP*, 165).
With allusion to The Old Testament, Ecclesiastes, ix. 4: To him that is joined to all the living, there is hope: for a living dog is better than a dead lion. (Never leave certainty for hope).

٢- يا بني: إنَّ الكُرَاعَ فِيْ يَدِكَ لأَفْضَلُ مِنَ الفَخْذِ فِي قِدرِ غَيْرِكَ. وَشَاةٌ قَرِيبَةٌ أَفْضَلُ مِنْ ثَوْرٍ بَعِيدٍ. وَعُصفُورٌ وَاحِدٌ فِي يَدِكَ خَيْرٌ مِنْ أَلفِ عُصفُورٍ طَائِرٍ. وَفَقْرٌ مَرْفُوقٌ بِتَوْفِيرٍ أَفْضَلُ

مِنْ غِنى يبذِّر، وَثَوْبٌ مِنْ صوفٍ تلبَسهُ أَفْضَلُ مِنَ الحَرِيرِ وَالخَزِّ عَلَى الآخَرِينَ. (فريحة، أحيقار، ٧٨؛ أقوال الحكماء، ١٠٨-١٠٩).

٣- عُصْفُورٌ فِي الكَفِّ خَيْرٌ مِنْ كُرْكِيٍّ فِي الهَوَاءِ. (الثعالبي، تمثيل، ١٩٨، ٣٧٢).

٤- بنجشكى نقد به دان كه طاووسى به نسيه. (قابوس نامه، ١٧١).

"A sparrow cash down is better than a peacock at a date." (Qābūs 162).

٥- گنجشك بدست است به از باز پريده. (قابوس نامه، تعليقات، ٣٩٣).

A sparrow in the hand is better than a hawk in the air.

٦- أَلْفُ كُركِي فِي الجَوِّ مَا تعوَّض عُصْفُورٌ فِي الكَفِّ.

"A thousand cranes in the air are not worth one sparrow in the fist." (Burckhardt 2).

٧- سركه (يا: سيلى) نقد به از حلواى نسيه است.

"Ready vinegar is better than promised sweetmeat." (Haim 257).

٨- صَفْقَةٌ بِنَقدٍ خَيْرٌ مِنْ بَدرَةٍ بِنِسيَةٍ. (آبي، نثر، ٦(٢): ٥٠١ "أمثال العامة"؛ الميداني، ٢: ٢٥٧).

٩- صَفْعَةٌ بِنَقدٍ خَيرٌ مِنْ بَدرَةٍ بِوَعْد. (الثعالبي، تمثيل، ١٩٧).

"A ready blow (صفعة) with cash is better than eighty thousand dirhams of promised future payments." (Burckhardt 119).

١٠- عُصْفُورٌ بِاليَدِ وَلا عَشرةَ عَلَى الشَّجَرَةِ.

"One bird in the hand is better than ten on the tree." (Frayha, II,432). The *'uṣfūr*, 'sparrow,' is often used for 'a small bird.'

١١- عُصفُورٌ مَهْزُولٌ عَلَى خَوانِكَ خَيْرٌ مِنْ كُركِي عَلَى خَوانِ غَيْرِكَ. (الراغب، محاضرات، ٢: ٧٠٩ "من أمثال العوام").

An emaciated sparrow on your table is better than a crane on someone else's table.

١٢- بنسيه مده نقد اگر چند نيز * بخرما بود وعده و نقد خار. (ناصر خسرو، ديوان، ٢٠٠).

١٣- وَضِيعةٌ عَاجِلةٌ خَيْرٌ مِنْ رِبْحٍ بَطِيئ. (الثعالبي، تمثيل، ١٩٧).

١١٩٣- عَلَى كُلِّ جَارِحَةٍ تَوْبَةٌ، فَتَوْبَةُ القَلبِ عَقْدُ النِّيَّةِ فِي تَرْكِ [١٨٣] المَحْظُورِ، وَتَوْبَةُ العَيْنَيْنِ الغَضُّ عَنِ المَحَارِمِ، وَتَوْبَةُ اليَدَيْنِ تَرْكُ البَطْشِ فِي تَنَاوُلِ مَا لَيْسَ لَهُ، وَتَوْبَةُ الرِّجْلَيْنِ تَرْكُ السَّعْيِ فِيمَا لاَ يَجْمُلُ، وَتَوْبَةُ البَطْنِ تَرْكُ أَكْلِ الحَرَامِ، وَتَوْبَةُ السَّمْعِ الصَّمَمُ عَنْ سَمَاعِ المَحَارِمِ، وَتَوْبَةُ الفَرْجِ التَّنَزُّهُ عَنِ المَحَارِمِ وَالفَوَاحِشِ.

1193– To each limb of the body there is a repentance: the repentance of the heart is the firmness of intention in abandoning the prohibited; the repentance of the eyes is their closing to the forbidden; the repentance of the hands is the abandoning of violence in taking what does not belong to them; the repentance of the feet is the avoiding what is not commendable; the repentance of the stomach is the retreating from eating the unlawful, the repentance of the ears is deafness to hearing the forbidden, and the repentance of sexual organs is the refraining from the forbidden and the obscene.

١١٩٤- عِظْ نَفسَكَ قَبْلَ أَنْ تَعِظَ أَخَاكَ وَٱسْتَحْيِ مِمَّنْ لا تَرَاهُ وَهُوَ يَرَاكَ.

1194– Admonish yourself before admonishing your brother; be ashamed of the One Whom you do not see but He sees you.

١- عِظْ نفسَكَ فَإن ٱتعظتَ فَعِظِ النَّاسِ. (الماوردي، أدب الدنيا، ٢٣ "عيسى").

١١٩٥- عِمَارَةُ القَلبِ نِعْمَةٌ وَعِمَارةُ اللِّسَانِ فِتْنَةٌ.

1195– Cultivation of the heart is a bliss, cultivation of the tongue an ordeal.

١١٩٦- عَلامَاتُ التَّوَاضُعِ قَبُولُ الحَقِّ مِنْ كُلِّ نَاطِقٍ وَالرِّفقُ بِمَنْ دُونَهُ فِي عِلمِهِ وَتَوْقِيرُ مَنْ فَوْقَهُ فِي دِينِهِ وَٱحْتِمَالُ الزَّلَلِ وَقِلَّةُ الغَضَبِ وَالرُّجُوعُ إِلَى الحَقِّ حَيْثُ كَانَ وَالصَّبرُ عَلَى كُلِّ مُصِيبَةٍ.

1196– Signs of modesty include: accepting the right judgment from whoever expresses it, kindness towards those lower in learning, respect for those higher in religion, tolerating lapses, lack of anger, recourse to truth wherever it may be, and enduring every misfortune.

١١٩٧- عَجَبٌ مِنْ إعْجَابِ المُعْجَبِ بِأَمْرٍ لَمْ يَجْتَلِبْهُ وَزَهْوُهُ بِتَمَدُّحٍ يَعْلَمُ أَنَّهُ لَيْسَ هُوَ فِيهِ. (كوبرلي، ٤٠ أ).

1197– How astonishing is the astonishment of the astonished for something he has not procured, and his priding himself by self-praise for what he knows is not in him!

١- إعجابُ المَرْءِ بِنَفسِهِ دَلِيلٌ عَلَى حُمقِهِ. (البلاذري، أنساب، ٧(١): ٣٧٤ "أكثم").

١١٩٨- عَالِمٌ لا يَعمَلُ وَمُصِرٌّ مُسْتَغْفِرٌ مِنَ الكِبَارِ العَقْلِيَّةِ.

1198– A learned who does not act upon his learning, and an offender who persists on offenses and seeks forgiveness are among the greatest intellectual offenders.

١١٩٩- عَاقِلٌ يَثْلِمُكَ خَيْرٌ مِنْ جَاهِلٍ يَلُمُّكَ.

1199– A wise who sullies your reputation is better than an ignorant who helps you get back on your feet.

١- عَالِمٌ مُعَانِدٌ خَيْرٌ مِنْ جَاهِلٍ مُنْصِفٍ. (الجاحظ، التربيع، ٩٨؛ ح- ٦٤ "سقراط"؛ عيون، ٢: ١٢٤ "ديمقراط"؛ اليعقوبي، تأريخ، ١: ١٣٥؛ البيهقي، المحاسن، ٤٢٦؛ الصغاني، فرائد، ٥ "جاهل مساعد"؛ السجستاني، صوان، ٢٠٤ "ذيمقراطيس"؛ الشهرستاني، ٩٤١).

A wise opponent is better than an ignorant helper.
"Better an opinionated wise man than a compromising fool." (Alon 85 n. 714). Compare also: (H. 159; *Mb.* 298, 331). This appears also in the Ethiopic version of the *Adab al-falāsifa*. See *Orientalia*, NṢ. 10 (1941), 393.

٢- الجَاهِلُ لا يَكُونُ مُنْصِفاً، وَالعَالِمُ لا يَكُونُ مُعَانِداً. فقال الآخر: بل قد يكونُ الجاهلُ مُنصِفاً وَالعَالِمُ مُعَانِداً. (ح- ٦٤ "سقراط"؛ عيون، ٢: ١٢٤؛ الجاحظ، التربيع، ٩٨؛ السجستاني، صوان، ٢٠٤ "ذيمقراطيس").

His pupil said: "A fool won't be compromising, nor a wise man opinionated." Another person said: The fool can be compromising and the wise may be opinionated." (Alon 85 n. 714).

٣- أَخْرَسُ عَاقِلٍ خَيْرٌ مِنْ جَاهَلٍ نَاطِقٍ. (فرايتاج، ٣: ١٣١).

١٢٠٠- عِزُّ الغَضَبِ لا يَقُومُ بِذُلِّ الْاخْتِيَارِ. (=؛ ١٢٥، ١٩٠٣؛ الثعالبي، تمثيل، ٤٥٠).

1200– The honor of anger does not stand up to the dishonor of acceptance.

١٢٠١- عَظِّمْ نَفْسَكَ عَنِ التَّعَظُّمِ. [١٨٤] (مع- ٧٣؛ آبي، نثر، ٣: ١٤٨).

1201– Make your soul become greater than being presumptuous.

١٢٠٢- عُقُوبَةُ الحَاسِدِ مِنْ نَفسِهِ،[6] وَعِمَارَةُ القُلُوبِ مُجَارَاةُ أَهْلِ الحِكمَةِ.

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[6] =؛ ١٧٦٠؛ مع- ٧٤؛ مب- ٣٣٩؛ الثعالبي، أحاسن كلم، ٢٧، وتمثيل، ٤٥٢؛ الماوردي، أدب الدنيا، ٢٤٥.

1202– Punishment of the envious is in himself, and cultivation of the hearts is in conformity with the wise.

١- الحَاسِدُ لا يَضُرُّ إلاَّ نَفْسَهُ. (تذكرة، ٢: ١٨٢).

The envious does not harm anyone but himself.

٢- مُعَاشَرَةُ ذِي اللُّبِّ عِمَارَةُ القَلبِ. (أقوال الحكماء، ٣٦).

١٢٠٣- عَقلُ الرَّجُلِ صَدِيقُهُ، وَحُمْقُهُ عَدُوُّهُ. (أبو عبيد، أمثال، ١٢٥؛ عقد، ٣: ٩٧؛ الميداني، ٢: ٣٥١).

1203– A man's wisdom is his friend, his stupidity is his enemy. (cf. # 1024).

١٢٠٤- عَاقِبَةُ الصَّبرِ الغَنِيمَةُ أَوْ السَّلامَةُ. (=؟ ٣١٢، ١٣٠٠).

1204– The outcome of patience is gain or safety.

١- وَعَاقِبَةُ الصَّبْرِ الجَمِيلِ جَمِيلَةٌ * وَأَفضَلُ أَخلاقِ الرِّجَالِ التَّفَضُّلُ
لا عَارَ إنْ زَالَتْ عَنِ المَرءِ نِعمَةٌ * وَلَكِنَّ عَاراً أَنْ يَزُولَ التَّجَمُّلُ. (علي بنُ الجهم، ديوان، ١٦٣؛ الكرخي، أمل، ٥٤ "عن الحر"؛ الخطابي، العزلة، ١١٦؛ الثعالبي، تمثيل، ٩٢، وخاص الخاص، ٩٩؛ الرازي، أمثال، ١٥٦).
٢- واَصْبِرْ فإنَّ الصَّبْرَ يُعقِبُ رَاحةً * وَعَسَى بها أن تنجَلي وَلَعَلَّها. (علي بن الجهم، ديوان، ٩٤).
٣- اگر صبرت بدل در يار گردد * ظفر آخر ترا دلدار گردد. (ناصر خسرو، روشنايى نامه، ٥١٢).
٤- ثَمَرَةُ الصَّبْرِ الظَّفَرُ. (آبي، نثر، ٤: ١٩١؛ كوبرلي، ٢١ ب "أوميروس").

Patience bears victory.

٥- عَلَيْكَ بِالصَّبْرِ فَإِنَّهُ سَبَبُ الظَّفَرِ. (إبن الفراء، رسل الملوك، ٥٨؛ الأغاني، ٢٤: ٧٠).
٦- الصَّبْرُ مَع الإِيمَانِ بِاللَّهِ يُورِثُ الظَّفرَ. (مب- ١٠ "على خاتم هرمس").
٧- بِإجَالَةِ الرَّأْيِ تَظفَرُ بِالحَزْمِ. (إبن المقفع، حكم ؟ ٥٩).
٨- الظَّفَرُ بِالحَزمِ، وَالحَزْمُ بِإجَالَةِ الرَّأيِ، وَالرَّأيُ بِتَحصِينِ الأَسْرَارِ. (صغ- ٥٣؛ كل- ١٥٧؛ عزام، ١٥١؛ إبن حبان البستي، روضة، ١٩١؛ اليمني، مضاهاة، ٨٤؛ ن- ٣٦٩ ؟ ٤٨؛ ش/ن- ١٨: ١٧٧؛ النويري، ٦: ٨٢).

Victory depends on resoluteness; resoluteness on sound judgment, and judgment on safeguarding secrets.

٩- الظَّفَرُ بِالحِرْصِ، وَالحِرْصُ بإجَالَةِ الرَّأيِ، وَإجَالةُ الرَّأيِ بِتَحصِينِ الأَسْرَارِ. (السجستاني، صوان، ١٨١ "أوذيموس").

١٠- الحَزْمُ آلةُ الظَّفَرِ. (مب- ٣١ "أوميرس").

Precaution is the implement of victory.

١١- الصَّبْرُ ظَفَرٌ. (الزجاجي، أخبار، ١٩٧؛ أبو الفتح الآمدي، غرر، ٣٢).

Fortitude is victory. (This is the original form of the dual: ظفرين**.** Cf. Spitaler 39 n. 104).

١٢- مَنْ صَبَرَ ظَفِرَ. (القالي، الأمالي، ٢: ١٧٢ "أكثم"؛ الماوردي، أدب الدنيا، ٢٦٣).

The patient prevails.

١٣- ثَمَرَةُ الصَّبْرِ نُجْحُ الظَّفَرِ. (وطواط، لطائف، ٨٠ "ميوه درخت صبر يافتن پيروزى است"؛ الميداني، ١: ٢٧٢).

Patience bears a satisfying victory.

١٤- لا يَعْدَمُ الصَّبُورُ الظَّفَرَ وَإِنْ طَالَ بِهِ الزَّمَانُ. (ن- ٣٩٠ ؛ ١٥٣؛ ش/ن- ١٨: ٣٦٦).
١٥- بَشِّرْ نَفْسَكَ بِالظَّفَرِ بَعْدَ الصَّبْرِ. (فلايشر، نثر اللآلئ، ٦٥ ؛ ١٢).

After patience, indulge in the happy tiding of victory.

١٦- صبر و ظفر هر دو دوستان قديمند * بر اثر صبر نوبت ظفر آيد. (دهخدا، ٢: ١٠٥٢ "حافظ").

Patience and victory are old friends, the latter follows in the footsteps of the former.

١٧- قيل: الصَّبرُ عَلَى الطَّلَبِ عُنوَانُ الظَّفَرِ، وَالصَّبْرُ فِي المِحَنِ عُنوَانُ الفَرَجِ. (القشيري، الرسالة، ٨٦).

Endurance is the index of winning, and perseverance in difficulties is the index of joy.

١٨- ناصبوران چو خاك و چون بادند * ظفر و صبر هر دو همزادند. (دهخدا، ٢: ١٠٨٠ "سنايى").
١٩- إِنِّي رَأَيْتُ، وَلِلأَيَّامِ تَجْرِبةٌ * لِلصَّبْرِ عَاقِبَةً مَحْمُودَةَ الأَثَرِ
وَقَلَّ مَنْ جَدَّ فِي أَمْرٍ يُطَالِبُهُ * وَٱستصحبَ الصَّبْرَ إلاَّ فَازَ بِالظَّفَرِ. (عيون، ٣: ١٢٠؛ الكرخي، أمل، ٣٤).
٢٠- عَاقِبَةُ الصَّبرِ مَحْمُودَةٌ. (أقوال الحكماء، ١٢٢).
٢١- عَوَاقِبُ الصَّبْرِ مَحمُودَةٌ. (عقد، ٣: ٧٩).
٢٢- عَوَاقِبُ المَكَارِهِ مَحمُودةٌ. (ح- ١٥٨؛ عقد، ٣: ١٠٧).
٢٣- إنَّ الصبرَ مَحمودُ العَاقِبَةِ، وَلَيْسَ فِي الجزعِ عِصمةٌ مِنَ النَّائِبَةِ. (المدائني، التعازي، ٦٣).

Patience opens all doors. (E) Everything comes to him who waits. (E) How poor are they that have no patience. (Shakespeare) (E)

١٢٠٥- عُجْبُ المَرءِ أَوحَشُ مِنَ الوَحدَةِ.

1205– Man’s conceit is more desolate than loneliness.

١- أَوْحَشُ الوَحْشَةِ العُجْبُ. (وطواط، صد كلمة ؛ ٨٣؛ القضاعي، دستور، ٢٣ "علي").

What a desolate desolation is conceit!

٢- لَيْسَ شَيْءٌ أشقَى مِنَ العُجْبِ. (السجستاني، صوان، ١٩٨ "أوميروس").
٣- لا وَحْدَةَ أَوْحَشُ مِنَ العُجْبِ. (الميداني، ٤: ٥٥؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٦؛ الراغب، محاضرات، ٢: ٧٠٥؛ ن- ٣٨٠؛ إبن هندو، ٣٤٣ ؛ ١٧٩؛ بهجة، ١: ٥٦؛ ش/ن- ١٩: ٣٥٢؛ الماوردي، قوانين، ٢١٩ "حديث"؛ السيوطي، تأريخ الخلفاء، ١٨٢).

No loneliness is more desolate than conceit.

١٢٠٦- عَلَى قَدرِ التَّكَبُّرِ فِي الوِلايَةِ يَكُونُ التَّذَلُّلُ فِي العَزْلِ. (الميداني، ٢: ٤١٠ "المولدون"، "على حَسَبِ").

1206– The humiliation of being removed from office will be in proportion to the arrogance shown while governing.

١- مَنْ نَسِيَ إخوَانَهُ فِي الوِلايَةِ أَسْلَمُوه فِي العَزلِ والشِّدَّةِ. (بهجة، ٢: ١٩٠).

١٢٠٧- عِزُّ الشَّرِيفِ أَدَبُهُ، وَحِصْنُهُ صِيَانَتُهُ، وَنَسَبُ الحَكِيمِ حِكمَتُهُ.[7]

1207– Education is the noble man’s honor, his chastity is his fortress; and wisdom is the noble lineage of the wise man.

“Chastity is a strong fortress.” (*Maxims of ʿAli* 52).

١- أَرفَعُ مَنَازِلِ الشَّرَفِ لأَهْلِهِ العِلْمُ وَالأَدَبُ. (بهجة، ١:١١٠ "بزرجمهر").

The highest rank of honor for the honorable is the learning and refined culture.

٢- سُوءُ الأَدَبِ يَهدِمُ مَا بَنَى الأَسْلافُ. (إبن هندو، ٣٥٣ ؛ ٢٥٤ "أرسطو"؛ مب- ١٩٥؛ اص- ١٠٠؛ ياقوت المستعصمي، أسرار الحكماء، ١٢٦).

Ill behavior destroys what the ancestors have built.

[7] =؛ ٢٨، ٥٤٧؛ مج- ٤٥؛ آبي، نثر، ٥: ١٩١ "الحسن البصري"؛ أسامة، لباب، ٢٢٩؛ ياقوت المستعصمي، أسرار الحكماء، ١٦٧.

٣- لا شَرَفَ مَعَ سُوءِ الأَدَبِ. (وطواط، صد كلمه ﴾ ١٧؛ عيون، ١: ١١١ "في كتاب الهند"؛ مب- ٣٢٦؛ الطرطوشي، سراج، ١٧٢).

There is no honor with bad manners.

٤- شَرفُ الحَسَبِ يَحْتَاجُ إِلَى شَرَفِ الأَدَبِ. (الراغب، محاضرات، ١: ٣١).

The honor of noble descent is in need of the honor of education.

٥- مَنْ لَمْ يَكُنْ لَهُ عِلمٌ وَلا أدب لَمْ يكن لَهُ حسب ولا نسب. (الراغب، محاضرات، ١: ٣١).
٦- لا يكون الشرفُ بالحسبِ والنسبِ، ولكن من قِبَلِ الأفعالِ لأَنَّ الشرفَ إِنَّمَا هُوَ فِيهِ لا فِي النَّسَبِ. (البيهقي، المحاسن، ١٠٦).
٧- شرفُ الأدبِ مُسْتَغِنٌ عن شَرَفِ الحَسَبِ. (الراغب، محاضرات، ١: ٣١).

The honor of education is not in need of the honor of noble descent.

٨- بِالعُقُولِ تَفَاضُلُ النَّاسِ لا بِالأُصُولِ. (ح- ٥٣؛ مب- ١٩٩؛ اص- ٩٧؛ ش- ١: ٢٠١؛ لونتال، ٦٥؛ ح- نسخة مونيخ (١٣-ب): "نه پدران ومادران").

Superiority of people to one another is in (knowledge) not in roots (i.e. parents).

٩- الشَّرَفُ بِالفَضْلِ وَالأدَبِ لا بِالأَصْلِ وَالنَّسَبِ. (وطواط، صد كلمة ﴾ ٧٩؛ الصغاني، فرائد، ٥ "بِالعَقْلِ وَالأدب"؛ إختيار الدين، أساس الاقتباس، ١٢٩).

Nobility is in excellence and accomplishment, not in origin and descent.

١٠- الفَضْلُ بِالعَقْلِ وَالأَدَبِ لا بِالأَصْلِ وَالحَسَبِ، لأَنَّ مَنْ سَاءَ أَدَبُهُ ضَاعَ نَسَبُهُ، وَمَنْ قَلَّ عَقْلُهُ ضَلَّ أَصْلُهُ. (الماوردي، أدب الدنيا، ٢١١؛ الإبشيهي، ٥١).

Excellence is in reason and education, not in origin and noble descent, since he whose education is defective his descent is of no avail, and he whose reason is insignificant his origin is in vain.

١١- لا يَكُونُ الشَّرَفُ بِالنَّسَبِ، لأَنَّ الشَّرَفَ إِنَّمَا هُوَ بِالفَضْلِ. (المحاسن والأضداد، ١٦٣).

Nobility is not in genealogy, verily nobility is in excellence.

١٢- تو را پرسند هنرت چيست و نگويند پدرت كيست. (سعدى)

"Manners makesth man." (*CDP*, 176).
"You will be asked what your virtues are, not who your father was." (Haim 120).

١٣- الشَّرَفُ بِالعَقْلِ وَالأَدَبِ لا بِالأَصْلِ وَالنَّسَبِ. (قابوس نامه، ٢٧ "بزرگی خرد و دانش راست نه گهر و تخمه را"؛ "بزرگی و ارز در خرد باشد نه در بزرگواری تبار و خاندان"؛ دهخدا، ١: ٢٥٣).

Noble rank goes with intelligence and education, and not with origin and noble birthīs in wisdom and virtue, not in origin and noble ancestry.

"Honor lies in the mind and in acquired worth, not in origins and noble birth." (Qābūs 22). (that is: greatness lies in wisdom and learning, not in lineage and descent).

"Be not reliant on kindred [*payvand*] and great ancestry [*tukhmak*], since in the end, dependence is on one's own deeds." (*Mainyo* 133; 2:108-9).

١٤- گوهر تن از گوهر اصل بهتر است. (قابوس نامه، ٢٧).

"Personal quality in the individual is nobler than noble descent." (Qābūs 22).

١٥- الأَدَبُ تَنزِيةُ النَّفسِ عَمَّا يُعِيبُهَا. (أبو هلال العسكري، تلخيص، ١١٧).

This is of course not a *ḥikma*, but only a definition: *Adab* is the purification of the soul from that which pollutes it.

١٦- لا خَيْرَ فِيمَنْ لَهُ أَصْلٌ بِلا أَدَبٍ * حَتَّى يَكُونَ عَلَى مَا زَانَه حَدِبا. (المرزباني، نور القبس، ١٢).

١٧- لِكُلِّ شَيْءٍ حَسَنٍ زِينَةٌ * وَزِينَةُ العَالِمِ حُسْنُ الأَدَب
قَد يَشرُفُ المَرءُ بِآدَابِهِ * فِينَا وَإِنْ كَانَ وَضِيعَ النَّسَبِ. (ياقوت، ٢٠).

١٨- من كان مفتخراً بالمالِ والنسبِ * فإنما فخرنا بالعلم والأدب
لا خيرَ فِي رَجُلٍ حرٍّ بِلا أَدَبٍ * لا لا وَإِنْ كَانَ مَنسوباً إِلَى العَرَب. (ياقوت، ٢٠).

١٩- الشَّرَفُ بِالفَضْلِ وَالأَدَبِ. (دهخدا، ١: ٢٥٣).

Nobility is in excellence and good manners.

١٢٠٨- عَفوُكَ عَنِ المُسِيئِ أَفْضَلُ، وَمُجَازَاتُكَ عَدْلٌ.

1208– Forgiving a wrong-doer is commendable, punishing him is justice.

١- إِستَعمِلُوا الصَّفْحَ عَنِ المُسِيئ تَقِلِّ الإساءَةُ فِيكَ. (إبن المقفع، التاج في سيرة أنوشروان، ١٠٧).

١٢٠٩- عَلامَةُ المُتَوَاضِعِ أَنْ يُحِبَّ أَنْ لا يُرَى شَخْصُهُ وَلا يُحكَى قَوْلُهُ وَلا يَقَعُ بَصَرُهُ عَلَى شَيْءٍ إلاَّ رَأَى أَنَّهُ أَطْوَعُ لِلَّهِ مِنهُ.

1209– The sign of the modest: he should like not to be distinguished, not to be quoted, and not to look at anything except that he is more submissive to God than that.

١٢١٠- عِيٌّ صَامِتٍ خَيْرٌ مِنْ عِيّ نَاطِقٍ.[8]

1210– To fail saying something by keeping silence is better than to fail it by speaking.

١- عَيٌّ صامِتٌ خَيْرٌ مِنْ عَيٍّ نَاطِقٍ. (الزمخشري، أمثال، ٢: ١٧٥؛ فرايتاج، ٢: ١١٨).

A stammerer who keeps silent is better than one who speaks.

٢- عِيُّ الصَّمْتِ أَحْسَنُ مِنْ عِيِّ المَنْطِقِ. (المفضل، الفاخر، ٢٦٣؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٥؛ أبو هلال العسكري، أمثال، ١: ٤٠١ "أكثم"؛ الواحدي، الوسيط، ١٤٩؛ الميداني، ٢: ٣٥٥، ٣٦٢).

A mistake caused by keeping silence is better than one caused by talking.

٣- العِيُّ أَنْ تَتَكَلَّمَ فَوْقَ مَا تُسَدُّ بِهِ حَاجَتُكَ. (أبو حاتم السجستاني، المعمرون، ٢٤ "أكثم"؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٩؛ أبو هلال العسكري، أمثال، ١: ٤٠٢).
٤- رُبَّ نَاطِقٍ هُوَ أَعْيَا مِنْ صَامِتٍ. (البلاذري، أنساب، ٧(١): ١٠٤ "الأحنف").

Often the one who speaks is more incapable of expressing himself than the one who keeps silence. (= Often keeping silence tells more).

٥- عِيُّ الصَّمْتِ خَيْرٌ مِنْ عِيِّ الكَلامِ. (جا- ٢٠٣).
٦- الصَّمْتُ خَيْرٌ مِنْ عِيِّ الكَلامِ. (النويري، ٣: ٣٨١ "كسرى").
٧- الصَّمْتُ خَيْرٌ مِنَ الكَلامِ. (الراغب، محاضرات، ١: ٦٨).
٨- الصَّمْتُ خَيْرٌ مِنْ مُقَاولةِ الجَاهِلِ. (مب- ٣٢٧).
٩- الصَّمْتُ خَيْرٌ مِن مُبَارَاةِ الجُهَّالِ. (كوبرلى ١١٩؛ جا- ٣٧٣ "من مناوأة").

The last two (and with that of J) three versions were originally most likely identical. The difference is created by the different reading of the same word in each case.

١٠- العِيُّ النَّاطِقُ أَعْيَا مِنَ العِيِّ السَّاكِتِ. (بهجة، ١: ٦٠؛ النويري، ٣: ٣٨١).
١١- العَيِيُّ النَّاطِقُ أعيَا مِنَ العَيِيِّ الصَّامِتِ. (عيون، ٢: ١٧٥ "إبن السَّمَّاك").

[8] =ﻙ ١١٨٤؛ أبو عبيد، أمثال، ٤٤؛ عقد، ٣: ٨٢؛ التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٢؛ البكري، فصل المقال، ٢٥؛ الميداني، ٢: ٣٦٢.

١٢- عِيُّ الصَّمْتِ أَحْمَدُ مِنْ عِيِّ المَنْطِقِ. (أبو هلال العسكري، أمثال، ١: ٤٠١؛ الميداني، ٣: ٩٦).

"Faltering with silence is more to be praised than faltering with speech." (Kassis 150).

١٣- الفَقِيرُ النَّاطِقُ أَغْنَى مِنَ الغَنِيِّ السَّاكِتِ. (النويري، ٣: ٣٨١).

The poor man who speaks is better than the rich man who remains silent.

١٤- الكَلامُ فِي وَقْتِ السُّكُوتِ عِيٌّ، وَالسُّكُوتُ فِي وَقْتِ الكَلامِ خَرَسٌ. (التوحيدي، إمتاع، ٢: ١٥٢؛ كلمات مختارة، ٢٥).
١٥- العرب تقول: عِيٌّ أَيْأَسُ من شَلَلٍ. (الجاحظ، بيان، ١: ٢١٥؛ الزمخشري، أمثال، ٢: ١٧٤).

Inability to express oneself (or too much talking) is even worse than paralysis.

١٦- حَصَرٌ مُسْهَبٌ جَرِيءٌ جَبَانٌ * خَيْرُ عِيِّ الرِّجَالِ عِيُّ السُّكُوتِ. (الجاحظ، بيان، ١: ٤ "مَكِّي بنُ سَوَاد").
١٧- أَعِذْنِي رَبِّ مِنْ حَصَرٍ وَعِيٍّ * وَمِنْ نَفْسٍ أُعَالِجُهَا عِلاجا. (الجاحظ، بيان، ١: ٣).
١٨- البَيَانَ بَصَرٌ وَالعِيُّ عَمًى، كَمَا أَنَّ العِلمَ بَصَرٌ وَالجَهْلَ عَمًى. وَالبَيَانُ مِنْ نِتَاجِ العِلمِ، وَالعِيُّ مِنْ نِتَاجِ الجَهْلِ. (الجاحظ، بيان، ١: ٧٧).
١٩- وَعِيُّ الفِعَالِ كَعِيِّ المَقَالِ * وَفِي الصَّمْتِ عِيٌّ كَعِيِّ الكَلِمْ. (بشار، ديوان، ٢: ٢١؛ الجاحظ، بيان، ١: ٤ "بشار").
٢٠- العِيُّ دَاءٌ دَوَاؤُهُ الخَرَسُ. (النويري، ٣: ٣٨١).
٢١- العِيُّ الصَّامِتُ أَنْ تَعجَزَ عَنْ بُلُوغِ حَاجَتِكَ وَالعِيُّ النَّاطقُ أَنْ تَتَكَلَّمَ بِأَكْثَرَ مِنْ مَبلَغِ حَاجَتِكَ. (مج- ٥٨).
٢٢- الفَرقُ بَيْنَ الصَّمْتِ وَالعِيِّ أَنَّ الصَّمْتَ إِمْسَاكُ اللِّسَانِ عَنِ القَوْلِ مَعَ المَعْرِفَةِ بِهِ. وَالعِيُّ إِمْسَاكُ اللِّسَانِ عَنِ القَوْلِ مَعَ الجَهْلِ بِهِ. (مب- ١٦٤ "أفلاطون").

"The difference between silence and inarticulateness is that silence is restraining the tongue from speaking, although one does know what to say, whereas inarticulateness is restraining the tongue from speaking because one does not know what to say." (Gutas, 151). When one knows not what to say, he does not restrain himself, rather he is automatically restrained!

٢٣- الحَصَرُ خَيْرٌ مِنَ الهَذَرِ لأَنَّ الهَذَرَ يُضْعِفُ الحُجَّةَ وَيُتْلِفُ المُهْجَةَ. (الصغاني، فرائد، ٢٠).
٢٤- الحَصَرُ خَيْرٌ مِنَ الهَذَرِ لأَنَّ الحَصَرَ يُضْعِفُ الحُجَّةَ وَالهَذَرَ يُتْلِفُ المُهْجَةَ. (الماوردي، تسهيل، ١٤٣).

٢٥- العِيُّ خَيرٌ لَكَ مِنَ الهَذَرِ فِي غَيْرِ مَا يَعْنِيكَ. (الطوسي، الأدب الوجيز، ٢٠).
٢٦- العِيُّ خَيْرٌ مِنَ الهَذَرِ. (اليمني، مضاهاة، ٣١).
٢٧- الحَذَرُ يُوجِبُ العُذرُ. (الجاحظ، رسائل، ١: ١١٠؛ الطرطوشي، سراج، ٥٠).
٢٨- الحَذَرُ خَيْرٌ مِنَ الهَدرِ، لأَنَّ الحَذرَ يُضعِفُ الحُجَّةَ، وَالهدرُ يَتلفُ المُهجَةَ. (إبن عربي، محاضرة الأبرار، ٢: ٤٨٠).
٢٩- الحَذَرُ قَبْلَ إِرْسَالِ السَّهْمِ. (الميداني، ١: ٣٦٦؛ الزمخشري، أمثال، ١: ٣١٠).
٣٠- الحَذَرُ خَيْرٌ مِنَ النَّدَمِ. "Better safe than sorry." (*CDP*, 19).
٣١- قُبْحُ الحَصَرِ خَيْرٌ مِنْ جُرْحِ الهَذَرِ. (الصغاني، فرائد، ٢٥).

The shamefulness caused by the inability to express oneself effectively is better than the wound caused by idle talk.

٣٢- الصَّمْتُ أَحْسَنُ بِالرَّجُلِ مِنَ الهَذَرِ فِي مَنطِقِهِ. (الوشاء، الموشى، ٦).

Silence is better than idle talk.

٣٣- سخن نگفتن بهتر از بسيار گويى در كارى كه بى آن بسر شود، و در آن مصلحتى ترا داخل نباشد. (الطوسي، الأدب الوجيز، ٢٠).

١٢١١- عِصيَانُ السُّلطَانِ هَلَكَةٌ.

1211– Disobedience to the sultan is perilous.

١٢١٢- عَاشِرِ النَّاسَ بِالتَّوَدُّدِ تَفضُلْ عَلَيْهِمِ وَتُحِبُّكَ قُلُوبُهُم.

1212– Live with people affectionately, so surpass them and their hearts would love you.

١٢١٣- عِزُّ المُؤْمِنِ ٱسْتِغْنَاؤُهُ عَنِ النَّاسِ.[9]

1213– The believer's honor is in his not needing people.

١- عِزُّ المُؤْمِنِ غِنَاهُ عَنِ النَّاسِ. (رسالة آداب، ٧٢؛ القضاعي، دستور، ٢٢ "علي").
٢- عِزُّ الرَّجُلِ ٱسْتِغْنَاؤُهُ عَنِ النَّاسِ. (أبو عبيد، أمثال، ٢٩٠؛ الميداني، ٢: ٣٦١؛ أبو المعالي، كليله، ١٧٥؛ فرايتاج، ٢: ١١٦).
٣- عِزُّ المَرءِ ٱستِغْنَاؤُهُ عَنَ النَّاسِ. (الميداني، ٢: ٤١٠ "المولدون"؛ إختيار الدين، أساس الاقتباس، ١٦٨).
٤- عِزُّ الشَّرِيفِ أَدَبُهُ، وَعِزُّ المُؤْمِنِ ٱستِغناؤُهُ عَنِ النَّاسِ. (أسامة، لباب، ٢٢٩؛ الزمخشري، ربيع، ٣: ٢٦٢).

[9] آبي، نثر، ٥: ١٩١ "الحسن البصري"؛ القضاعي، الشهاب، ٦؛ ش/ن- ١٢: ١١٧ "عمر الخطاب"؛ ياقوت المستعصمي، أسرار الحكماء، ١٦٧.

٥- عِزُّ العَاقِلِ غِنَاهُ عَنِ النَّاسِ. (ح- ١٦٠).
٦- اِستغناؤُكَ عَنِ الشَّيْءِ خَيْرٌ مِنِ ٱسْتِغْنَائِكَ بِهِ. (الثعالبي، تمثيل، ١٧٤؛ الماوردي، أدب الدنيا، ١١٦؛ مب- ٢٠٩ "أرسطو").

To be able to dispense with something is better than to become rich with it.

٧- اِسْتَغْنِ عَنْ كُلِّ ذِي قُرْبَى وَذِي رَحِمٍ * إِنَّ الغَنِيَّ مَنِ ٱسْتَغْنَى عَنِ النَاسِ
وَٱلبَسْ عَدُوَّكَ فِي رِفْقٍ وَفِي دَعَةٍ * لِبَاسَ ذِي إِرْبَةٍ لِلدَّهْرِ لَبَّاسِ
وَلا تَغُرَّنَّكَ أَضْغَانٌ مُزَمَّلَةٌ * قَدْ يُضرَبُ الدَّبِرُ الدَّامِي بِأَحْلاسِ. (الجاحظ، بيان، ٢: ٣٦١ "أُحَيْحَةُ بن الجُلاحِ"؛ البخلاء، ١٨٢؛ عقد، ٣: ٢٠٧ "ابن أبي حازم"؛ بهجة، ١: ٢١٣؛ ش/ن- ١٨: ٨٥ "أبو أسود").
٨- الغَنِيُّ مَنِ ٱستَغْنَى بِاللَّهِ. (عقد، ٣: ٢٠٥).

He is satisfied who is satisfied with God.

This example shows how sentences change in course of time from relator to relator. The religiously loaded term *muʾmin* has parallels in *rajul*, *marʾ*, *ʿāqil*, *sharīf*, or a simple ‘you’. Notice also the use of different forms of the noun, verb, and post positioning.

١٢١٤- عَلامَةُ الكَذَّابِ المُبَادَرَةُ بِاليَمِينِ قَبْلَ أَنْ يُسْتَحْلَفَ.[10]

1214– The mark of the liar is his readiness to swear when he is not asked to.

١٢١٥- عُبُوسُ المَرْءِ مُنَفِّرٌ عَنهُ بِغَيْرِ جَذْبِ فَائِدَةٍ إِلَيْهِ.

1215– One’s gloominess repulses people from him without attracting any benefit for him.

١٢١٦- عَامِلِ الأَحْرَارَ بِالرَّغبَةِ وَالأَوْسَاطَ بِالرَّهبَةِ وَالرَّغْبَةِ وَالسَّفَلَةَ بِالرَّهبَةِ فَقَط.[11] [١٨٥]

1216– Treat the noblemen with mildness, the mediocre men with fear and mildness, and the lowly men with fear only.

[10] مع- ٧٤؛ الحصري، زهر، ٤٢٧ "إبن المعتز"؛ الثعالبي، تمثيل، ٤٤٧.
[11] =ﻙ ٨٨٣؛ عيون، ١: ٨؛ العامري، السعادة، ٣٠١؛ آبي، نثر، ٤: ٢٠٤؛ التوحيدي، صداقة، ١٥٢؛ أسامة، لباب، ٣٩ "بزرجمهر".

١- عَامِلُوا أَحْرَارَ النَّاسِ بِمَحْضِ المَوَدَّةِ، وَعَامِلُوا العَامَّةَ بِالرَّغبَةِ وَالرَّهبَةِ، وَسُوسُوا السَّفَلَةَ بِالمَخَافَةِ وَالهَيْبَةِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٠ "بزرجمهر"؛ الخطابي، العزلة، ٢٠٧ "كسرى"؛ إبن هندو، ٤٠٢ & ٤٣٤ "فيلمون"؛ السجستاني، صوان، ٢٤٦ "افليمن (Polemon) "؛ مب- ٢٩٩؛ ش/ن-٢٠: ٣١١؛ الماوردي، نصيحة، ٣٧٦ "أردشير". هو شبيه به قول أفلاطون: حركةُ القُوَّةِ الشَّهْوَانِيَّةِ تَلقَى الرَّغبة، وحركةُ القوةِ الغَضبيةِ تَلقى الرَّهبة، وَحركةُ القوةِ الفِكرية تلقى العِلةَّ، [وبها يساس الطبقات الثلاث من الناس] أمَّا الطَبقَةُ العَالِيةُ فَبِالحُجَّةِ، وَأَمَّا الأَوْسَاط فبالرَّغبةِ، وَأمَّا السفلةُ فبِالرَّهبَةِ. (مب- ١٥٠).

١٢١٧- عَلامَةُ الحَاسِدِ أَنْ يَتَمَلَّقَ إِذَا شَهِدَ وَيُعِيبَ إِذَا غَابَ وَيَشْمَتَ إِذَا نَزَلَتِ المُصِيبَةُ.

1217– The sign of the envious is to flatter someone when he is present, to reprove him when he is absent, and to rejoice at his misfortune.

١٢١٨- عِتَابُ الأَخِ وَمُدَارَاتُهُ خَيْرٌ مِنْ فَقْدِهِ. (عقد، ٤: ٢٣٠ "أبو الدرداء").

1218– Reprimanding a friend and leniency towards him are better than being bereaved of him.

١- مُعَاتَبَةُ الأخِ خَيْرٌ مِنْ فَقْدِهِ. (أبو عبيد، أمثال، ١٨٢؛ أبو داود السجستاني، الزهد، ٢٢٣؛ عيون، ٣: ٢٨؛ عقد، ٢: ٣١٠؛ حمزة الإصبهاني، الدرة، ٢: ٤٦٨؛ التوحيدي، صداقة، ٢٦؛ الثعالبي، تمثيل، ٤٦٤-٤٦٥؛ أبو نعيم، حلية، ١: ٢١٥؛ الماوردي، أدب الدنيا، ١٥٨؛ بهجة، ١: ٧٠٢؛ الميداني، ٢: ١٧٨؛ الزمخشري، أمثال، ٢: ٣٤٦، وربيع، ٢: ٨٤٦؛ تذكرة، ٧: ٤٣؛ وطواط، لطائف، ١٣٢، وغرر، ٣٥٥؛ العبدري، تمثال الأمثال، ٤٦٣؛ العاملي، كشكول، ٢٩٣؛ فرايتاخ، ١: ٦٨١).
٢- شَرُّ إِخْوَانِكَ مَنْ لا تُعَاتِبُ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٥-٤٥٦، ٤٦٨؛ الميداني، ٢: ١٧٨؛ الزمخشري، أمثال، ٢: ١٢٨؛ وطواط، لطائف، ١٣٢؛ العبدري، تمثال الأمثال، ٤٦٣؛ فرايتاخ، ١: ٦٨١).

The worst of your friends is the one whom you do not reprove.

٣- إِذَا تعاتبوا أصلحَ ما بينهم العتابُ.

"When they reprove one another in a friendly manner, the reproof rectifies, or sets right, what is amiss between them." (Lane 1944).

٤- العِتَابُ حَياةُ المَوَدَّةِ. (ح- ١٣٦ "أوميرس"؛ مب- ٣٠؛ مع- ١١٩؛ الثعالبي، تمثيل، ٤٦٤؛ الثعالبي والمقدسي، ٦٠؛ أبو عبدالله محمد بن عبدالله بن مطروح الجزار السرقسطي، روضة المحاسن وعمدة المحاسن، بغداد، ١٩٨٨، ١٣٥).

Reproof is the life of affection.

٥- "وَفِي العِتَابِ حَيَاةٌ بَيْنَ أَقْوَامِ." (الجاحظ، بيان، ٢: ٣١٦؛ ٣: ٣٠٢؛ ٤: ٨٥، ول، ٢: ٧٦؛ عيون، ١: ٩١؛ عقد، ١: ٨٠؛ أبو هلال العسكري، صناعتين، ٣٥٠؛ تذكرة، ٥: ٣٣؛ الطوسى، أخلاق ناصرى، ٣٢٩؛ لسان العرب، ١١: ٥٠٥ "غلل").

In reproof is life between peoples.

٦- مُعَاتَبَةُ الإِخْوَانِ خَيْرٌ مِنْ فَقْدِهِم. هَذَا مِثْلَ قَولِهِم: "فِي العِتَابِ حَيَاةٌ بَيْنَ أَقْوَامِ." (الميداني، ٣: ٣٤١؛ الثعالبي، تمثيل، ٤٦٥؛ الإبشيهي، ٥٥؛ العاملي، كشكول، ٢٩٣).
٧- أَبْلِغ أَبَا جَعْفَر عَنْ مُعَاتَبَةٍ * وَفِي العِتَابِ حَيَاةٌ بَيْنَ أَقْوَامِ. (الثعالبي والمقدسي، ٦٠؛ عقد، ٢: ٣١٠).
٨- مَنْ كَثُرَ حِقدُهُ قَلَّ عِتَابُهُ. (ح- ١٣٤؛ مب- ٢١ "هرمس"؛ مع- ٨٣؛ آبي، نثر، ٣: ١٤٩؛ الثعالبي، تمثيل، ٤٦٥؛ الثعالبي والمقدسي، ٦٠؛ ش/ن- ٢٠: ٣٤٣؛ بهجة، ١: ٧٢٤).
٩- إِذَا ذَهَبَ العِتَابُ فَلَيْسَ وُدٌّ * وَيَبْقَى الوُدُّ مَا بَقِيَ العِتَابُ. (عقد، ٤: ٢٣٠؛ أبو الفرج المعافى، الجليس الصالح، ٣: ٣٤٩؛ أبو هلال العسكري، أمثال، ١: ٦٠؛ الراغب، محاضرات، ٢: ١١؛ الثعالبي، تمثيل، ٤٦٥؛ وطواط، لطائف، ١٣٢؛ الرازي، أمثال، ١٨٩ "إسحاق الموصلي").

"When reproof departs, there is no love: but love lasts as long as reproof lasts." (Lane 1943).
Better a bad excuse than none at all. (E)

١٢١٩- عِشْرَةُ السُّفَّلِ تُفْسِدُ الطَّبْعَ الصَّالِحَ.

1219– Association with the lowly people corrupts the good nature.
Evil communications corrupt good manners. (E)

1– "The frequenter of the fools is despised." (*Maxims of ʿAli* 69).

١٢٢٠- عَلِّمْ عِلْمَكَ وَتَعَلَّمْ عِلْمَ غَيْرِكَ لِتَذْكَرَ مَا عَلِمْتَ وَتَعْلَمَ مَا جَهِلْتَ.[12]

1220– Teach your learning, and learn the learning of others, so that you refresh what you have learned, and learn what you are ignorant of.

١- مَنْ تَعَلَّمَ عَلِمَ، وَمَنْ تَفَهَّمَ فَهِمَ. (ح- ٥٨).

Who tries to learn learns, who tries to understand understands.

[12] =ﻙ ٣٥٤؛ الجاحظ، بيان، ١: ٢٧٤؛ عيون، ٢: ١٢٣.

١٢٢١- عَادَةُ السُّوءِ شَرٌّ مِنَ المَغرَمِ.[13]

1221– Bad habit is worse than being in debt (that is, if you make some one get used to receiving favors from you and then withdraw it from him, its loss would be harder for him than an ordinary loss. Abū Nuwās versified this:

١- عَادَةُ السُّوءِ إِذَا ٱستَحْكَمَتْ * شَرٌّ عَلَى المَرْءِ مِنَ الدَّيْنِ. (أبو نواس، ديوان، ٥: ٢٦٥).
٢- العَادَةُ طَبْعٌ ثَانٍ، فَإِزَالتُهَا كَإِزَالتِهِ. (أبو هلال العسكري، أمثال، ٢: ٣٩؛ عقد، ٣: ٨٠ "أكثم وبزرجمهر").

Habit is like a second nature, same also its removal.

٣- العَادَةُ طَبْعٌ ثَانٍ. (الماوردي، أدب الدنيا، ١٤٩).

Custom is a second nature.

٤- العَادَةُ طَبِيعَةٌ خَامِسَةٌ. (الثعالبي، تمثيل، ١٧٩؛ الميداني، ٢: ٤١١؛ الإبشيهي، ٥٥؛ إختيار الدين، أساس الاقتباس، ١٦٨؛ دهخدا، ١: ٢٥٧).

Habit is the fifth of the four natural dispositions.

٥- العَادَةُ طَبْعٌ خَامِسٌ. "Custom is a fifth nature." (Burckhardt 42).

"Habit is a fifth nature." (Frayha II, 420).
This a reference to the old philosophical division of human nature into four natural classes: the choleric, the bilious, the melancholic, and the phlegmatic.

٦- العَادَةُ تُوأَمُ الطَّبِيعَةِ. (الميداني، ٢: ٤١٠؛ إختيار الدين، أساس الاقتباس، ١٦٨؛ دهخدا، ١: ٢٥٧).

"Custom is the twin of the innate character." (Burckhardt 150).

٧- العَادَةُ طَبِيعَةٌ ثَانِيةٌ، غَالِبَةٌ. (ش/ن- ٢٠: ٣٠٢؛ عيون، ٣: ١٥٧؛ المسعودي، مروج، ٣: ٢٢٦ "قالت حكماء العجم"؛ الراغب، محاضرات، ١: ٢٧٦؛ بهجة، ٢: ١١٣؛ دهخدا، ١: ٢٥٧).

Habit is a second domineering nature.

٨- العَادَةُ طَبِيعَةٌ لازِمَةٌ، إِنْ خَيْراً فَخَيْرٌ، وَإِنْ شَرّاً فَشَرٌّ. (إبن عربي، محاضرة الأبرار، ١: ٢٣٦).

[13] أبو عبيد، أمثال، ٢٨١؛ عقد، ٣: ١١٥؛ أبو هلال العسكري، أمثال، ٢: ٣٩؛ الميداني، ٢: ٣٥٤؛ الزمخشري، أمثال، ٢: ١٥٥.

٩- العَادَةُ طَبِيعَةٌ ثَانِيَةٌ. (آبي، نثر، ٤: ١٩٢). Habit is a second nature.
١٠- عادت طبيعت ثانوى است. "Habit is a second nature." (Haim 296).
١١- العَادَةُ إذا قَدمتْ صَارَتْ طبيعة ثانية. (اص- ٤٩ "أبقراط").
١٢- "عادت چو قديم شود طبيعت گردد." (الظهيرى، سندبادنامه، ٣٢٦).
١٣- ترك عادت موجب مرض است. (دهخدا، ١: ٢٥٧).

To break a habit makes one ill.

١٤- اِنتِزَاعُ العَادَةِ شَدِيدٌ. (دهخدا، ١: ٢٥٧).
١٥- قالت حكماء: العَادةُ أَمْلَكُ بِالأَدَبِ. (الجاحظ، رسائل، ١: ١١٢، ١٤٩؛ المفضل، الفاخر، ٢٦٣ "أكثم"؛ عقد، ٣: ١١٥؛ المسعودي، مروج، ٣: ٢٢٦).
١٦- الشيمَةُ أَمْلَكُ مِنَ الأَدَبِ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٥).
١٧- الطَّبْعُ أَغْلَبُ مِنَ العَادَةِ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٥).
١٨- الفِطَامُ عَنِ المَأْلُوفِ شَدِيدٌ. (دهخدا، ١: ٢٦٥).

Breaking away from a habit is difficult.

١٩- الفِطامُ عَن الحُطَامِ شَدِيدٌ. (آبي، نثر، ٤: ١٦٤؛ ش/ن- ٢٠: ٢٩٣).

Weaning from the vanities of the world is difficult.

١٢٢٢- عِظَمُ الهِمَّةِ سَبَبٌ لِطُولِ الحَسْرَةِ.

1222– High-aiming ambition causes the length of grief.

١٢٢٣- عُجْبُ المَرْءِ بِنَفسِهِ أَكبَرُ أَسْبَابِ تَلافِهِ.

1223– Man's vanity is the greatest means of his ruin.

١- عُجْبُ المرْءِ بنفسِهِ أَحَدُ فَسَادَيْ عَقْلِهِ. (مج ٤٦؛ رسالة آداب، ٦٩ "حُسَّادِ"؛ إبن وهب، البرهان، ١٩٩؛ إبن حبان البستي، روضة، ٦٢؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٤؛ ن- ٣٩٧ { ٢١٢؛ الراغب، محاضرات، ١: ٢٦٣ "حديث"؛ التوحيدي، إمتاع، ٢: ١٥١؛ كلمات مختارة، ٢٥؛ الماوردي، أدب الدنيا، ٢١٦؛ المرادي، الإشارة، ١٨٥؛ الزمخشري، ربيع، ٣: ٤٢٨؛ تذكرة، ٤: ٩٨؛ ش/ن- ١٩: ٣٣؛ النويري، ٣: ٣٧١؛ إختيار الدين، أساس الاقتباس، ٩٣).

Conceit is a kind of confusion in mind. (cf. Spitaler 48-49 n. 137).
The logic behind this saying is that the envious does not stop striving to reveal the defects and shortcomings of the envied and distorting its good sides and privileges. By doing so he discloses the weakness of his on reason in the same way as one envious of him would have revealed his faults and defects.

١٢٢٤- عُقُوبَةُ الحُكَمَاءِ التَّعرِيضُ، وَعُقُوبَةُ السُّفَهَاءِ التَّصْرِيحُ.[14]

1224– The punishment of the wise is a hint, that of the fool an open declaration.

A sign to the wise, and a whistle to the stupid. (E)

١- فِي خَفِيِّ التَّعرِيضِ مَا أَغْنَى عَنْ شَنِيعِ التَّصْرِيحِ. (الجاحظ، رسائل، ٢: ٣٠).
٢- قال بشار: العَبْدُ يُقرَعُ بِالعَصَا * وَالحُرُّ تَكفِيهُ المَلامَة. هذا مأخوذ من قول الصَّلَتان الفهمي: العَبدُ يُقرَعُ بِالعَصَا * وَالحُرُّ تَكفِيهِ الإِشَارَةُ. (إبن داود الإصفهاني، الزهرة، ٢: ٣٣٩؛ الجاحظ، بيان، ٣: ٣٧ "يزيد بن المفرغ"، والحيوان، ٦: ٣٨٣ "خليفة الأقطع"، ورسائل، ٢: ٢٩؛ إبن قتيبة، الشعر والشعراء، ١٦٧ "مالك بن الريب"؛ المبرد، أعجاز أبيات، ١٦٩؛ أبو هلال العسكري، أمثال، ١: ٢١٣؛ ٢: ٢٢١ "تكفيه المَقَالَة"؛ الثعالبي، تمثيل، ٢٩٦؛ التُّجيبي، المختار من شعر بشار، ٢٧٧؛ بهجة، ١: ٧٨٩؛ الميداني، ١: ٤٠٩؛ ٢: ٣٤٥؛ أبو القاسم الحسن بن بشر بن يحيى الآمدي، المؤتلف والمختلف، القاهرة ١٩٦١، ٢١٥؛ اللخمي، شرح المقصورة، ٣٦٥؛ الإبشيهي، ٥٥).

"A rebuke impresses a man of discernment more than a hundred lashes a fool." (The Bible, Prov. xvii. 10). "A whip for the horse, a halter for the donkey, and a rod for the backs of fools!" (The Bible, Prov. xxvi. 3).

٣- عِنْدَ التَّصْرِيحِ تُرِيحُ. (تذكرة، ٧: ٦٧؛ إختيار الدين، أساس الاقتباس، ١٦٨).

On the appearing of the truth you find rest.

٤- التَّعرِيضُ ضِدُّ التَّصْرِيحِ. (الميداني، ١: ٢٠).

Speaking obliquely is contrary to speaking plainly. (Said when a sentence seems to be too difficult to understand or is equivocal, but it is in fact very obvious).

٥- العَاقِلُ تَكفِيهُ الإِشَارَةُ.

"A nod to the wise, a rod for the fool." (Haim 38).
"A word to the wise is enough." (*CDP*, 300). (Now often restricted to: "A word to the wise." = L. *verbum sat sapienti*. A nod for the wise, (a rod for the fool). (E)

٦- اللَّبِيبُ مِنَ الإِشَارَةِ بِيَفْهَم.

"The intelligent understands by a hint." (Frayha, II, 570).

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[14] عيون، ١: ٢٨٥ "الحلماء"؛ الطبري، ٨: ٨٩ "المنصور"؛ آبي، نثر، ٣: ٨٦.

٧- فَرْدُ كَلِمَةٍ تَكفِي العَاقِلَ.

“One single word only is sufficient for the wise.” (Burckhardt 167).

٨- عاقلان را اشاره اى.. “A word to the wise (is sufficient).” (Haim 297).
٩- اگر عاقلى يك اشارت بس است. (دهخدا، ١: ٥٩ "سعدى").
١٠- آنكس است اهل بشارت كه اشارت داند. (دهخدا، ١: ٥٩).
١١- تلقين درس اهل نظر يك اشارت است. (دهخدا، ١: ٦٠ "حافظ").
١٢- در خانه اگر كس است يك حرف بس است. (دهخدا، ١: ٦٠).
١٣- در ده اگر كس است دو بانگ بس است. (دهخدا، ١: ٦٠).
١٤- اسب نجيب را يك تازيانه بس است. (دهخدا، ١: ٦٠).
١٥- "چو تازى بود اسب، يك تازيانه." (ناصر خسرو، ديوان، ٣٨١؛ دهخدا، ١: ٦٠).
١٦- إن الأحرارَ يكتفون بأن يسمعوا الشيء مرةً واحدة. (السجستاني، صوان، ١٩٤ "أوميروس").

The nobles find it sufficient when they hear something once. (Cf. Ullmann 17).

١٢٢٥- عَقْلُ العَاقِلِ لا يَدَعُهُ يَرْجُو مَنْ يَخَافُهُ.

1225– The intelligent’s intelligence hinders him not from pleading with those whom he fears.

١- فَإِنَّ ذَا العَقلِ لا يَدَعُ مُشَاوَرَةَ عَدُوِّهِ. (كل- ١١٣؛ اليمني، مضاهاة، ١٧، ١٣٠).

The intelligent man is not prevented from consulting his enemy if he offers a good opinion in a case both of them share.

٢- إنه ليس يمنعُ العاقلَ عداوةُ عدوّه مِنْ مَقَاربتِهِ اَلتِمَاس مَا عنده إذا طمع في دفع مخوف. (سهل بن هارون، النمر والثعلب، ٤٥).

١٢٢٦- عَيْنُ الدَّهرِ تَطْرِفُ بِالمَكَارِهِ وَالخَلائِقُ بَيْنَ أَجْفَانِهَا.[15]

1226– The eyes of fortune turn with mishaps and the people are amidst its eyelids.

١- الدَّهْرُ يَطرفُ بِالعَنَى * وَالنَّاسُ بَيْنَ جَفُونِهِ. (الراغب، محاضرات، ٢: ٣٩٣ "إبن المعتز").

[15] التوحيدي، البصائر، ٣: ٢٩٠ "عَلِيُّ بنُ عُبَيْدَةَ"؛ جا- ٣٤٧؛ الزمخشري، ربيع، ١: ٤٨؛ وطواط، غرر، ٨٥ "نيام بين أجفانها"؛ عباس، المغربي { ٣٤٠.

١٢٢٧- عِوَضُ الحَلِيمِ مِنْ حِلْمِهِ مِنْ أَوَّلِ أَمْرِهِ أَنَّ جَمِيعَ النَّاسِ أَنْصَارُهُ عَلَى خَصْمِهِ.[16]

1227– The compensation of the gentle for his gentleness, at the very beginning, is that the people assist him against his enemy.

١- أَوَّلُ عِوَضِ الحَلِيمِ مِنْ حِلْمِهِ أَنَّ النَّاسَ أَنْصَارُهُ عَلَى الجَهُولِ. (عيون، ١: ٢٨٥ "علي"؛ ن- ٣٩٦ } ٢٠٦؛ ش/ن- ١٩: ٢٦).

١٢٢٨- عَلامَاتُ الشَّقَاوَةِ ثَلاثَةُ أَشْيَاءَ: الأَوَّلُ أَنْ يُرْزَقَ الرَّجُلُ العِلْمَ وَيُحْرَمَ العَمَلُ؛ الثَّانِي أَنْ يُرْزَقَ العَمَلُ وَيُحْرَمَ الإِخْلاصُ؛ الثَّالِثُ أَنْ يُرْزَقَ صُحْبَةَ الصَّالِحِينَ وَلا يَحْتَرِمُهُم.

1228– The signs of wretchedness are three: to be provided with knowledge, but to fail action; to be provided with action, but to fail sincerity; to be provided with the association of the pious, but fail to respect them.

١٢٢٩- عَلَيْكَ بِالخَبِيرِ غَيْرِ الحَسُودِ فَٱسْتَشِرْهُ فَإِنَّكَ لا تَنْتَفِعُ بِرَأْيِ مَنْ لا خِبْرَةَ [١٨٦] لَهُ وَلا بِرَأْيِ خَبِيرٍ غَيْرِ نَصِيحٍ.

1229– Refer to the expert who is not envious and seek consultation with him, for you will neither benefit by the inexpert's judgment, nor by the insincere expert.

١- لا تُشَاوِرْ إِلاَّ الحَازِمَ غَيْرَ الحَسُودِ وَاللَّبِيبَ غَيْرَ الحَقُودِ. (آبي، نثر، ٤: ٢١١؛ الماوردي، أدب الدنيا، ٢٧٤).
٢- مَشُورَةُ المُشْفِقِ الحَازِمِ ظَفَرٌ، وَمَشُورَةُ غَيْرِ الحَازِمِ خَطَرٌ. (مع- ١١٥؛ الثعالبي، تمثيل، ٤١٨؛ الماوردي، أدب الدنيا، ٢٧٤؛ تذكرة، ٣: ٣٠٦).

١٢٣٠- عَاجِلُ الهَوَى لَذِيذٌ وَلِعَاقِبَتِهِ غِبٌّ وَخِيمٌ، فَإِيَّاكُمْ وَالشَّهَوَاتِ المُردِيَةَ فَإِنَّ أَوَّلَهَا فِتْنَةٌ وَآخِرَهَا نِقمَةٌ.

1230– Prompt fulfillment of lusts is delightful, but it has an evil consequence. So beware of mean desires, for their beginning is temptation and their end is punishment.

١- العِشْقُ أَوَّلُهُ زَيْنٌ وَآخِرُهُ شَيْنٌ. (الظهيرى، سندبادنامه، ١٠٦).

16 =} ٥٥٢؛ الماوردي، أدب الدنيا، ٢٢٩؛ القضاعي، دستور، ٢٦ "علي".

١٢٣١- عِظْ نَفسَكَ فَإِنِ اتَّعَظْتَ فَعِظْ النَّاسَ وَإِلاَّ فَاسْتَحْيِ.

1231– Admonish yourself first, and if you learn a lesson, then admonish the people, otherwise, hold back.

١٢٣٢- عَجَبٌ لِمَنْ يَأمُرُ غَيْرَهُ بِمَا لا يَفعَلُهُ، وَأَعْجَبُ مِنهُ مَنْ يَغْضَبُ عَلَى غَيْرِهِ بِمَا يَفعَلُهُ، وَعَجَبٌ مِمَّنْ يَذُمُّ غَيْرَهُ عَلَى الظَّنِّ وَلا يَذُمُّ نَفسَهُ عَلَى اليَقِينِ.

1232– Astonishing is he who orders people to do things that he himself does not do; more astonishing is he who becomes angry at people for doing things he himself does. Astonishing is also he who condemns people on suspicion, but does not condemn himself on certitude.

١٢٣٣- عِدَةُ الكَرِيمِ نَقْدٌ وَعِدَةُ اللَّئِيمِ تَسْوِيفٌ وَتَعْلِيلٌ. (={ ١٨٤٩، ١٥٤؛ الوشاء، الموشى، ٤٣).

1233– A noble's promise is hard cash, that of the ignoble is delayed, with pretext for its delay.

١- عِدَةُ الكَرِيمِ مُهَنَّأةُ التَّعْجِيلِ، وَعِدَةُ البَخِيلِ تَسْوِيفٌ وَتَعْلِيلٌ. (البلاذري، أنساب، ٧(١): ٣٧٦ "أكثم").
٢- وَعْدُ الكَرِيمِ نَقْدٌ وَتَعْجِيلٌ وَوَعْدُ اللَّئِيمِ مَطْلٌ وَتَأْجِيلٌ. (البيهقي، المحاسن، ٢٨١؛ الراغب، محاضرات، ١: ٥٦٣).
٣- وَعْدُ الحُرِّ فِعْلٌ وَوَعْدُ اللَّئِيمِ تَسْوِيفٌ. (عقد: ٣: ٨٧).
٤- وَعْدُ الكَرِيمِ نَقْدٌ وَوَعْدُ اللَّئِيمِ تَسْوِيفٌ. (عيون، ٣: ١٤٥؛ عقد، ١: ٢٨٣؛ بهجة، ١: ٤٩٢).
٥- وَعْدُ الكَرِيمِ نَقْدٌ وَتَعْجِيلُ اللَّئِيمِ وَعْدٌ. (الثعالبي، تمثيل، ٤١٨).

A liberal man's promise is hard cash.

٦- وَعْدُ الحُرِّ (الكريم) دَيْن.

"A gentleman's promise is a debt." (Frayha, II, 727).

٧- وَعْدُ الكَرِيمِ أَلزَمُ مِنْ دَيْنِ الغَرِيمِ. (الحصري، زهر، ٨٢٥-٨٢٦؛ الثعالبي، تمثيل، ١٤٩).

١٢٣٤- عَاقِلٌ مَنْ رَغِبَ فِي الأَدَبِ وَصَبَرَ عَلَيْهِ، وَأَحْمَقُ مَنْ فَرَّ عَنهُ وَبَاعَدَهُ.

1234– He who covets education and endures its learning is a wise man, and he who escapes from it and prevents himself from attaining it is a fool.

1– “Whoever loves discipline loves knowledge, but he who hates correction is stupid.” (The Bible, Prov. xii. 1).

١٢٣٥- عَظِّمْ حَقَّ إِخْوَانِكَ وَٱعْطِ كُلَّ وَاحِدٍ مِنْهُمْ مِقدَارَ عِلْمِهِ وَمَوْضِعَ فَهْمِهِ وَٱعْلَمْ أَنَّكَ لا تَنتَفِعُ بِمَنْ بَخَسْتَهُ حَظَّهُ لأَنَّهُ يَنظُرُ إِلَيْكَ بِعَيْنِ مَنْ لا تعرِفُ قَدرَهُ وَأَوْشَكَ أَنْ يَسْتَبْدِلَ مِنكَ.

1235– Take the rights of your friends serious and give each in accordance with his knowledge and the level of understanding. Know that you will not profit from him whose share you reduced, for he looks at you with the eye of him whom you do not recognize his worth, and he is on the verge of substituting you with someone else.

1– “Do not fail to have the rights of your friend on the ground of your being close friends; for he ceases to be your friend, the moment you trample on his rights.” (*Maxims of ʿAli* 44).
2– “Different strokes for different folks.” (*CDP*, 66).

١٢٣٦- عُذْرُ مَنِ ٱعْتَذَرَ إِلَيْكَ لِيَكُنْ مَقبُولاً عِندَكَ (={ ٤٧) وَمَنْ كَانَتْ [لَهُ] مِنكَ هَفوَةٌ فَبَادِرْ إِلَى التَّنَصُّلِ وَالاَعْتِذَارِ.

1236– You should accept the apology of him who apologizes to you, and rush at renouncing and apologizing him against whom you have committed an offense.

١٢٣٧- عَجَبٌ مِمَّنْ رَجَا فَلَمْ يَعْمَلْ وَخَافَ فَلَمْ يَكْفُفْ وَعَلِمَ [١٨٧] وَلَمْ يُبَادِرْ.

1237– How astonishing is he who wishes but does not act, fears but does not hold back, learns but does not embark (on performing what he has learned).

١٢٣٨- عَبدُ الشَّهْوَةِ أَذَلُّ مِنْ عَبْدِ الرِّقِ.[17]

1238– The slave of appetite is less worth than the slave bought on the market place.

١- أَنْفُسٌ حُرَّةٌ وَنَحنُ عَبِيدُ * إِنَّ رِقَّ الهَوَى لَرِقٌّ شَدِيدُ. (علي بن الجهم، ديوان، ١٢٤).

[17] مع- ٨٨؛ ح- ١٢٦ "بطلميوس"؛ الحصري، زهر، ٧٧١ "إبن المعتز"؛ آبي، نثر، ٣: ١٤٩؛ الثعالبي، تمثيل، ٤٥٥؛ مب- ٢٥٤ "بطلميوس"؛ وطواط، صد كلمة { ٥١؛ وطواط، غرر، ٧٢؛ ش/ن- ٢٠: ٣٤٢.

٢- العبيدُ ثَلاثةٌ: عَبْدُ الرِّقِ، عَبْدُ البَدرِ، وَعَبْدُ الشَّهْوَةِ. (الماوردي، نصيحة، ١٧٧؛ التوحيدي، البصائر، ٤: ١٢٤؛ ش/ن- ١٨: ٨٤؛ الزمخشري، ربيع، ٢: ٧٦١ "رق، شهوة، الطمع"؛ الإبشيهي، ٩٨).
٣- هر آن بنده ای که بخرند و بفروشند مازادتر از آن است که او زیر دست گلوی خود نباشد. (خردنامه، ٦٠ "شاپور").

The editor of the Persian *Khiradnāma* explains that the sentence as it is does not make proper sense. One should read either the last verb as بباشد or آزادتر instead of مازادتر. As can be seen in the Arabic version the second alternative seems to be the better choice. So: A slave who is bought and sold is freer than the one who is the slave of his throat.

٤- العبُودِيَّةُ عُبُوديةُ الإخَاءِ لا عُبُودية الرِّقِ. (الثعالبي، من غاب عنه مطرب، ١٥١ "عمر بن مسعدة").

١٢٣٩- عَوِّل عَلَى الصَّبْرِ فِيمَا لا مَدْفَعَ لَهُ وَلا حِيلَةَ فِيهِ. (=﴿ ٥١٧).

1239– Resort to patience against that which cannot be prevented and no stratagem works on it.

١- حِيلَةُ مَنْ لا حِيلَةَ لَهُ الصَّبْرُ. (البلاذري، أنساب، ٧(١): ٣٦٠ "أكثم"؛ المفضل، الفاخر، ٢٦٤ "أكثم"؛ الوشاء، الفاضل، ١: ١٩٣؛ عقد، ٣: ١٠٦؛ إبن حبان البستي، روضة، ١٦١؛ أبو أحمد العسكري، المصون، ١٤١ "إبن المقفع"، وأمثال، ١: ٢٨٦، ٤٠١؛ ٢: ٢٩٧ "الحصن بن حذيفة"؛ الثعالبي، تمثيل، ٤١٤؛ قدامة بن جعفر، نقد النثر، ٨٨؛ ابن وهب، البرهان، ١٩٩؛ رادويانى، ١٢٠؛ الواحدي، الوسيط، ١٦٣؛ الميداني، ٣: ٢٤٦؛ الزمخشري، أمثال، ٢: ٧٠؛ الجوزي، ذم الهوى، ٦٢؛ فرايتاج، ٣: ١٢١).

A moment's patience is ten year's ease. (E)

٢- چاره كارى كى چاره نيست مر او را * نيست جز آهستگى و خامش بودن. (رادويانى، ١٢٠).
٣- حيلةُ مَا لَيْسَتْ لَهُ حِيلَةٌ * حُسْنُ عَزَاءِ النَّفْسِ وَالصَّبْرُ. (الجاحظ، بيان، ٤: ٢٢؛ تذكرة، ١: ٢٦٨ "بشر بن المعتمر").
٤- قال أنوشروان: جَمِيعُ أَمْرِ الدُّنيَا مُنْقَسِمٌ إِلَى ضَرْبَيْنِ لا ثَالِثَ لَهُمَا: أَمَّا مَا فِي دَفعِهِ حِيلَةٌ فَالاَضْطِرَابُ دَوَاؤُهُ، وَأَمَّا مَا لا حِيلَةَ فِيهِ فَالصَّبرُ شِفَاؤُهُ. (ش/ن- ١٨: ١٨٩).
٥- لَيْسَ لِمَنْ لَيْسَتْ لَهُ حِيلَةٌ * مَوجُودَةٌ خَيْرٌ مِنَ الصَّبْرِ. (أبو العتاهية، ديوان، ١٧١؛ الجاحظ، بيان، ٤: ٢٢؛ الزمخشري، أمثال، ٢: ٧٠؛ تذكرة، ١: ٢٦٨).

١٢٤٠- عَوِّدْ نَفسَكَ السُّلُوَّ فَإِنَّهَا بِعَرَضِ الفِرَاقِ.

1240– Accustom your soul to amusement, for it is exposed to departure.

١٢٤١- عَامِلِ الكَافَّةَ عَلَى قَدْرِ خَلائِقِهَا، وَٱجْرِ مَعَ الأَزْمِنَةِ عَلَى طَرَائِقِهَا.

1241– Treat the people according to their natural dispositions; be the child of your time.

١٢٤٢- عَجَبٌ مِنْ ذِي عَقْلٍ إِذْ يَقُولُ فِي دُعَائِهِ: اللَّهُمَّ لا تُشمِتْ بِي الأَعْدَاءَ، ثُمَّ هُوَ يَشمَتُ بِنَفسِهِ كُلَّ عَدُوٍّ بِٱرْتِكَابِهِ المَعَاصِي.

1242– How astonishing is an intelligent person when he says in is invocation: 'O God do not let the enemies rejoice at my misfortune,' but then he himself makes all the enemies rejoice by his committing sins.

١٢٤٣- عَلَى مَا أَظْهَرَ لَكَ المَرْءُ مِمَّا تُحِبُّ أَوْ تَكْرَهُ تَعَوَّلْ فَإِنَّكَ لا تَقْدِرُ أَنْ تَعرِفَ مَا أَضْمَرَ إِلَّا بِمَا أَبْدَى.

1243– Rely on what one reveals to you of things you like or dislike, for you will not know what he hides except by what he reveals.

١٢٤٤- عَجَلَةُ الإِنْسَانِ تَصْحَبُهُ النَّدَامَةُ وَتُبعِدُهُ مِنَ السَّلامَةِ، لِأَنَّ صَاحِبَهَا يَقُولُ قَبْلَ أَنْ يَعْلَمَ وَيُجِيبُ قَبْلَ أَنْ يَفهَمَ وَيَعزِمَ قَبلَ أَنْ يُفكِّرَ وَيَقطَعَ قَبْلَ أَنْ يُقَدِّرَ وَيَحْمَدَ قَبْلَ أَنْ يُجَرِّبَ وَيَذُمَّ قَبْلَ أَنْ يَبْلُوَ وَلِذَلِكَ كَانَتْ العَرَبُ تُكَنِّيهَا أُمَّ النَّدَامَةِ.[18]

1244– Man's haste is accompanied with regret, and it distances him from safety, for the hasty speaks before learning, responds before understanding, determines before contemplating, severs relations before full appreciation, praises before testing, condemns before being afflicted, and that is why the Arabs call haste: 'The Mother of regret'.

١٢٤٥- عُجْبُ الإِنْسَانِ مِنْ أَمْرِهِ بِالمُعْجِبِ يُوجِبُ لَهُ المَقْتَ مِنَ النَّاسِ وَعُجْبُهُ مِنْ أَمْرِهِ بِغَيْرِ المُعْجِبِ يُوجِبُ لَهُ الاَسْتِهْزَاءَ وَطَرِيقُ السَّلامَةِ مِنهُمَا [١٨٨] أَنْ يَكُونَ عَلَى حَالٍ يَتَعَلَّقُ بِالمَحَاسِنِ وَلا يَكُونَ لَهُ بِهَا عُجْبٌ.

1245– Man's wondering an affair of his that is wonderful brings him disdain from the people, while his wondering an affair of his that is not wonderful brings him ridicule. The safe course to follow in both cases is to be in a state close to virtues without being conceited for them.

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[18] ={ ٣٥٩؛ التوحيدي، البصائر، ٢: ٢٨٠؛ الحصري، زهر، ٨٧٢؛ الإبشيهي، ٣٠٥.

١٢٤٦- عُجْبُ المَرْءِ ظَنُّهُ بِنَفسِهِ مِنَ الفَضْلِ مَا لَيْسَ فِيهِ وَالرِّيَاءُ ٱلْتِمَاسُهُ الإظْهَارَ لِمَا يَعْلَمُ أَنَّهُ لَيْسَ هُوَ فِيهِ. فَالعُجْبُ أَكْثَرُ ضَرَرِهِ عَائِدٌ عَلَى فَاعِلِهِ وَالرِّياءُ أَكْثَرُ ضَرَرِهِ عَلَى مُخَالَطَةٍ لأَنَّهُ مَعَهُ مَخدُوعٌ.

1246– Self-conceit is when one believes to have merits that he does not have. Hypocrisy is when one solicits acknowledgement for what he knows he does not have. The greater part of damage done by self-conceit reverts to the conceited, whereas the greater part of damage done by hypocrisy affects the companion, because he is cheated with it.

١- قيل: مَا العُجْبُ، وَمَا الرِّيَاءُ؟ قَالَ: العُجْبُ أَنْ يَظُنَّ المَرءُ بِنفسِهِ مَا لَيْسَ عِندَهُ حَتَّى يَرَى رَأيَهُ صَوَاباً وَرَأيَ غَيْرِهِ خَطأً. وَالرِّيَاءُ أَنْ يَتَصَنَّعَ لِلنَّاسِ وَيَظْهَرَ لَهُمْ الصَّلاحَ وَهُوَ خِلْوٌ مِنْهُ. قيل: فَأَيُّهُمَا أَشَدُّ لَهُ ضَرَراً؟ قال: أَمَّا عَلى نَفسِهِ فالعُجْبُ، وَأَمَّا عَلَى خُلَطَائِهِ فَالرِّيَاءُ لَطُمَأنِينَتِهِم إليْهِ فِي مُهِمَّاتِهِم بِمَا يَظْهَرُ لَهُمْ مِنْ نَفْسِهِ وَلَيْسَ تؤمن مِنْهُ الخيانَة. (جا- ٥١ "أنوشروان").
٢- سُئِلَ: مَا الزَّهْوُ، وَمَا الصَّلفُ؟ قَالَ: الصَّلفُ قَدْ يُمدَحُ بِهِ فِي بَعْضِ الحَالاتِ. وَذَلِكَ أَنَّ صَاحِبَهُ يَأْنَفُ مِنَ الشَّيْءِ الحَقِيرِ وَمِنَ التَّعَرُّضِ لَهُ. وَالزَّهْوُ لا يمدح بِهِ لأَنَّ صَاحِبَهُ يَرفَعُ نَفسَهُ فَوْقَ مَنْزِلَتِهَا، حَتَّى رُبَّمَا تَرَفَّعَ عَنْ رَدِّ السَّلام عَلَى مَنْ دُونَه. (جا- ٥٦-٥٧ "أنوشروان").
٣- قيل: فَمَا الرِّيَّاءُ وَمَا التَّصَنُّعُ؟ قَالَ: الرِّيَاءُ أَنْ يَكُونَ رَدِيئاً وَيظهرَ الخَيْرَ وَالجَمِيلَ. وَالتَّصَنُّعُ أَنْ يظهرَ مِنْ نَفسِهِ خلافَ مَا هُوَ عَلَيْهِ. قِيلَ: فَأَيُّهُمَا شَرٌّ؟ قَالَ: أَمَّا فِي نَفسِهِ فَالتَّصَنُّعُ وَأَمَا فِي العَمَلِ الرِّيَاءُ. (جا- ٥٧ "أنوشروان").
٤- الصَّلَفُ وَضْعُ الرَّجُلِ نَفْسَهُ بِمَنْزِلَةٍ لا يَسْتَحِقُّهَا وَمُطَالَبَتُهُ نَفْسَهُ وَالنَّاسَ بِمَا يَجِبُ لِتِلكَ المَنْزِلَةِ. وَالتَّوَاضُعُ حَطُّ الرَّجُلِ نَفْسَهُ إِلَى مَنْزِلَةٍ دُونَ مَنْزِلَةِ نَفْسِهِ لِغَيْرِ نَقِيصَةٍ. (إبن هندو، ٤ ٣١٧ ٤٢ "أفلاطون").

١٢٤٧- عَيْشُ الدَّعَةِ وَالسَّلامَةِ بِالقَنَاعَةِ وَالخُمُولِ، وَعَيْشُ الذِّكْرِ وَالجَاهِ بِالاْجْتِهَادِ وَالتَّغرِيرِ.

1247– A peaceful and safe life depends on contentment and anonymity, and a life of fame and import depends on effort and taking risks.

١- مَنْ كَانَ يريدُ عَيْشَ السُّرُورِ، فَالقناعَةِ، وَمَنْ كَان يريدُ عَيْشَ الذِّكرِ، فَالاْجْتِهاد فِي الصَّلاحِ وَعُمُومِ النَّاسِ بِالخَيْرِ. (جا- ٥٤ "أنوشروان").
٢- ز دشمن کی حذر جوید خطر جوی. * ز دریا کی بپرهیزد گهر جوی. (گرگانی، ویس و رامین، ٣٦٤).

١٢٤٨- عَقْلُ الرَّجُلِ هُوَ عِلْمُهُ بِمَا يَحْتَاجُ إِلَيْهِ فِي مَعَادِهِ، وَكَيْسُهُ هُوَ مَعْرِفَتُهُ بِمَا يَحْتَاجُ إِلَيهِ فِي دُنيَاهُ، وَدَهَاؤُهُ هُوَ فِطْنَتُهُ فِي خَدِيعَةِ النَّاسِ.

1248– Man’s intelligence is his knowing what he needs in the Day of Resurrection, his smartness is his knowledge of what he needs for his present life, and his astuteness is his clever dealing with people.

١- قيل (لأنوشروان): أَيُّ الرِّجَالِ العَاقِلُ؟ وَأَيُّهُمْ الكَيِّسُ؟ وَأَيُّهُمْ الدَّاهِي؟ قال: العاقلُ هُوَ البَصِيرُ بِمَا يَحْتَاجُ إليْهِ فِي أَمْرِ مَعَادِهِ، المنفذُ لِبَصِيرَتِهِ بِعَزِيمَتِهِ. وَالكَيِّسُ هُوَ العَالِمُ بِمَا لابُدَّ مِنْهُ وَلا غِنَى عَنهُ فِي أَمْرِ دُنْيَاهُ. وَالدَّاهِي ذُو الفِطْنَةِ فِي التَّلَطُّفِ لِمَا يَحْتَاجُ إِلَيْهِ مِنْ أَبْوَابِ المُدَارَاةِ فِيمَا بَيْنَهُ وَبَيْنَ جَمِيعِ النَّاسِ. (جا- ٥٤).

١٢٤٩- عَيْشُ مَنْ لا يَتَذَكَّرُ فِي نَفسِهِ تَفرِيطاً فِيمَا يَعُودُ عَلَيْهِ فِي آخِرَتِهِ أَهْنَأُ العَيْشِ، وَدَعَةُ مَنْ تَوَدَّعَ بَعْدَ قَضَاءِ العَمَلِ أَحْمَدُ دَعَةٍ.

1249– The life of him who cannot think of any negligence for which he would be taken accountable in the hereafter is the most wholesome life, and the relaxation of him who rests after accomplishing what is incumbent on him is the most praiseworthy relaxation.

١٢٥٠- عَلَيْكَ بِٱلْتِمَاسِ رِضَا الأَخْيَارِ ذَوِي [العُقُولِ] فَإِنَّكَ مَتَى أَصَبْتَ ذَلِكَ [....؟]، وَإِنَّكَ إِنْ تَلتَمِسَ رِضَا جَمِيعِ النَّاسِ تَلْتَمِسَ مَا لا تُدْرِكُ، وَكَيْفَ [١٨٩] يَتَّفِقُ لَكَ رِضَا المُتَخَالِفَيْنِ وَمَا حَاجَتُكَ إِلَى رِضَا مَنْ رِضَاهُ فِي الجَوْرِ وَإِلَى مُوَافَقَةِ مَنْ مُوَافَقَتُهُ الضَّلالَةُ وَٱعْتِقَادُ البَاطِلِ. (كب- ٧٠).

1250– You should solicit the consent of the good and wise people, for when you achieve this [the burden of taking other measures falls away from you]; moreover, if you solicit everyone’s consent, you ask something that cannot be achieved, let alone how could the compliance of your adversaries be accomplished? And why should you want the consent of those whose consent is in injustice, or the agreement of those whose agreement is error and strengthening of falsehood?

١- رِضَا النَّاسِ غَايَةٌ لا تدركُ فَلا تكره سُخطَ مَنْ رِضَاهُ الجورُ. (ح- ١٤٩؛ مب- ٢٠٦ "أرسطو"؛ ش- ١: ١٣٦ "سقراط").

١٢٥١- عَرِّفِ سُلْطَانَكَ أَنَّكَ لا تَسْتَنْكِفُ عَنْ شَيْءٍ مِنْ خِدْمَتِهِ وَلا تَدَعْ مَعَ ذَلِكَ أَنَّكَ تُقَدِّمُ إِلَيْهِ القَولَ عِندَ حَالِ رِضَاهُ وَطِيبِ نَفسِهِ فِي الاَسْتِعْفَاءِ مِنَ الأَعْمَالِ الَّتِي يَكرَهُهَا ذُو الدِّينِ وَذُو العِرْضِ مِنْ تَوَلِّي القَتْلِ وَالعَذَابِ وَأَشْبَاهِ ذَلِكَ مِنَ الظُّلْمِ. (كب- ٨٧).

1251– Let your sultan know that you will not disdain doing anything to serve him, nonetheless, do not fail to bring to him, when he is contended and happy, the request for a reprieve from duties disdained by religious and honorable men, such as of being charged with death, torture, and similar unjust things.

١٢٥٢- عِفَّةُ اللِّسَانِ صَمْتُهُ، وَمَنْ كَثُرَ كَلامُهُ يَكُونُ حَتْفُهُ، وَرُبَّمَا غَلَبَ الكَلامُ عَقْلَ صَاحِبِهِ.

1252– Continence of the tongue is its silence; he who indulges in speech, his death will be in it; often speech subdues the wisdom of the speaker.

1– "He who guards his lips guards his life, but he who speaks rashly will come to ruin." (The Bible, Prov. xii. 3)

٢- حَتفُ ٱمْرِئٍ لِسَانُهُ * فِي جِدِّهِ أَوْ لَعِبِهْ
بَيْنَ اللَّهَا مُقتَلُهُ * رُكِّبَ فِي مَرْكَبِهْ. (الوشاء، الموشى، ٩؛ إبن حبان البستي، روضة، ٤٤).

١٢٥٣- عِلَلُكَ مِنْ جِهَةِ هَوَى نَفْسِكَ فَتَفَقَّدْ هَذَا تَجِدْهُ بِحِسِّكَ.

1253– Your symptoms are due to your passion; check this and you shall find it by your senses.

١٢٥٤- عَجَبٌ لِمَنْ يَطْلُبُ الدَّوَاءَ وَهُوَ مُقِيمٌ عَلَى البَلاءِ فَإِذَا وَجَدَ طَرِيقاً إِلَى الجِنَايَةِ جَنَى.

1254– How astonishing is he who seeks recovery, but lingers on tribulation and if he found a way to felony would incur it.

١٢٥٥- غِنَى الدُّنيَا فَاقَةٌ وَعِلْمُهَا جَهْلٌ وَزِيَادَتُهَا نَقْصٌ وَحَمْدُهَا ذَمٌّ [١٩٠] أَمَّا فَاقَةُ غِنَائِهَا فَفِيمَا يَنمِي مِنْ حِرْصِ صَاحِبِهَا مَعَ مَا يَنمِي مِنْ مَالِهِ فِيهَا أَمَّا جَهْلُ عِلْمِهَا فَفِيمَا عَلِمَ مِنْ جَمعِهَا الَّذِي لا يَنفَعُ وَقِصَرِ عُمرِهِ الَّذِي لا يَلحَقُ بِهِ التَّمَتُّعُ وَأَمَّا نَقصُ زِيَادَتِهَا فَفِيمَا نَقَّصَ صَاحِبُهَا مِنْ حَظِّهِ بِمَا ازْدَادَ فِيهَا وَأَمَّا ذَمُّ حَمْدِهَا فَفِيهَا يَحْمَدُ بَعْضُ أَهْلِهَا عَلَيْهَا بَعْضاً مِنْ مَذَامِّ الأُمُورِ فَاحْذَرِ الاغتِرَارَ بِهَا وَاتَّهِم طَبَائِعَ السُّوءِ الَّتِي فِيكَ عَلَى حُبِّهَا وَخُذْ مِنهَا حَاجَتَكَ وَلا تَكتَرِثْ بِمَا زَادَ عَلَى ذَلِكَ.

1255– The vanity of worldly wealth is poverty, its knowledge is ignorance, its growth is reduction, and its praise is blame. As for the poverty of its wealth: the avidity of him who possesses it grows as his wealth grows. As for the ignorance of its knowledge: by acquiring it one learns things that are useless, and the shortness of life does not allow to enjoy its learning. As for the reduction of its growth: he who possesses it, the more he gains, the more insignificant he considers his share. As for the blame of its praise: some worldly people praise others because of it for the most blameworthy affairs. So beware of being deluded by it, suspect the evil tendencies in you that encourage its liking, take what you need from it, and do not care for more than that.

١- فَمَا أولى بِمَنْ تَمَّتْ عَلَيهِ النِّعمةُ فِي نَفسِهِ، وَرَأَى العِبرَةَ فِي غَيْرِهِ، بِأَنْ يضعَ الدُّنْيَا حَيْثُ وَضَعَهَا اللَّهُ، فَيُعطِيَ مَا عَلَيْهِ مِنْهَا وَلا يكترث بِمَا لَيْسَ لَه فِيهَا. (آبي، نثر، ٣: ٥٤ "عمر بن عبيد").

١٢٥٦- غَمُّ الدُّنيَا لا يُغنِي وَفِكرُهَا لا يَنقَضِي وَفَرَحُهَا لا يَدُومُ فَاعْمَلْ لِنَفسِكَ كَيْ تَنْجُو وَلا تَتَوَانَ فَتَعْطَبْ. (=ﻛ ٤٩١، ٤٩٢).

1256– Distress of this world does not make one rich, its qualm does not end, and its joy does not last; hence do so as to rescue yourself, and be not slack, for you will perish.

١- لا تكلَّ عَنْ شَيْءٍ مِنْ أُمُورِ هذا العَالمِ الجَلِيلَةِ، وَلا تتوان فِي وَقتٍ. (جا- ٢١٨ "أفلاطون").

١٢٥٧- غَنِيمَةُ الزَّاهِدِ غَفْلَتَانِ: غَفْلَةُ النَّاسِ عَمَّا بِهِ مِنَ الجُوعِ وَغَفْلَتُهُ عَمَّا هُمْ فِيهِ مِنَ الشِّبَعِ.

1257– Advantage of the abstemious is a twofold negligence: people's negligence of the degree of his hunger, and his negligence of their degree of satiation.

١٢٥٨- غَنِمَ مَنْ أَدَّبَتْهُ الحِكْمَةُ، وَقِيلَ المَوْعِظَةُ، وَأَحْكَمَتْهُ التَّجْرِبَةُ. (التوحيدي، إمتاع، ٢: ١٤٧).

1258– He profits whom wisdom, or admonition, teaches, and experience fortifies.

١٢٥٩- غَلاَّبٌ لِنَفسِهِ مَنْ جَعَلَ بَيْنَهُ وَبَيْنَ كُلِّ مَا ٱشْتَهَى وَبَراً مِنْ حَدِيدٍ.

1259– He is in charge of himself who hangs an iron curtain between himself and all that which he desires.

١٢٦٠- غُرْبَةُ المَرْءِ ذُلٌّ وَغِنَاهُ فِي الغُرْبَةِ وَطَنٌ وَفَقْرُهُ فِي الوَطَنِ غُرْبَةٌ. (=ﺇ ٢٥٨٢)

1260– Being in a foreign land is humiliation, but being rich in a foreign land is like being at home, and being poor at home is like being in a foreign land.

١- الغُربةُ ذِلَّةٌ وَكُرْبَةٌ. (الراغب، محاضرات، ٢: ٦١٤).
٢- مَع الغُربةِ الذِّلَّةُ. (السجستاني، صوان، ٣٠٥؛ كوبرلي، ١١٨ ب؛ أسامة، لباب، ٤٤٥).
٣- غُرْبَةُ المَجْهُولِ ذُلٌّ. (مب- ٦).

١٢٦١- غَلَبَةُ العَقْلِ الهَوَى يَصْرِفُ [١٩١] المَسَاوِئَ إِلَى المَحَاسِنِ فَيَجْعَلُ البَلادَةَ حِلْماً وَالحِدَّةَ ذَكَاءً وَالمَكْرَ عَقْلاً وَالهَذَرَ بَلاغَةً وَالعِيَّ صَمْتاً وَالعُقُوبَةَ أَدَباً وَالجُرْأَةَ عَزْماً وَالجُبْنَ حَذَراً وَغَلَبَةُ الهَوَى لِلعَقْلِ يَصْرِفُ مَحَاسِنَ خِصَالِهِ إِلَى المَسَاوِئِ فَيَجْعَلُ الحِلْمَ وَالإِسْرَافَ جُوداً؛[1] حِقْداً وَالعِلْمَ رِيَاءً وَالعَقْلَ مَكْراً وَالأَدَبَ فَخْراً وَالبَيَانَ هَذَراً وَالجُودَ سَرَفاً وَالقَصْدَ بُخْلاً وَالعَفْوَ جُبْناً؛ وَإِذَا بَلَغَ الهَوَى مِنْ صَاحِبِهِ ذَلِكَ المَبْلَغَ تَرَكَهُ لا يَرَى الصِّحَّةَ إِلاَّ صِحَّةَ جَسَدِهِ وَلا العِلْمَ إِلاَّ مَا ٱسْتَطَالَ بِهِ وَلا الغِنَى إِلاَّ فِي مَكْسَبِهِ مُخْلِفٌ [2]المَالَ وَلا النَّفَقَةَ إِلاَّ فِي ٱتِّخَاذِ الكُنُوزِ وَلا الأَمْنَ إِلاَّ فِي قَهْرِ النَّاسِ وَذَلِكَ لِلظَّنِّ مُبَاعِدٌ مِنَ البُغْيَةِ مُقَرِّبٌ مِنَ الهَلَكَةِ.[2]

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[1] الزمخشري، ربيع، ٣: ١٥٠-١٥١؛ ش/ن- ٢٠: ٤٣.
[2] جا- ٤٩ "أنوشروان"؛ ٢٦٨ "أرسطو"؛ التوحيدي، البصائر، ١: ٣٢٠، ٣٥٢، ٣٥٦؛ الزمخشري، ربيع، ٣: ١٥٠؛ تذكرة، ٣: ٢٧٠؛ ٠ النويري، ٣: ٢٣٥؛ Gutas 188-90.

1261– Triumph of reason over passion turns vices into virtues. Thus it turns stupidity into forbearance, impetuosity into acumen, deception into rationality, prattle into eloquence, inability to express oneself into keeping silence, punishment into good manners, bravery into resolve, cowardice into circumspection, and prodigality into generosity. Triumph of passion over reason turns virtues into vices. Thus it turns forbearance into hate, knowledge into hypocrisy, rationality into deception, good manners into boastfulness, eloquence into prattle, generosity into prodigality, economizing into avarice, and pardoning into cowardice. When passion reaches such an extent, it leaves one think that health is only the health of his body, that knowledge is only that with which he can behave arrogantly, that satisfaction of want is only in earning wealth, that expenditure is only for amassing treasures, and that security is only in coercion of the people. All this is contrary to mind, a cause of separation from the object of desire, and a force towards destruction.

١- كان سهل بن هارون يقول: عجبتُ لِمَنْ يسمى القَصْدَ بُخْلاً وَالسَّرفَ جُوداً. (الثعالبي، "تحسين القبيح وتقبيح الحسن،" الكتاب، ١٩٧٥، ٩(١): ١١٥).

I wonder at him who calls economy avarice, and prodigality generosity.

١٢٦٢- غَدْرُ الإنْسَانِ مُفسِدٌ أَحْوَالَهُ عَلَيْهِ رَاجِعٌ وَبَالُهُ إلَيْهِ.

1262– Man's breach of faith ruins his conditions and brings curse on him.

١- رُبَّ حِيلَةٍ كَانَتْ عَلى صَاحِبِهَا وَبِيلَةً. (وراوينى، مرزبان نامه، ٩٣).
٢- رُبَّ حِيْلَةٍ أَنْفَعُ مِنْ غِيلَةٍ. (جا- ٢٠٦).
٣- إنَّهُ لا يَنْفعُ حِيْلَةُ مِنْ غِيلَةٍ. (أبو الشيخ الإصبهاني، الأمثال، ٢٨٠ "أكثم"؛ جا- ١٧٤).
٤- لا تَنْفَعُ حِيلَةٌ مَعَ غِيلَةٍ. (الزمخشري، أمثال، ٢: ٢٦٠).

This is said of a treacherous friend whom you trust, but he cheats you.

١٢٦٣- غَطَّى عَلَى اليُتْمِ المَالُ وَالنَّعِيمُ.

1263– Wealth and bliss cover orphanhood.

١- رُبَّ حِلمٍ أَضَاعَهُ عَدَمُ المَا * لِ وَجَهْلٍ غَطَّى عَلَيْهِ النَّعِيمُ. (عيون، ١: ٢٤٠؛ حسان بن ثابت، ديوان، ١: ٤٠؛ إبن أبي الدنيا، إصلاح المال، ٣٧٥؛ الثعالبي، تمثيل، ٦٢؛ ياقوت، ٢٨١٣؛ النويري، ٣: ٦٩؛ زلهايم، شوارد الأمثال، ١٣٣).

Often lack of wealth ruins wisdom, and wealth hides ignorance.

١٢٦٤- غَثُّكَ خَيْرٌ لَكَ مِنْ سَمِينِ غَيْرِكَ.[3]

1264– The thin of yours is better for you than the fat of someone else's.

"The thin meat which is yours is better than the fat meat of another." (Kassis 199).

١- غَثُّ المَوَالِي لا أَبَا لَكَ فَٱعْلَمَنْ * خَيْرٌ وَأَطْيَبُ مِنْ سَمِينِ الأَبْعَدِ. (وطواط، لطائف، ١٥٩).
٢- و اندكى كار خويش بهتر دان از بسيار كار ديگران. (نجات نامه، ٣٩).
٣- مَسُّ الثَّرَى خَيرٌ مِنَ السَّرَابِ. (الميداني، ٣: ٣٣٩؛ أى ٱقتصارُكَ عَلى قَليلِكَ خَيرٌ مِن ٱغترارِكَ بمَالِ غَيرِكَ.).
٤- فِي الكَلامِ الغَثُّ والسَّمِينُ.

"In speech is what is meager and what is vigorous; or what is good and what is bad, or rather what is bad and what is good." (Lane 2229).

١٢٦٥- غَبَنُكَ البَيِّنُ كَدُّكَ فِيمَا نَفعُهُ لِغَيْرِكَ.

1265– An obvious loss is your toiling on a thing that its benefit goes to others.

١- أَبيَنُ الغَبْنِ كَدُّكَ فِيمَا نَفْعُهُ لِغَيْرِكَ. (مج- ٤٦؛ جا- ١٨٢؛ أسامة، لباب، ٤٥٠ "أفلاطون").

١٢٦٦- غَفلَةُ المَرْءِ عَنْ حَظِّهِ سُبَاتٌ فِي القُلُوبِ السَّاهِيَةِ. (=﴿ ١١٥٢).

1266– A man's inadvertence to his luck in life is slumber in inattentive hearts.

١٢٦٧- غَشَّ أَخَاهُ [١٩٢] مَنْ لَمْ يَمْحَضْهُ النَّصِيحَةَ حَسَنَةً كَانَتْ أَمْ قَبِيحَةً وَطَوَى عَنْ أَخِيهِ عُيُوبَهُ خَوْفَ القَطِيعَةِ.

[3] أبو عبيد، أمثال، ٢٨٧؛ أبو حاتم السجستاني، المعمرون، ١٦ "أكثم"؛ الجاحظ، البخلاء، ١٩٤؛ البلاذري، أنساب، ٧(١): ٣٦٣؛ ٣٧٢؛ المفضل، الفاخر، ٢٠٦؛ حمزة الأصفهاني، الدرة، ٢: ٤٥٥، ٤٦٤ (أي قريبُكُ عَلَى مَا فِيهِ خَيْرٌ لَكَ مِنْ بَعِيدِ الأَبَاعِدِ)؛ أبو هلال العسكري، أمثال، ٢: ٧٢، ٨١؛ الواحدي، الوسيط، ١٢٧؛ الميداني، ٢: ٤١٦؛ الزمخشري، أمثال، ٢: ١٧٦؛ البكري، فصل المقال، ٣٢٠؛ الطرطوشي، سراج، ١٧٧؛ إبن الأثير، النهاية، ٣: ٣٤٢؛ لسان العرب، ٢: ١٧٢ "غثث"؛ وطواط، لطائف، ١٥٩.

1267– He cheats his friend who does not give him sincere advice, whether pleasant or unpleasant, and conceals the faults of his friend from him fearing breakdown of friendship.

١- وَأَمْحَضْ أَخَاكَ النَّصِيحَةَ حَسَنَةً كَانَتْ أَمْ قَبِيحَةً. (البلاذري، أنساب، ٧(١): ٣٧١ "أكثم"؛ عقد، ٣: ١٥٧؛ إبن حبان البستي، روضة، ٧٣؛ ن- ٣٠٥؛ القضاعي، دستور، ٦٠ "علي").

Be sincere to your friend when giving advice, whether pleasant or unpleasant.

١٢٦٨- غِلظَتُكَ عَلَى الفَقِيرِ وَإِنْ كَانَتْ فِي مَوْضِعِهَا قَبِيحَةٌ عَلَيْكَ فَٱجْتَهِدْ فِي تَرْكِهَا.

1268– Crude treatment of the poor, even if justified, is repulsive, so try to avoid it.

١٢٦٩- غَيْرَةُ المَرْأَةِ مِفتَاحُ طَلاقِهَا،[4] وَشِدَّةُ الغَيْرَةِ عَلَيْهَا إغْرَاءٌ لَهَا.

1269– The wife's jealousy is the key to her divorce, and a strong jealousy for her is a temptation to her.

1– "The jealousy of a wife is the key to her divorce." (Burckhardt 155).

٢- إِيَّاكَ وَالغَيْرَةَ المُفرَطةَ فَإنَّهَا مِفتَاحُ الطَّلاقِ، وَإِيَّاكَ وَكثرَةَ المُعَاتَبَةِ فَإنَّهَا تُؤَدِّي إِلَى النِّفاقِ. (الوشاء، الفاضل، ٢: ٩٢ "أبو عبيدة معمر"؛ آبي، نثر، ١: ٤٢٣).

١٢٧٠- غَضَبُ الإنْسَانِ لِلَّهِ سُبْحَانَهُ مِنَ الأُمُورِ النَّفِيسَةِ فَإِذَا غَضِبَ لَهُ فَلا يَغْضَبْ بِأَكْثَرَ مِمَّا غَضِبَ لِنَفسِهِ.

1270– Man's anger for the sake of God, He be praised, is among precious deeds, but when he angers for Him, he should not become more angry than he becomes for himself.

١٢٧١- غِبُّ الحِرْصِ نَدَامَةٌ، وَغِبُّ الشُّحِّ فَقْرٌ (=؛ ٤١٥، ٤٢٠) وَغِبُّ ٱتِّبَاعِ الهَوَى التَّرَدِّي فِي كُلِّ بَلاءٍ.

1271– The result of cupidity is regret, the result of greed is poverty, and the result of following passion is tumbling into every misfortune.

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4 الميداني، ٢: ٤٣٣.

١- قيل: سمعناكم تقولون: مَنْ كَرِهَ العَارَ فَليجتنب خمس خصال، فَمَا هِي ؟ قَالَ: الحِرصُ، وَالشُّحُ، وَٱحتِقَارُ النَّاسِ، وَٱتِّبَاعُ الهَوَى، وَالمَطْلُ بِالعِدَةِ. (جا- ٥٧ "أنوشروان").

The individual elements of this sentence are present in R, though not in this combination. The quotation form *Jāwīdān khirad* belongs toa text that more than half of its maxims we find dispersed in R.

١٢٧٢- غَيْرَتُكَ عَلَى أَهْلِكَ مِنْ غَيْرِ رِيبَةٍ ظَهَرَتْ وَكِيْسَةٌ لَهَا عِندَ النَّاسِ وَإِنْ كَانَتْ بَرِيئَةً.

1272– Show of vigilant care for your family (wife) without her having done a misgiving is a depreciation of her worth in the opinion of people, even while she is innocent.

١٢٧٣- غَضَبُكَ عِندَ المُنَاظَرَةِ تَقطَعُ عَلَيْكَ مَوَادَّ الحُجَّةِ وَتُظهِرُ عَلَيْكَ الخَصْمَ. (=﴾ ٩٤٠، ٩٤٧).

1273– Becoming angry in debate severs your points of argument and grants the enemy victory over you.

١٢٧٤- غُنْمٌ حَسَنٌ أَنْ يَكُونَ خَلِيطُكَ وَعَشِيرُكَ أَعْلَمَ مِنْكَ فَتَقْتَبِسَ مِنْ عِلْمِهِ وَأَغْنَى مِنْكَ فَيُفِيدَكَ مِنْ مَالِهِ وَأَفْضَلَ مِنكَ فِي الدِّينِ فَتَزْدَادَ صَلاحاً بِصَلاحِهِ. (كب- ١١٢).

1274– It is a good advantage when your associate and companion is more learned than you, for you acquire from his learning, when he is richer than you, for you benefit by his wealth, and when he is higher than you in religion, for you increase in probity by his probity.

١٢٧٥- غَرِيبٌ نَاصِحٌ خَيْرٌ مِنْ صَدِيقٍ غَاشٍّ. (بهجة، ٢: ١٩٠).

1275– A sincere stranger is better than an insincere friend.

١- الغَرِيبُ النَّاصِحُ قَرِيبٌ، وَالقَرِيبُ الغَاشُّ بَعِيدٌ. (البلاذري، أنساب، ٧(١): ٣٦٩ "أكثم").
٢- وَلا مُرُوءَةَ لِغَاشٍّ. (أبو حاتم السجستاني، المعمرون، ٢٥).
٣- دوران با خبر در حضور و نزديكان بي بصر دور. (سعدى، گلستان، ٩٠-٩١).

“Those far away are virtually present if they are well-informed, while those who are near are virtually far away if they lack foresight.” (Haim 217).
The nearer to Church, the farther from grace. (E)

١٢٧٦- غَلَبَةُ العُجْبِ عَلَى الإنْسَانِ تُوهِمُهُ الْاسْتِغنَاءَ عَنْ مُشَاوَرَةِ [١٩٣] الرِّجَالِ.

1276– The prevalence of arrogance over a person makes him believe that he has no need to consult others.

١٢٧٧- غَايَةُ الصَّبْرِ لَذِيذَةُ المَطْعَمِ وَمَبْدَأُوُهُ شَدِيدُ المَرَارَةِ.

1277– The end of patience is most delicious, its beginning is extreme bitter.

١٢٧٨- غَايَةُ الكَفَافِ السَّلامَةُ مِنَ الذُّلِّ لِلنَّاسِ، فَعَلَيْكَ بِالقَنَاعَةِ وَتَرْكِ الحِرْصِ، وَخُذْ مَا يَأتِيكَ عَفْواً (=ﻹ ١٢٨٦) وَلا تَغْتَمْ لِمَا فَاتَكَ يَسْتَرِحْ قَلبُكَ وَجِسْمُكَ وَيَسْلَمْ مِنَ البَذْلَةِ وَجْهُكَ. (=ﻹ ١٠٨٦).

1278– The outmost sufficiency is to be safe from servility to people; hence be content, discard cupidity, accept what comes to you contentedly, and do not grieve at what is lost, so your body and soul shall be at rest, and your honor shall be safe from being expended.

١- خُذْ مَا أعطِيتَ مِنَ العَافِيةِ بِشُكرٍ. (ح- ١٥٩).
٢- مَنْ لَمْ يَأْسَ عَلَى مَا فَاتَهُ أَرَاحَ نَفْسَهُ. (أبو عبيد، أمثال، ١٦٣؛ البلاذري، أنساب، ٧(١): ٣٦٠ "أكثم"؛ المفضل، الفاخر، ٢٦٤؛ الوشاء، الفاضل، ١: ١٩٢؛ أبو هلال العسكري، أمثال، ١: ٤٠١؛ ٢: ٢٠٢، وأوائل، ١: ٩٥؛ آبي، نثر، ٤: ٢٢٩؛ الميداني، ٣: ٢٤٥، ٢٦٣، ٣٣٦؛ الزمخشري، أمثال، ٢: ٣٦٠؛ وطواط، لطائف، ١٨٤ "هر كى اندوه نخورد بر آنج ازو بشود راحت داشته باشد تن خود را"؛ العبدري، تمثال الأمثال، ٥٧٥).
٣- مَنْ قَلَّ هَمُّهُ عَلَى مَا فَاتَهُ اَستَرَاحَتْ نَفْسُهُ وَصَفَا ذِهْنُهُ وَطَالَ عُمرُهُ. (الحصري، زهر، ٩٩١؛ مب- ١٢٠ "سقراط"؛ ش- ١: ١٦٢).

"The soul of him who does not pay much attention to what has passed him finds rest, and his mind is serene." (Alon 43 n. 68).

٤- وَاليَأْسُ مِمَّا فَاتَ يُعقِبُ رَاحَةً * وَلَرُبَّ مَطمَعَةٍ تَعُودُ ذُبَاحَا. (عيون، ٣: ١٩٣؛ النابغة الذبياني، ديوان، ٢٨؛ مج- ٧٩؛ العقد الثمين، ١٠٠، وفيه "مَطعَمَة"؛ البحتري، الحماسة، ٢٥٩؛ الكرخي، أمل، ٣٣؛ إبن حبان البستي، روضة، ١٤٢؛ أبو هلال العسكري، أوائل، ١: ٩٦، وأمثال، ١: ٤٠٠؛ ٢: ٢٠٢).

"And despair of what has become beyond reach occasions, as its result, rest: and assuredly many a cause of coveting is, in its result, (like) a disease in the fauces, or a poisonous plant." (Lane 1882).
Despair gives courage to a coward. (In contrast to this, al-ʿAbbās b. al-Aḥnaf has said:

٥- تَعَبٌ يكونُ مَعَ الرَّجَاءِ لِطَالِبٍ * خَيْرٌ لَهُ مِنْ رَاحَةٍ فِي اليَأس. (أبو هلال العسكري، أمثال، ٢: ٢٠٣).
٦- ﴿لِكَيْلاَ تَأْسَوْا عَلَى مَا فَاتَكُمْ، ولا تَفْرَحُوا بِمَا آتَاكُم.﴾ (قرآن، ٥٧: ٢٣؛ الماوردي، نصيحة، ٢٦١، ٢٦٢؛ ن- ٤٤٠ ؤ ٤٣٩؛ ش/ن- ١٨: ٢١٥).

That you may not grieve over what escapes you, nor exult over favors bestowed upon you.not be unduly glad when good fortune attends you, and do not be unduly downcast when misfortune befalls you. (Zaehner, *Magi* 112 "Adarbad, n. 21-22").
Do not rejoice overmuch when good fortune attends you, and do not grieve overmuch when misfortune overtakes you. (Zaehner, *Magi* 114 "Adarbad, n. 60").

٧- ﴿فَأَثَابَكَ غَمًّا بِغَمٍّ لِكَيْلاَ تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلا مَا أَصَابَكُمْ.﴾ (قرآن، ٣: ١٥٣).

"There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you, and for (the ill) that had befallen you."

٨- لا تَأْسَ عَلَى مَا فَاتَكَ، وَلا تُصَدِّقَنَّ بِمَا لا يَكُونُ، وَلا تَطْلُبَنَّ مَا لا تُدركُ. (بلوهر، ٦٧).
٩- لا تَتَعَرَّض لِمَا لا تُدرِكُ. (ياقوت المستعصمي، أسرار الحكماء، ٢٩).

١٢٧٩- غَضُّ الطَّرْفِ تَكْمِيلُ الظَّرْفِ وَأَمَانٌ مِنَ الحَتْفِ.

1279– Casting down one's looks is the perfection of elegant manners and security from death.

١- مَنْ غَضَّ طَرفَهُ أَرَاحَ قَلبَهُ. (ح- ٤٥ "على منطقة سقراط"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٧؛ كوبرلي، ١٠ أ).

Lowering the eyes, is comforting to the heart.
"It was written on Socrates' belt: He who lowers his eyes gives rest to his hear." (Alon 80 n. 617).

١٢٨٠- غُضَّ بَصَرَكَ لِلعَاقِلِ تَفُزْ وَتُؤَدِّ فَرْضاً، وَٱغْضِ عَنِ الجَاهِلِ تَسْتَرِحْ وَتَصُنْ عِرْضاً، وَٱعلَمْ أَنَّ السَّلامَةَ مِنَ اللَّئِيمِ فَوْزٌ وَٱغْتِنَامٌ وَمِنَ الكَرِيمِ نَقْصُ حَظٍّ وَحِرمَانٌ.

1280– Cast down your looks to the wise, so fulfill a duty and win friendship; overlook the ignorant, so be at rest and guard your honor, and know that staying away from the ignoble is a gain and an advantage, and from the noble a disadvantage and a loss.

١٢٨١- غَمٌّ فِرَاقُ الأَحِبَّةِ لا يَعْدِلُهُ غَمٌّ، وَسُرُورٌ صُحْبَةُ الإخْوَانِ لا يَعْدِلُهُ سُرُورٌ،[5] وَلِقَاءُ الأَحِبَّةِ مَسْلاةٌ لِلْهَمّ.[6]

1281– Separation from the loved ones is a pain incomparable to any other; the company of friends is a joy incomparable to any other, and seeing the loved ones is a solace to worry. (cf. # 2592).

١- دوام شادمانى روى اخوان * كه بى اخوان بود غمگين دل وجان. (ناصر خسرو، روشنايى نامه، ٥١٣).
٢- رُوحُ العَاقِلِ فِي لِقَاءِ الإخْوَانِ. (التوحيدي، صداقة، ٤٦٣).
٣- وَلَكِنْ مُحَادَثَةُ الإخْوَانِ حَيَاةٌ لِلقُلُوبِ، وَجَلاءٌ لِلنُّفُوسِ وَتَذْكِيرٌ مِنَ النِّسْيَانِ. (القالي، الأمالي، ٢: ٥٥).
٤- مُحَادَثَةُ الرِّجَالِ تَلقِيحُ الأَلْبَابِ. (الحصري، زهر، ١٥٠؛ الجاحظ، بيان، ١: ١٥٩ "مذاكرة").
٥- مِنَ المَعُونَةِ عَلَى تَسْلِيَةِ الهُمُومِ وَسُكُونِ النَّفْسِ لِقَاءُ الأَخِ أَخَاهُ وَإِفْضَاءُ كُلِّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ بِبَثِّهِ. (صغ- ٥٩؛ جا- ٧٨؛ كل- ١٤٦؛ اليمني، مضاهاة، ٩٤).
٦- وَإِنَّ مِنْ أَعْظَمِ المَعُونَةِ عَلَى تَسْلِيَةِ الهَمِّ الرِّضَا بِالقَضَاءِ وَلُقِيِّ الإخْوَانِ. (إبن حبان البستي، روضة، ٩٣).
٧- حُسْنُ اللِّقَاءِ يُولِدُ حُسْنَ الإخَاءِ. (الصغاني، فرائد، ٣١؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨٠).
٨- حُسْنُ اللِّقَاءِ يُذهِبُ بِالشَّحْنَاءِ. (إبن عربي، محاضرة الأبرار، ١: ٢٣٦).
٩- أَوَّلُ الدَّهَاءِ حُسْنُ اللِّقَاءِ. (كوبرلي، ٢٠ ب "أوميروس").
١٠- أَصْلُ الدَّهَاءِ حُسْنُ اللِّقَاءِ. (مب- ٣١ "أوميروس").

١٢٨٢- غِلابُ الرَّجُلِ عَلَى كَلامِهِ مِنَ الأَخْلاقِ السَّيِّئَةِ فَٱجْتَنِبْهُ.

1282– Man's attempt to achieve supremacy over others with his speech is of evil habits, avoid it!

١٢٨٣- غِنَى النَّفسِ أَوْفَى الغِنَاءِ، وَمَنْ عَدِمَ القَنَاعَةَ لَمْ يَزِدْهُ المَالُ غِنًى، وَالقَلِيلُ مَعَ قِلَّةِ الهَمِّ أَهْنَى مِنَ الكَثِيرِ مَعَ التَّبِعَةِ. (=﴿ ١٣٣٨، ١٣٥٤، ١٩٥٧؛ إبن حبان البستي، روضة، ١٥٠؛ إبن هندو، ٣٤٠ ﴿ ١٥٥ "أرسطو").

1283– Richness of the soul is the most perfect richness; Wealth will not satisfy him who lacks contentment; and a small livelihood

[5] كل- ١٩٢؛ ١٤٣؛ كل- عزام، ١٣٩؛ صغ- ٥٧؛ إبن حبان البستي، روضة، ٩٢.
[6] أبو حاتم السجستاني، المعمرون، ٢٤ "أكثم"؛ الوشاء، الموشى، ٢٦ "أكثم"؛ الثعالبي، تمثيل، ٤٦٣؛ جا- ١٠٨؛ بهجة، ٢: ١٩١؛ الطرطوشي، سراج، ١٧٦.

with less worry is more wholesome than a large one with negative consequences.

١- لا غنى إلا غِنَى النَّفسِ. (عقد، ٣: ٢٠٥؛ المسعودي، مروج، ٣: ٣٦ "حديث").
٢- خَيْرُ الغِنَى غِنَى النَّفْسِ. (عبد الرزاق، المصنف، ١١: ١٥٩؛ الجاحظ، بيان، ٢: ٥٦؛ أبو داود السجستاني، الزهد، ١٦١؛ عقد، ٣: ٧٧ "أكثم وبزرجمهر"؛ المرزباني، نور القبس، ٣٥٠ "لقمان"؛ السجستاني، صوان، ١٧٢ "ذيوجانس"؛ آبي، نثر، ٢: ٦٩؛ الماوردي، أمثال، ١٣٤ "حديث").

Best richness is the richness of the soul. (cf. Kassis 174).

٣- الغِنَى غِنَى النَّفسِ. (مج- ١٩ "حديث"؛ أبو الشيخ الإصبهاني، الأمثال، ٦٧؛ الراغب، محاضرات، ١: ٥٢١؛ آبي، نثر، ١: ١٧٣، ٢٣٣، ٢٦٤؛ إبن عقيل، فنون، ٥٤؛ أبو نعيم، حلية، ١: ١٣٨؛ أسامة، لباب، ٣٣٠؛ ش/ن- ١٩: ٥٥).
٤- هيچ درويشى و احتياج چون فقر عقل نيست، و هيچ توانگرى و استغنا چون بى نيازى و توانگرى نفس نيست. (الطوسي، الأدب الوجيز، ٩٧).

Real wealth is not the property at hand, rather richness of the soul is the real wealth.

٥- مَنْ عَدِمَ العَقْلَ لَمْ يَزِدْهُ السُّلطَانُ عِزّاً، وَمَنْ عَدِمَ القَنَاعَةَ لَمْ يَزِدْهُ المَالُ غِنًى، وَمَن عَدِمَ الإيمَانَ لَم تَزِدْهُ الرَّوَايَةُ فِقْهاً. (إبن هندو، ٣٣٩ ﴾ ١٤٨ "أرسطو"؛ جا- ٤٩ "أنوشروان"، ٢٦٩ "أرسطو").
٦- وَلَيْسَ الغِنَى نَشَبٌ فِي يَدٍ * وَلَكِنْ غِنَى النَّفْسِ كُلُّ الغِنَى. (أبو العتاهية، ديوان، ٢٠).
٧- لَيْسَ الغِنَى عَنْ كَثْرَةِ العَرَضِ، إنَّمَا الغِنَى غِنَى النَّفْسِ. (أحمد بن حنبل، الزهد، ٣٩٨؛ الحميدي، المسند، ٢: ٤٥٨؛ أبو الشيخ الإصبهاني، الأمثال، ٦٨؛ القضاعي، الشهاب، ٣٥؛ التُّجيبي، المختار من شعر بشار، ١٩٨؛ بهجة، ١: ٢٠٥؛ تذكرة، ١: ٢٤٣).
٨- هَل العَيْشُ إلاَّ العِزُّ وَالأَمنُ، وَالغِنَى * غِنَى النَّفسِ وَالمَغبُوطُ مَنْ ذَلَّ كَاشِحُهْ. (علي بن الجهم، ديوان، ٦٥).
٩- إنَّ الغِنَى فِي النُّفُوسِ وَالعِ * زَّ تَقَوَى اللَّهِ لا فِضَّةٌ وَلا ذَهَبُ. (أبو العتاهية، ديوان، ٥٧).

Affluence is in people’s minds; honor is piety, not silver and gold.

١٠- يَطْلُبُ الدُّنيَا الفَتَى عَجَباً * وِالغِنَى فِي النَّفْسِ إذْ قَنِعَتْ. (أبو العتاهية، ديوان، ٩٨).
١١- إنَّ غِنَى النَّفسِ رَأسُ كُلِّ غِنًى * فَمَا افْتِقَارٌ إلاَّ إلَى الصَّمَدِ. (الكرخي، أمل، ١٣).
١٢- لَيْسَ الغِنَى فِي المَالِ بَلْ * نَفْسُ الكَرِيمِ هِيَ الغُنْيَةُ. (الكرخي، أمل، ٢٠ "أبو دلف").
١٣- گهر بى هنر ناپسند است وخوار * بدين داستان زد يكى هوشيار. (فردوسى، شاهنامه، ٨: ٢٣٨٣).
١٤- إنَّ أَغْنَى الغِنَى العَقْلُ، وَأَكبَرُ الفَقرِ الحُمقُ. (ش/ن- ١٨: ١٥٧).

Wisdom is the richest wealth, and folly is the greatest poverty.
“Understanding is a fountain of life to those who have it, but folly brings punishment to fools. (The Bible, Prov. xvi. 22).

١٥- فَمَنْ أُشْرِبَ اليَأْسَ كَانَ الغَنِيَّ * وَمَنْ أُشْرِبَ الحِرْصَ كَانَ الفَقِيرا. (ش/ن- ١٩: ٥٥).
١٦- غِنَى النَّفْسِ لِمَنْ يَعْقِ * لُ خَيْرٌ مِنْ غِنَى المَالِ
وَفَقْرُ النَّاسِ فِي الأَنْفُ * سِ لَيْسَ الفَقْرُ بِالحَالِ. (الثعالبي، يتيمة الدهر، ١: ٧٤؛ ياقوت المستعصمي، أسرار الحكماء، ١٥٩ "أبو فراس بن حمدان").
١٧- وَلا يُعْطَى الحَرِيصُ غِنًى لِحِرْصٍ * وَقَدْ يُنْمَى لِذِي الجُودِ الثَّرَاءُ
غَنِيُّ النَّفْسِ مَا اسْتَغْنَتْ، غَنِيٌّ * وَفَقْرُ النَّفْسِ مَا عَمِرَتْ شَقَاءُ
وَدَاءُ الجِسْمِ مُلتَمِسٌ شِفَاءَ * وَدَاءُ النُّوكِ لَيْسَ لَهُ دَوَاءُ. (لسان العرب، ١٠: ٥٠١ "نوك").
١٨- هيچ درويشى و احتياج چون فقر نيست. (الطوسي، الأدب الوجيز، ٩٧).
١٩- مَنْ كَانَ ذَا مَالٍ كَثِيرٍ وَلَمْ * يَقْنَعْ فَذَاكَ المُوسِرُ المُعْسِرُ
وَكُلُّ مَنْ كَانَ قَنُوعاً وَإِنْ * كَانَ مُقِلاًّ فَهُوَ المُكْثِرُ
الفَقرُ فِي النَّفْسِ وَفِيهَا الغِنَى * وَفِي غِنَى النَّفْسِ الغِنَى الأكبر. (عقد، ٣: ٢٠٦-٢٠٧ "محمود الوراق").

“Better one handful with tranquility than two handfuls with toil.” (The Bible, Ecc. iv. 6).

٢٠- غِنَى النَّفْسِ مَا يَكفِيكَ مِنْ سَدِّ خَلَّةٍ * فَإِنْ زَادَ شَيْئاً عَادَ ذَاكَ الغِنَى فَقْرا. (ش/ن- ١٩: ٥٥؛ عيون، ٣: ١٧٢؛ التُّجيبي، المختار من شعر بشار، ١٩٢).

Enough is a feast, too much a vanity. (E) Abundance like want, ruins many. (E)

٢١- مُجَاوَزَتُكَ مَا يَكفِيكَ فَقْرٌ لا مُنتَهَى لَهُ. (ش/ن- ٢٠: ٢٨٨؛ تذكرة، ٨: ٨٥).
٢٢- يَكفِيكَ نَصِيبُكَ شُحَّ القَوْمِ. (أبو عبيد، أمثال، ٢٨٧؛ أبو هلال العسكري، أمثال، ٢: ٣٣٣؛ الميداني، ٣: ٥٢٥؛ الزمخشري، أمثال، ٢: ٤١٥؛ أبو المعالي، كليله، ١٧٨).

It is sufficient fortune for you (to see) the covetousness of the people. (That means: if you are satisfied with the share of livelihood assigned to you by God, so that you do not need to ask people, it is sufficient for you. This is a proverb used to encourage contentment with what is sufficient, and to discourage begging).

٢٣- درين بازار اگر سوديست با درويش خرسند است * خدايا منعمم گردان به درويشى و خرسندى. (حافظ، ديوان، ٣٠٧).
٢٤- خَيْرُ الرِّزقِ مَا يَكفِي. (الماوردي، أدب الدنيا، ٣٠١؛ القضاعي، الشهاب، ٣٥).

The best livelihood is that which is sufficient.

٢٥- خَيْرُ الرِّزقِ مَا يَكفِي، وَخَيْرُ الذِّكرِ الخَفِيُّ. (الميداني، ١: ٤٣٨؛ آبي، نثر، ١: ٢٦٨ "حديث").

١٢٨٤- غَضَبُ الرَّجُلِ عَدُوُّ عَقْلِهِ وَلِذَلِكَ يَحُولُ بَيْنَهُ وَبَيْنَ السَّمْعِ وَالنَّظَرِ [١٩٤] وَالفَهْمِ.

1284– A man's anger is the enemy of his reason, that is why it intervenes between him and listening, seeing, and understanding.

١- الغَضَبُ عَدوٌّ لِلعَقلِ ولذلك يحولُ بَيْنَ صَاحِبِهِ وَبَيْنَ الفَهْمِ وَالسَّمْعِ. (بلوهر، ١١).

١٢٨٥- غَدْرُ المَرْءِ يُكْسِبُهُ البَلِيَّةَ وَيُوبِقُهُ عِندَ أَيْسَرِ حَادِثَةٍ وَمُسَاعَدَتُهُ لِغَضَبِهِ فَاتِحَةُ العُوَارِ وَخَاتِمَةُ البَوَارِ. (الزجاجي، أمالي، ١٣٧).

1285– One's perfidy earns him tribulation and humiliates him upon the simplest accidents, and his pushing his anger is the opening of blemish and the conclusion of perdition.

١٢٨٦- غِنَى الحَكِيمِ الرِّضَاءُ بِمَا يَكفِيهِ وَتَرْكُ الرَّغْبَةِ فِي فُضُولِ العَيْشِ وَاطِّرَاحُ الحِرْصِ وَأَخْذُ مَا جَاءَهُ عَفْواً (=؟ ١٢٧٨، ٢٠٧٢) بِلا تَعَبٍ.

1286– The sage's affluence is in consenting with what is sufficient, renouncing the desire for a lavish life, flinging off cupidity, and pardoning easily the harm done to him.

١- غِنَى المَرْءِ مَا يَكْفِيهِ مِنْ سَدِّ حَاجَةٍ * فَإِنْ زَادَ شَيْئاً عَادَ ذَاكَ الغِنَى فَقْرا. (الماوردي، أدب الدنيا، ١٨٤ "أبو العتاهية").
٢- مَنْ لَمْ يُغْنِهِ مَا يَكْفِيهِ أَعْجَزَهُ مَا يُغْنِيهِ. (الميداني، ٣: ٣٤٢).
٣- مَنْ لَمْ يَسْتَغنِ بِمَا يَكْفِيه فَلَيْسَ فِي الدُّنيَا شَيْءٌ يَغْنِيه. (الخطابي، العزلة، ١٣٤).

١٢٨٧- غِذَاءُ السَّاعَاتِ عُمْرُكَ، وَالمَوْتُ صَيْدُهُ رُوحُكَ، فَانْظُرْ لِنَفسِكَ وَلا تَهْمِلْ أَمْرَكَ.

1287– Your life is nourishment for the hours, and your breath of life is the prey for the Death; so pay attention to yourself and neglect not your affair.

"You are the game that Death hunts." (*Maxims of ʿAli* 8).

١- "كسى زنده بر آسمان نگذرد" * "شكار است و مرگش همى بُشْكَرَد." (دهخدا، ٣: ١٢١١ "فردوسى").

Nobody goes to Heaven alive; Man is a game and death is the hunter.

٢- شکاریم یکسر همه پیش مرگ * سر زیر تاج وسر زیر ترگ. (فردوسی، ٢: ٥٠٨).
٣- يَا أَخِي كُلٌّ يَمُوتُ بِأَجَلِهِ وَلَنْ يمكنِ المَصِيرُ إِلَى الآخِرَةِ فِي حَالِ الحَيَاةِ. (الثعالبي المرغني، غرر، ١١٥).

O my friend, all die at the appointed time, but it is not possible to move to the hereafter while living.

٤- جهانا ...... "نداری جز که عمر ما شکاری." (ناصر خسرو، روشنایی نامه، ٥٣٨).
٥- "جهان را نیست جز مردم شکاری". (ناصر خسرو، دیوان، ٤٢٣).
٦- دشمن تست ای پسر این روزگار * نیست بتو در طمعش جز بجان. (ناصر خسرو، دیوان، ٣١٧).
٧- بازِ جهان تیز پر و خلق شکار است * باز جهان را بجز شکار چه کار است. (ناصر خسرو، دیوان، ٥٠).
٨- جمله صید این جهانیم ای پسر * ما چو صعوه مرگ بر سان زَغن. (اسدی، لغت فرس، ١٥٦ "رودکی").

My son, we are the game of Fate; We are the sparrows, Death the bird of prey.

٩- يَا هوءلاء تفكَّروا * لِلمَوتِ يَغذُو مِن غِذَا! (أبو العتاهية، ديوان، ١٦٢).
١٠- لا تُطِلْ أُنسَكَ بِكَرِّ الأَيَّامِ وَعَوْدِ السَّاعَاتِ، فَإِنَّ بَعْضَ هَذا الأَوْقَاتِ مَطِيَّةُ المَوْتِ إِلَيْكَ وَوَافِدُ المَنِيَّةِ عَلَيْكَ. (جا- ١٨١).
١١- مَا لَقِيَ النَّاسُ مِنَ الآجَالِ * كَأَنَّهَا مَصِيدَةُ الآمَالِ. (أبو هلال العسكري، أمثال، ١: ٩٩ "من ناظم كتاب كليلة").

١٢٨٨- غَايَةُ التَّفْرِيطِ أَنْ تَقْدِرَ لِنَفسِكَ أَوْ لِغَيْرِكَ عَلَى خَيْرٍ فَتُؤَخِّرُهُ وَتَتَوَانَى فِيهِ.

1288– The utmost negligence is to be able to do good to yourself or someone else but to postpone it and become slack in it.

١- قيل (لأنوشروان): أَيُّ التَّفرِيطَاتِ الَّتِي تَبتِلُونَ بِهَا أَشَدُّ عَلَيْكُمْ؟ قَالَ: أَنْ نقدرَ عَلَى خَيْرٍ نعمله فَنُؤَخِّرُهُ، وَرُبَّمَا كَانَتْ سَاعة فَلا تعودُ. (جا- ٥٣).
٢- قيل لأنوشروان: ما أعظمُ المصائب عندكم؟ فقال: أن تقدرَ على المعروف ولا تصطنعه حتى يفوت. (الماوردي، أدب الدنيا، ١٨٦).

١٢٨٩- غَنِيمَةُ العَاقِلِ ظَفَرُهُ بِالحَقَائِقِ وَرِبْحُهُ طَاعَةُ الخَالِقِ فَلا تَرِيحُوا أَنْفُسَكُم مِنَ الدَّأَبِ عَلَى [كُلِّ حَالٍ لِتَدركُوا] الأَغْرَاضَ الَّتِي مِنْكُمْ عَلَى بَالٍ وَلا تَنْفَدُ أَيَّامُ الحَيٰوةِ مِنْكُمْ فِي غَيْرِ حَقِّهَا.

1289– The booty of the wise is to win facts, and his gain is submission to God; so do not let yourself rest from persisting (constantly on achieving) the goals significant to you, for the days of life will not be exhausted without taking their due from you.

١٢٩٠- غَنِمَ مَنْ حَفِظَ دِينَهُ، وَسَلِمَ مَنْ حَاسَبَ نَفسَهُ.

1290– He gains who guards his religion; he is safe who holds himself accountable.

١- مَنْ حَاسَبَ نَفْسَهُ سَلِمَ، وَمَنْ حَفِظَ دِينَهُ غَنِمَ. (الصغاني، فرائد، ٨).
٢- أَحَقُّ مَا صَانَ الرَّجُلُ أَمْرَ دِينِهِ. (إبن المقفع، حكم ٤ ٢).
٣- مَنْ أَفْسَدَ أَمْرَ دينِهِ أَفْسَدَ مَعادَهُ. (الصغاني، فرائد، ٤٠).

4– "He who calls his soul to account profits; he who neglects it loses. He who is patient gains, while he who is not regrets. He who keeps silent is safe and he who learns his lesson gains insight. He who perceives understands, and he who understands knows." (Alon 138).

١٢٩١- غَيْبَةُ السُّلْطَانِ لا تَقُلْ فِيهَا مَا لا تَقُولُهُ بِحَضْرَتِهِ فَإِنَّ مَغِيبَهُ يُحْتَرَمُ كَمَا يُحْتَرَمُ مَشْهَدُهُ وَمَعَ ذَلِكَ لا تَأْمَنْ عُيُوناً لَهُ فَتَرْفَعُ إِلَيْهِ أَخْبَارَكَ وَتُظْهِرُ لَهُ أَسْرَارَكَ. (الصغاني، فرائد، ٢٦).

1291– Say nothing in Sultan's absence that you would not say in his presence, for his absence is to be respected just as his presence; besides, do not feel secure from his spies, for they bring the news about you to him and reveal to him your secrets.

١٢٩٢- غَيْظٌ وَعَنَاءٌ مُجَالَسَةُ [١٩٥] السُّفَهَاءِ الحُمَقَاءِ وَمُدَاخَلَتُهُمْ دَاءٌ وَشَقَاءٌ. فَلا تُعَاشِرِ الفُجَّارَ وَلا تُخَالِطِ الأَشْرَارَ وَلا تَتْبَعْ هَوَى نَفْسِكَ وَلا تَرْضَ مِنهَا بِالتَّسْوِيفِ.

1292– Social intercourse with the feeble-minded (and) stupid is exasperation and pain, and their interference is disease and distress. So neither associate with the profligate and the evil doers, nor follow your lust or accept its procrastination.

١- نُفُوسُ الأَبْرَارِ نَافِرَةٌ مِنْ أَعْمَالِ الفُجَّارِ، وَنُفُوسُ الأَشْرَارِ مُتَبَرِّمَةٌ مِنْ أَعْمَالِ الأَبْرَارِ. (مب-٩٢ "سقراط").

"The souls of the righteous flee the deeds of the evildoers, and those of the wicked are displeased with the deeds of the righteous." (Alon 63 n. 308).

١٢٩٣- غَلَبَ القَوْمُ عَلَى الدُّنيَا وَشَغَلَتْهُمْ عَنْكَ، فَليَشغَلْكَ عَنْهُمْ حُبُّ طَاعَةِ اللَّهِ وَحُبُّ الحِكْمَةِ وَالمُوَاظَبَةِ عَلَيْهَا. وَأَعْطِهِمْ نَصِيبَكَ مِنَ المَالِ وَالرِّئَاسَةِ بِنَصِيبِهِم مِنَ الدِّينِ وَالحِكْمَةِ، وَطِبْ نَفْساً عَمَّا قَايَضَكَ القَوْمُ وَخَلِّ بَينَهُمْ وَبَينَهُ.

1293– People have subdued the world and this has preoccupied them from you; so let the love of submission to God, the love of wisdom and care for her preoccupy you from them. Give them your share of wealth and lordship in exchange for their share of religion and wisdom; be happy for what they give you in exchange, and let them have their own way with the world.

١٢٩٤- غِشُّكَ لِمَنْ يَغُشُّكَ لُؤْمُ خَلِيقَةٍ. فَكَيْفَ يَغُشُّكَ مَنْ هُوَ نَاصِحٌ لَكَ أَوْ مَنْ لا مُعَامَلَةَ لَهُ مَعَكَ؟

1294– Your deceiving him who deceived you is baseness of character; yet how about someone who gives you sincere advice, or someone who has nothing to do with you? (You are not justified to deceive him who deceives you, but you even deceive your sincere adviser and the person who has no relation with you)?

١٢٩٥- فِي أَسْبَابِ الدُّنيَا وَتَصَرُّفِهَا بِأَهْلِهَا اَعْتِبَارٌ لِذَوِي العَقلِ، وَالِادِّكَارُ مَحْمُودٌ وَمِنَ السَّهْوِ كَانَ القُنُوطُ.

1295– In the workings of this world on, and its free disposal of, the worldly people there is learning for the wise; to be reminded is laudable, and from negligence comes despair.

١٢٩٦- فَخِّمْ أَهْلَ العِلْمِ وَعَظِّمْ أَرْبَابَ الحِكْمَةِ تَسْمَح لَكَ نُفُوسُهُمْ بِالفَائِدَةِ وَلا تُهَوِّنْ بِهِمْ وَلا تُمَارِهِمْ فَتَغْلَظَ قُلُوبُهُمْ وَتَخِيبَ مِنْ فَوَائِدِهِمْ.

1296– Treat the learned with respect and make the lords of wisdom grandiose, so they become generous towards you with benefits; neither treat them lightly, nor quarrel with them, for their hearts become coarse and you will be deprived of their benefits.

١- با مردم دانا واهل علم حجت مگوى، وبا حكيم ستزگى مكن. (الطوسي، الأدب الوجيز، ١٣).

١٢٩٧- فَرِّغْ قَلبَكَ مِنَ الَاشْتِغَالِ لِلعِلْمِ فَإِنَّمَا يُدرَكُ خَيْرُ الدُّنيَا وَالآخِرَةِ بِالعِلْمِ وَتَكُونُ [١٩٦] مِنْ أَهْلِهِ إِذَا عَمِلْتَ بِهِ. وَالعِلْمُ خَيْرٌ مِنْ كُلِّ شَيْءٍ لأَنَّ كُلَّ شَيْءٍ يَحْتَاجُ إِلَى العِلْمِ وَالعِلْمُ لا يَحْتَاجُ إِلَى شَيْءٍ.

1297– Free your heart to knowledge, for the blessings of this and the next world are acquired with it, and you will be a lover of science only when you act upon it. Knowledge is better than everything else, because everything needs it, but it needs nothing.

١- خَيْرُ الدُّنْيَا وَالآخِرَةِ مَعَ العِلمِ وَشَرُّ الدُّنْيَا وَالآخِرَةِ مَعَ الجَهْلِ. (تفليسى، قانون الأدب، بيست ويك. "حديث").

٢- زدانش زنده مانى جاودانى * زنادانى نيابى زندگانى. (ناصر خسرو، روشنايى نامه، ٥١١).

٣- بدانش شاد گردى از دل و جان * كه بى دانش بود جاويد حيران. (ناصر خسرو، روشنايى نامه، ٥١٧).

٤- درخت تو گر بار دانش بگيرد * بزير آورى چرخ نيلوفرى را. (ناصر خسرو، ديوان، ١٣).

٥- بدانش توانى رسيد اى برادر * از اين كوى اغبر بخورشيد ازهر. (ناصر خسرو، ديوان، ١٦٨).

١٢٩٨- فِتْنَةُ الفَقِيهِ أَنْ يَكُونَ الكَلامُ أَحَبُّ إِلَيْهِ مِنَ الصَّمْتِ.

1298– Temptation of the learned is when he loves speech more than silence.

١٢٩٩- فَضْلُ القَوْلِ عَلَى الفِعْلِ دَنَاءَةٌ، وَفَضْلُ الفِعْلِ عَلَى القَوْلِ مَكْرُمَةٌ.[1]

1299– Excess of words to deeds is vileness, excess of deeds to words is a noble trait.

١- فَضْلُ الفعَالِ عَلى المَقَالِ مَكرُمةٌ، وَفَضْلُ المَقَالِ عَلَى الفعَالِ مَنقَصةٌ. (أبو أحمد العسكري، المصون، ١٨٧؛ إبن أبي الدنيا، العقل وفضله، ٢٨).
٢- فَضْلُ القَوْلِ عَلَى الفِعْلِ دَنَاءَةٌ * وفَضْلُ الفِعْلِ عَلَى القَوْلِ مُرُوءَةٌ. (الواحدي، الوسيط، ١٣٢ "أكثم").
٣- لأَنْ يكونَ فِي فِعَالِ الرَّجُلِ فَضْلٌ عَنْ قَولِهِ أَجْمَلَ مِنْ أَنْ يَكُونَ فِي قَوْلِهِ فَضْلٌ عَنْ فِعَالِهِ. (السلفي، المنتقى، ٥٢).

١٣٠٠- فُضُولُ اللِّسَانِ مِنْ فُضُولِ القَلبِ، وَفِي السُّكُوتِ السَّلامَةُ وَالغَنِيمَةُ. (=﴿ ٩٣، ١٢٠٤).

1300– Excesses of the tongue are excesses of the heart; in silence there is safety and gain.

١- إنَّ الكَذَّابَ لا يَكونُ أَخَاً صَادِقَا، لأَنَّ الكَذِبَ الَّذِي يجرِي عَلَى لِسَانِهِ إِنَّمَا هُوَ مِنْ فُضُولِ كَذِبِ قَلبِهِ. (كب- ١٠٥).
٢- السُّكُوتُ سَلامَةٌ. (عقد، ٣: ٨٢؛ بهجة، ١: ٥٥). Silence is safety.
٣- السُّكوتُ سَلامَةٌ وَالكَلامُ نَدَامَةٌ. (إبن هندو، ٣١ "أفلاطون"؛ الأمثال الحكمية، ١٤٨).

Silence is safety, speech is regret.

٤- سَلامَةُ الإِنْسَانِ فِي حِفْظِ اللِّسَانِ.

"A man's safety is in holding his tongue." (Frayha, I, 352).

٥- السَّلامَةُ إِحْدَى الغَنِيمَتَيْنِ. (الميداني، ٢: ١٤٩؛ الإبشيهي، ٥٥؛ فرايتاخ، ١: ٦٥١).

Safety is a booty.

٦- السَّلامَةُ غَنِيمَةٌ.

"One's welfare (lit. safety) is in itself a great bounty." (Frayha, I, 352).

[1] =﴿ ١٤٧٧؛ أبو عبيد، أمثال، ٦٦؛ أبو حاتم السجستاني، المعمرون، ٢٣ "أكثم"؛ البلاذري، أنساب، ٧(١): ٣٥٧؛ عقد: ٣: ٨٦؛ الواحدي، الوسيط، ١٣٢؛ الميداني، ٢: ٤٥١؛ الزمخشري، أمثال، ٢: ١٨٠.

١٣٠١- فِي العَجَلَةِ تَكُونُ النَّدَامَةُ، وَفِي الرِّفقِ تَكُونُ السَّلامَةُ، وَفِي تَرْكِ المِرَاءِ رَاحَةُ القَلبِ.

1301– Haste occasions regret; kindness occasions safety; and in forsaking disputes there is tranquility of the heart.

١- مَعَ العَجَلةِ تَكُونُ النَّدامةُ. (عيون، ٤: ١٣٧).
٢- فِي التثبتِ تَكُونُ السَّلامَةُ. (عيون، ٤: ١٣٧).
٣- الرِّفقُ سَبَبُ القُدرَةِ. (عيون، ٤: ١٣٧).
٤- وَاَعْلَمْ أَنَّ تَرْكَ المِرَاءِ مِنَ الحَيَاءِ. (البلاذري، أنساب، ٧(١): ٣٦٦ "أكثم").
٥- مَنْ تَرَكَ المِرَاءَ سَلِمَتْ لَهُ المُرُوءَةُ. (الميداني، ٣: ٣٠٤).
٦- فِي تَركِ المِراءِ رَاحةُ القلبِ. (السلفي، المنتقى، ٤٧).

١٣٠٢- فَوْتُ الحَاجَةِ خَيْرٌ مِنْ طَلَبِهَا إِلَى غَيْرِ أَهْلِهَا. (={ ٥٨).

1302– Giving up a want is better than asking for it those who are not fit to fulfill it.

١٣٠٣- فِي تَقَلُّبِ الأَحْوَالِ تَبِينُ جَوَاهِرُ الرِّجَالِ.

1303– The essence of men becomes evident in the vicissitudes of time.

١- فِي تَقَلُّبِ الأَحْوالِ مَعْرِفَةُ جَوَاهِرِ الرِّجَالِ. (رسالة آداب، ٦٩؛ مج- ٤٦؛ ن- ٣٩٧ { ٢١٧؛ التوحيدي، إمتاع، ٢: ١٥٠ "عِلْمُ جَوَاهِرِ"؛ كلمات مختارة، ٢٤؛ الماوردي، أدب الدنيا، ٢٢٠ "تعرف"؛ الميداني، ٢: ٤٧٢؛ تذكرة، ١: ٢٥٢؛ ش/ن- ١٩: ٣٩ { ٢١٣).
٢- مَنْ تَقَلَّبَتْ بِهِ الأَحوَالُ عَلِمَ جَوَاهِرَ الرِّجَالِ. (آبي، نثر، ٤: ٢٢٤).
٣- بِتَقَلُّبِ الدَّهْرِ تُعْرَفُ جَوَاهِرُ الرِّجَالِ. (الزمخشري، ربيع، ١: ٥٧٤؛ الطرطوشي، سراج، ١٧٧؛ الإبشيهي، ٣٠٨؛ دهخدا، ١: ٣٨٤).
٤- تَصَرُّفُ الأَحْوَالِ يُغَيِّرُ الرِّجَال. (أبو حاتم السجستاني، الوصايا، ١٤٦).
٥- عِندَ الجِدَالِ يَظهَرُ فَضْلُ الرِّجَالِ. (الصغاني، فرائد، ٨٤؛ الإبشيهي، ٥٣).
٦- عِندَ الحَيْرَةِ تَنْكَشِفُ عُقُولُ الرِّجَالِ. (جا- ١٦ "أوشهنج").
٧- عِنْدَ نُزُولِ البَلاءِ تَظهرُ فَضَائِلُ الإنسَانِ. (جا- ١٦ "أوشهنج").
٨- عُقُولُ الرِّجَالِ تَحْتَ أَسْنَانِ أَقْلامِهَا. (إبن النديم، ١٢ "طريح بن إسماعيل الثقفي"؛ الوشاء، الفاضل، ١: ٣٨ "إسماعيل بن طُريح"؛ الثعالبي، تمثيل، ١٥٥؛ خاص الخاص، ٣ "أبو عبد الله كاتب المهدي"؛ أبو بكر الصولي، أدب الكتاب، ٦٧؛ التوحيدي، علم الكتابة، ٢٤؛ النويري، ٧: ٢٠؛ بلاوي، ألف باء، ١: ٧٨).

Men’s minds are under the nibs of their pens.

“The brains of men are under the points of their pens.” (Rosenthal, “Penmanship,” 11).

٩- عُقُولُ الرِّجَالِ تَحْتَ أَطرَافِ أَقْلَامِهَا. (عيون، ١: ٤٧).
١٠- اندر بلای سخت پدید آید * فضل و بزرگمردی و سالاری. (دهخدا، ١: ٢٩٢ "رودکی").

١٣٠٤- فِ بِالعَهْدِ إِذَا عَاهَدْتَ، وَاَصْدُقْ إِذَا قُلْتَ، وَاَنْجِزِ الخَيْرَ إِذَا وَعَدْتَ، وَاَقْبَلِ الحَسَنَةَ وَاَدْفَعْ بِهَا عَنِ السَّيِّئَةِ، وَغَمِّضْ عَنْ عَيْبِ كُلِّ ذِي عَيْبٍ إِنْ وَجَدْتَ إِلَى ذَلِكَ سَبِيلاً، وَاَحْفَظْ لِسَانَكَ عَنِ الكَذِبِ فَإِنَّ الكَذِبَ رَأْسُ الآثَامِ، وَاَقْصِ أَهْلَ النَّمِيمَةِ فَمَا يَسْلَمُ لَهُمْ صَاحِبٌ وَلا يَسْتَقِيمُ لِمُطِيعِهِم أَمْرٌ. (=ﻛ ٢٨٢).

1304– Keep your word when you make a contract; tell the truth when you speak; fulfill the favor when you make a promise; present good deeds and repel evil deeds with them; close the eyes to the offense of all offenders if you can find a way doing so; prevent your tongue from lying, for Lying is the chief of all sins; distance the slanderers, for no fellow will be safe from them and nothing will be in order to their followers.

١- أَنْجَزَ حُرٌّ مَا وَعَدَ. (المُفَضَّل الضَّبِي، أمثال العرب، ٦٨، ١٨١؛ أبو عبيد، أمثال، ٧١؛ عيون، ٣: ١٤٩؛ المفضل، الفاخر، ٦١؛ عقد، ١: ٢٨٣؛ الأنباري، الزاهر، ٢: ٢٧٢؛ الفارابي، ديوان الأدب، ٢: ٣٠٢؛ أبو هلال العسكري، أمثال، ١: ٣١؛ الراغب، محاضرات، ١: ٥٦٢؛ آبي، نثر، ٦(١): ١٣٧؛ الثعالبي، تمثيل، ٤١٨؛ الواحدي، الوسيط، ٣٨، ٣٩؛ البكري، فصل المقال، ٧٩؛ الميداني، ١: ٥٨؛ ٣: ٣٧١؛ الزمخشري، أمثال، ١: ٣٨٤؛ الظهيرى، سندبادنامه، ٣٢٠؛ تذكرة، ٧: ٥٢؛ إبن الأثير، النهاية، ٣: ١٨؛ لسان العرب، ٥: ٤١٤ "نجز"؛ ١٠: ١٩٦ "صدق"؛ العبدري، تمثال الأمثال، ٣٢٥).

A noble man fulfills his promise. (This is in indicative form, but is used as imperative: A noble man should fulfill his promise).

"An ingenuous man fulfill what he promises." (Lane 2770).

٢- إِنْ وَعَدْتَ أَخَاكَ شَيْئاً فَأَنْجِز لَهُ مَا وَعَدْتَهُ، وَإِنْ لا تفعل تُورِثُ بَيْنَكَ وَبَيْنَهُ عَدَاوَة. (أبو عبيد، الخطب والمواعظ، ١٤٠).
٣- الكَرِيمُ إِذَا وَعَدَ وَفَى. (الظهيرى، سندبادنامه، ٣٢٠؛ سعدى، گلستان، ٥٤؛ سعيد عبود، الطرفة الباهجة، ١٦١ ﻛ ٣٤٩٤).

The generous man performs what he promises.

٤- نیك پیمانی آن بود كه با همه دام اورمزد پیمان درست یگانه دارد. پیمان با کسی که گرفته بود نه شکند بویژه با روان خویش پیمان خوب راست نگرد. (آذرباد مانسر سپندان، ٣٤١).

٥- الحَسَنَةُ بَيْنَ السَّيِّئَتَيْنِ. (أبو عبيد، أمثال، ٢٢٠؛ الجاحظ، البخلاء، ١٨٦؛ عيون، ١: ٣٢٧؛ عقد، ٣: ١١١؛ الوشاء، الموشى، ٣٣؛ البكري، فصل المقال، ٢٥٣؛ الميداني، ١: ٣٨١).

The good act is between the two evil acts. (i.e. the exceeding of the just bounds is a سَيِّئَة, and the falling short thereof is a سَيِّئَة, and the pursuing a middle course between these two is a حسنة. (Lane 1459).

٦- ﴿لا تَسْتَوِى الحَسَنَةُ وَلا السَّيِّئَةُ. إدفَعْ بِالَّتِي هِي أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ.﴾ (قرآن، ٤١: ٣٤).

A good deed and an evil deed are not alike: repay [evil] with something that is finer, and see how someone who is separated from you by enmity will become a bosom friend.

٧- رَأْسُ المَآثِمِ الكَذِبُ. (الثعالبي، ثمار، ٣٢٤).
٨- با أهل تهمت مصاحبت مجوى. (الطوسي، الأدب الوجيز، ١٣).
٩- هر كه گوش بقول سخن چين ونمام دارد وبر آن وفق نمايد، رنجها بيند كى دست تداوى خرد از تدارك وتشفّى آن قاصر ماند. (الظهيرى، سندبادنامه، ٣٣٨ "فريدون").

Anyone who listens to gossip and flattery, and acts accordingly will fall into such great troubles that he will never be able to compensate and make up for what he loses.

١٠- چه نيكو مثل زد سخندان به چين * سخن چين فرو رفته به در زمين. (محجوب، سندبادنامه منظوم، ٥٩٣).

١٣٠٥- فِي حِينَ مَا [١٩٧] يَرِيبُكَ الأَمْرَ ٱتْرُكْهُ فَإِنَّ تَرْكَهُ أَوَّلاً أَهْوَنُ مِنهُ قَبْلَ ٱسْتِحْكَامِهِ.

1305– As soon as an affair fills you with suspicion abandon it, for abandoning it immediately is easier than when it is consolidated.

١٣٠٦- فِي المَشُورَةِ عَيْنُ الهِدَايَةِ. (=ﻙ ٣١٦، ٥٨١؛ الحصري، زهر، ٨٢٤؛ بدوي، سر الأسرار، ١٣٦).

1306– The fountain head of guidance is in consultation.

١- الٱستِشَارَةُ عَيْنُ الهِدَايَةِ، وَقَدْ خَاطَرَ مَنِ ٱستَغْنَى بِرَأْيِهِ. (مج- ٤٥ "علي"؛ القضاعي، ﻙدستور، ٢٣؛ إبن حبان البستي، روضة، ١٩٣؛ العامري، السعادة،، ٤٢٤؛ ن- ٣٩٧ ٢١١؛ أقوال الحكماء، ٣٥؛ التوحيدي، إمتاع، ٢: ١٥٠؛ الثعالبي، تمثيل، ٤١٧-٤١٨؛ الثعالبي والمقدسي، ٤٧؛ الماوردي، أدب الدنيا، ٢٧٣، ٢٧٥، وتسهيل، ١٦٧؛ المرادي، الإشارة، ٦٣؛ عبدالرحمن بن عبدالله، سياسة الملوك (مخطوط)، ق ٢٥ أ؛ إبن رضوان،

الشهب اللامعة، ١٥٠؛ إبن الارزق، بدائع السلك، ١: ٣٠٥؛ النويري، ٦: ٦٩؛ ش/ن- ١٩: ٣١؛ الإبشيهي، ٥٣).

To take counsel with others is the fountain of guidance; he who relies on his own judgment risks indeed.

٢- المَشُورَةُ لَقَاحُ العُقُولِ، وَرَائِدُ الصَّوَابِ. (الثعالبي، تمثيل، ٤١٧؛ ش/ن- ١٨: ٣٨٣).
٣- المَشُورَةُ لَقَاحُ العَقْلِ، وَرَائِدُ العَقْلِ، وَحَزْمُ التَّدْبِيرِ. المُشَاوَرَةُ قَبْلَ المُسَاوَرَةِ، وَالمَشُورَةُ عَيْنُ الهدَايَةِ. (الحصري، زهر، ٨٢٤).

Whoever seeks and follows the advice of another, avoids many errors; whoever acts, following no counsel but his own, exposes himself to the risk of making many mistakes.

٤- المُشَاوَرَةُ قَبْلَ المُسَاوَرَةِ. (الثعالبي، تمثيل، ٤١٧).
٥- المَشُورَةُ حِصْنٌ مِنَ النَّدَامَةِ، وَأَمَانٌ مِنَ المَلاَلَةِ. (الماوردي، أدب الدنيا، ٢٧٣ "حديث"؛ الراغب، محاضرات، ١: ٢٨؛ آبي، نثر، ١: ١٨٣؛ وطواط، غرر، ٧٥).
٦- نِعْمَ المُؤَازَرةُ المُشَاوَرَةُ، وَبِئْسَ الاَستِعْدَادُ الاَستِبْدَادُ. (الراغب، محاضرات، ١: ٢٨؛ جا- ٢٠٦؛ الماوردي، أدب الدنيا، ٢٧٣ "علي"؛ وطواط، غرر، ٧٥).
٧- المَشُورَةٌ رَاحَةٌ لَكَ وَتَعَبٌ عَلَى غَيْرِكَ. (ح- ١٣٦ "أوميرس"؛ مع- ١١٥؛ مب- ٣٠؛ الثعالبي، تمثيل، ٤١٨؛ الثعالبي والمقدسي، ٤٧؛ الماوردي، أدب الدنيا، ٢٧٣، ونصيحة، ٢٧٠؛ تذكرة، ٣: ٣٠٦؛ ش/ن- ١٨: ٣٨٢؛ ٢٠: ٣٤٥؛ الإبشيهي، ١٠٠).

Consultation is comfort for you, hardship for others.

٨- مَنْ أَكْثَرَ المَشُورَةَ لَمْ يَعْدَمْ عِنْدَ الصَّوَابِ مَادِحاً وَعِنْدَ الخَطَأِ عَاذِراً. (مع- ٨٣؛ ح- ١٢٧ "بطلميوس"؛ الحصري، زهر، ٨٢٤؛ آبي، نثر، ٣: ١٤٩؛ الثعالبي، تمثيل، ٤١٨؛ الثعالبي والمقدسي، ٤٧؛ مب- ٢٥٣؛ ش/ن- ١٨: ٣٨٢؛ ٢٠: ٣٤٣؛ بهاء الدين محمد بي مؤيد بغدادى، التوسل إلى التَّرَسُّلِ، تهران، ١٣١٥، ٢٧).
٩- المَشُورَةُ مِفْتَاحُ الرَّأْيِ. (البلاذري، أنساب، ٧(١): ٣٦٦ "أكثم").

Consultation is the key to good judgment.

١٣٠٧- فَضْلُ أَهْلِ اليَقِينِ عَلَى أَهْلِ الشَّكِّ بِخَصْلَتَيْنِ: إِحْدَاهُمَا تَرْكُ مَا تَنَافَسُوا عَلَيْهِ وَالأُخْرَى طَلَبُ مَا غَفَلُوا عَنهُ.

1307– The superiority of the people of certitude to the people of doubt is in two traits: one is renouncing what they are contended for; the other, seeking what they have neglected.

١٣٠٨- فَضْلُ الصَّمْتِ لا يَعْدُو صَاحِبَهُ وَفَضْلُ المَنْطِقِ لِمَنْ سَمِعَهُ.

1308– The merit of silence does not leave the silent; the merit of speech is for him who hears it.

١٣٠٩- فِي صَلاحِ المَالِ كَفَافُ الوَجْهِ وَسِتْرُ العَيْلَةِ وَالرَّاحَةُ مِنَ المِنَنِ.

1309– In the amelioration of wealth there is sufficient means for a living, covering of poverty, and relief from the burden of obligations.

١- عَلَيْكَ بِإِصْلاحِ المَالِ فَإِنَّهُ يُنَوِّه بِالكَرِيمِ، وَيُسْتَغنَى بِهِ عَنِ اللَّئِيمِ. (جا- ١٩٥).

١٣١٠- فِي كُلِّ مَخْلُوقٍ آلَةٌ رُبَّمَا ٱحْتِيجَ إِلَيْهَا، وَالمُقَصِّرُ عَنْ عِلْمِكَ إِذَا فَهَّمْتَهُ قَدْرَ مَا يَحْتَمِلُهُ عَقْلُهُ أَسْرَعُ إِلَى تَعْظِيمِكَ وَكَانَ أَحْوَطَ عَلَيْكَ مِنْ نَظِيرِكَ فِي مَذهَبِكَ. (جا- ٨٢-٨٣).

1310– Every creature has something others will need, and he who is less learned than you, when you make him understand as much as his intellect can bear, will be more prompt in exalting you and more attending to you than your equals in the field.

١٣١١- فَسَادُ المَوَدَّةِ طُولُ العِتَابِ وَكَثْرَةُ ٱلاجْتِنَابِ. (={ ١٠٨٨).

1311– Lengthy reprimand and indulgence in separation damage friendship.

١٣١٢- فَقْدُ الأَشْرَارِ أَعَمُّ نَفْعاً مِنْ وَابِلِ الأَمْطَارِ، وَبَقَاءُ الأَخْيَارِ أَنْفَعُ مِنْ إِدْرَاكِ الثِّمَارِ.

1312– Losing the wicked is of broader benefit than the pouring rain; survival of the good is more beneficial than the ripening of fruits.

١- قيل لبعض الفلاسفة: أَيُّ شَيْءٍ أَعَمُّ نَفْعاً؟ فَقَالَ: فَقْدُ الأَشْرَارِ. (إبن هندو، ٤٦٨ { ٦٨٠؛ مب- ٢٠١؛ السجستاني، صوان، ٢٣٤).

٢- لا تَصْحَبُوا الأَشْرَارَ فَإِنَّهُمْ يُمِنُّونَ عَلَيْكُمْ بِالسَّلامَةِ مِنْهُمْ. (ش/ن- ٢٠: ٢٦٧؛ الأمثال الحكمية، ١٤٢ "أفلاطون"؛ كوبرلي، ٥٤ أ؛ أسامة، لباب، ٤٤٧).

٣- أَعَمُّ الأَشْيَاءِ نَفْعاً مَوْتُ الأَشْرَارِ. (ش/ن- ٢٠: ٣٣١).

٤- مَوتُ الأَبْرَارِ رَاحَةٌ لَهُمْ، وَمَوْتُ الأَشْرَارِ رَاحَةٌ لِلعَالَمِ. (جا- ٥٨ "أنوشروان").

١٣١٣- فِي ٱلاجْتِهَادِ فِي طَلَبِ الحِكْمَةِ وَمُوَافَقَتِهَا وُجُودُ الحَقِّ، وَفِي مُخَالَفَتِهَا الوَرطَةُ فِي البَاطِلِ.

1313– In endeavoring in pursuit of wisdom and being in harmony with her, there is truth, and in endeavoring in opposition to her there is embroilment in falsehood.

١٣١٤- فَسَادُ الصَّدِيقِ أَيْسَرُ مِنْ صَلاحِ العَدُوِّ، وَإِنَّمَا ذَلِكَ كَالثَّوبِ الَّذِي تَخْرِيقُهُ [١٩٨] أَيْسَرُ مِنْ نَسْجِهِ.

1314– Alienating a friend is easier than reconciliating an enemy; for this is like clothes which are easier to wear out than to wave.

١- قيل للخليل (إبن أحمد): اِسْتِفسَادُ الصَّديقِ أَهْوَنُ مِن ٱستِصْلاحِ العَدُوِّ؟ قال: نَعَم، كَمَا أَنَّ تَخرِيقَ الثَّوبِ أَهوَنُ مِن نَسْجِهِ. (التوحيدي، صداقة، ٢٢).
٢- اِسْتِفْسَادُ الصَّدِيقِ مِنْ عَدَمِ التَّوْفِيقِ. (الصغاني، فرائد، ٥٠؛ الإبشيهي، ٥٢).
٣- الهَدمُ أَيْسَرُ مِنَ البِنَاءِ. (علي بن جبلة، ديوان، ٤٦؛ الثعالبي، ثمار، ٥٢٢).

To destroy is easier than to build.

٤- الهَدْمُ أَسرَعُ مِنَ البِنَاءِ. (الجاحظ، بيان، ١: ٢٠٧).

Destruction is faster than construction.

٥- اِفْسَادُ الشَيْءِ أَسْرَعُ مِنْ إصْلاحِهِ. (إبن هندو، ٣١٥ { ٢٨ "أفلاطون").

"Destroying something is faster than restoring it." (Gutas 145).

٦- قيل لبزرجمهر: مَا بَالُ مُعَادَاةِ الصَّديقِ أَقرَبُ مَأخَذاً مِنْ مُصَادَقَةِ العَدُوِّ؟ قَالَ: لأَنَّ إنْفَاقَ المَالِ أَهوَنُ مِن كَسْبِهِ، وَهَدمَ البِنَاءِ أَسْهَلُ مِنْ رَفعِهِ، وَكَسْرَ الإنَاءِ أَيْسَرُ مِنْ إصْلاحِهِ. (التوحيدي، صداقة، ٤٦-٤٧).

١٣١٥- فِي طَبِيعَةِ الدَّهْرِ إخْتِلافُ الأَحْوَالِ وَقِلَّةُ الدَّوَامِ فَلا تَطْلُبْ سُرُورَكَ فِي كُلِّ أَوْقَاتِهِ وَٱشْكُرْ مُوَاتَاةَ سَاعَةٍ مِنْهُ وَلا تُعَلِّقْ قَلبَكَ بِالسَّاعَةِ الثَّانِيَةِ. (={ ٢٣٧٧).

1315– The fortune is inconstant and of little duration; so do not seek joy at all times, be thankful for the agreeability of any hour of it, and do not attach your heart to another hour.

١٣١٦- فُرصَةُ الإنْسَانِ تَمُرُّ مَرَّ السَّحَابِ فَإِذَا مَرَّتْ بِهِ فَليَنْتَهِزْهَا.

1316– Opportunity slips away like the clouds; one should seize it when it slips away.

١- الفُرصَةُ تَمُرُّ مَرَّ السَّحَابِ فَٱنْتَهِزُوا فُرَصَ الخَيْرِ. (ن- ٣٦٣ { ٢١؛ عقد، ١: ٥١، ١١٤ "علي"؛ القضاعي، دستور، ٢٢؛ الأغاني، ١٣: ١١٦؛ آبي، نثر، ١: ٢٨٩؛ الثعالبي، تمثيل، ٢٣٦، ثمار، ٦٥٤؛ الماوردي، نصيحة، ٤٨٠؛ مب- ١٩٣؛ الميداني، ٢: ٤٧٣؛ ش/ن- ١٨: ١٣١، ٢٨٣؛ ياقوت المستعصمي، أسرار الحكماء، ١٤٦؛ دهخدا، ١: ٢٦٥).

Opportunity is fleeting like clouds: take advantage then, of every good one.

٢- اِنْتَهِزُوا الفُرَصَ فَإِنَّهَا تَمُرُّ مَرَّ السَّحَابِ. (قدامة بن جعفر، نقد النثر، ١٢٦؛ إبن وهب، البرهان، ٢٥٦؛ الظهيرى، سندبادنامه، ١٤٠).

٣- ﴿وَتَرَى الجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ.﴾ (قرآن، ٢٧: ٨٨).

"You see the mountains and think them firmly fixed: But they shall pass away as the clouds pass away."

4– "If you can, seize opportunity in its flight; for you will never overtake it." (*Maxims of ʿAli* 55). "The passing of the clouds" is a metaphor for things that end and disappear before long and rapidly.

١٣١٧- فِي التَّمَازُحِ التَّذَابُحُ.

1317– In mutual jesting there is mutual carnage.

١- التَّمَادُحُ التَّذَابُحُ.

"Mutual praising is mutual slaughtering." (Lane 953–54).

١٣١٨- فَازَ طَالِبُ الفَضْلِ مِمَّنْ تَعَوَّدَهُ وَحُرِمَهُ طَالِبُهُ مِمَّنْ لَمْ يَتَعَوَّدْهُ.

1318– He who seeks merit from the one accustomed to it obtains it; he who seeks it from the one not accustomed to is deprived.

١٣١٩- فَوْتُ المَطْلَبِ وَلا سُوءَ المُنقَلَبِ، فَنَاءُ العُمْرِ وَلا قُبْحَ الذِّكْرِ.

1319– Better suffering a loss than ill fate in the hereafter; better perdition than ill repute.

١٣٢٠- فِعْلُ الجَمِيلِ غُلٌّ لا يَفُكُّهُ إِلاَّ المُجَازَاةُ أَوْ الشُّكْرُ.

1320– A laudable deed is a fetter that nothing breaks it open but reciprocation or gratitude.

١- المَعْرُوفُ غُلٌّ لا يَفُكُّهُ إِلاَّ شُكْرٌ أَوْ مُكَافَأَةٌ. (مع- ٨٩؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٥؛ آبي، نثر، ٣: ١٥١؛ ياقوت، ١٥٢٤؛ ش/ن- ٢٠: ٣٢٧؛ النويري، ٣: ٢٤٨).

He that requites a benefit pays a great debt. (E)

٢- المَعْرُوف رِقٌّ وَالمُكَافَأَةُ عَنْهُ عِتْقٌ. (مع- ٩٠؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٦؛ آبي، نثر، ٣: ١٥٢ "إبن المعتز"؛ الثعالبي، تمثيل، ٤٢٢؛ الماوردي، أدب الدنيا، ١٩١؛ وطواط، غرر، ١٧٣؛ أبو الفتح الآمدي، غرر، ٢٧).

Benefaction enslaves, recompensation frees.

٣- الإحسَانُ أَحَدُ القَيْدَيْنِ. (إبن هذيل، عين الأدب، ٦٦؛ ش/ن- ٥٦٣؛ ٢٠: ٣٢٧).

(Accepted) charities are a bond. (cf. Spitaler 50 n. 151).

١٣٢١- فَسَادُ الأَخْلاقِ بِمُعَاشَرَةِ السُّفَهَاءِ،[2] وَصَلاحُ الأَخْلاقِ بِمُقَارَبَةِ العُلَمَاءِ، وَالخَلْقُ أَشْكَالٌ، وَكُلُّ شَكْلٍ يَحِنُّ إِلَى شَكْلِهِ.

1321– The corruption of character is in association with the stupid; the probity of character is in proximity with the learned. People are many kinds and each craves for its kind.

١- الرَّجُلُ أَلِيفُ شَكْلِهِ. (البلاذري، أنساب، ٧(١): ٣٦٠ "أكثم").
٢- فَألَفَ كُلٌّ شَكلَهُ. (الراغب، محاضرات، ٢: ٧).

The devil looks after his own. (E)

٣- المَرءُ بِشَكلِهِ، وَالمَرءُ بِأَلِيفِهِ. (الجاحظ، رسائل، ١: ١٢٦).
٤- إِنَّمَا الشَّيْءُ كَشَكْلِهِ. (أبوعبيد، أمثال، ١٧٧؛ الميداني، ١: ١٣٥ "أكثم"؛ الزمخشري، أمثال، ١: ٤١٨).
٥- النُّفُوسُ أَشْكَالٌ فَمَا تَشَاكَلَ مِنْهَا ٱتَّفَقَ، وَمَا تَضَادَّ مِنْهَا ٱختَلَفَ. (كوبرلي، ٢٢ أ، ٦٣ ب؛ مب- ٩٣ "سقراط").

"Souls are shapes. Those souls that resemble each other are in conformity. Those that contradict each other differ." (Alon 62 n. 291).

٦- "فَإِنَّمَا النَّاسُ أَشْكَالٌ وَأُلَّافٌ." (الراغب، محاضرات، ٢: ٧).
٧- كُلُّ شَيْءٍ يَألَفُ جِنْسَهُ، وَالإِنْسَانُ يَألَفُ شَكْلَهُ. (السجستاني، صوان، ٣٠٤ "أبو عثمان الدمشقي"؛ مب- ٦؛ أسامة، لباب، ٤٤٤؛ كوبرلى ١١٨ ب).
٨- فَكُلٌّ قَرِينٍ إِلَى شَكلِهِ * كَأُنسِ الخنافسِ للعقرب. (الراغب، في آداب، ٤٦).
٩- أَشْبَهَ قَرِينٌ قَرِينَهُ. (البلاذري، أنساب، ٧(١): ٣٦٥ "أكثم").

Man becomes like his friend.

١٠- يُظَنُّ بِالمَرءِ مَا ظُنَّ بِقَرِينِهِ. (الجاحظ، رسائل، ١: ١٢٦؛ الميداني، ٣: ٥٤٦).
١١- المَرْءُ يُعرَفُ بِقَرِينِهِ. (إبن حبان البستي، روضة، ٢٠١؛ الخطابي، العزلة، ١٤٧؛ إبن عربي، محاضرة الأبرار، ١: ٢٣٥).

"A man is known by the company he keeps." (*CDP*, 50).

[2] الطرطوشي، سراج، ١٢٨.

١٢- "النَّاسُ إِخْوَانٌ وَشَتَّى فِي الشِّيَمِ." (أبو عبيد، أمثال، ١٣٢؛ أبو زيد سعيد بن أوس الأنصاري، المختار من كتاب الأمثال، تحقيق جليل العطية، المورد، ١٥(٢)، ١٩٨٦، ٨٣؛ عيون، ٢: ٢؛ إبن دريد، جمهرة اللغة، ٢: ٣٠٣؛ عقد، ٣: ٩٩؛ أبو هلال العسكري، أمثال، ٢: ٢٤٠؛ الراغب، محاضرات، ١: ٢٧٩ "الناس أشكالٌ"؛ التوحيدي، صداقة، ٦٤؛ آبي، نثر، ٦(١): ١٣٣؛ الثعالبي، تمثيل، ٣٠٥؛ البكري، فصل المقال، ١٦٨؛ الميداني، ٣: ٣٧٣؛ الزمخشري، أمثال، ١: ٣٥١؛ تذكرة، ٧: ٥٧؛ الإبشيهي، ٥٥؛ لسان العرب، ١٢: ١٣ "أدم").

People are similar in forms, but different in dispositions.

١٣- كُلُّ ٱمْرِئٍ يَمِيلُ إِلَى مِثْلِهِ وَكُلُّ طَيْرٍ يَأْوَى إِلَى شَكْلِهِ. (الصغاني، فرائد، ٦١).
١٤- كُلُّ طَيْرٍ مَعَ شَكْلِهِ. (الثعالبي، تمثيل، ٣٦٣).

The goose goes with geese. (E)

١٥- كُلُّ طَائِرٍ يَطِيرُ مَعَ شَكْلِهِ. (قابوس نامه، ٣٧).

Birds of a feather flock together.

١٦- الحَصَاةُ مِنَ الجَبَلِ. (الميداني، ١: ٣٨٢).

The pebble is from the mountain.

١٧- الجِنْسُ مَعَ الجِنْسِ. Genus is with genus. (cf. Freytag, III, 76).

١٨- الجِنْسُ إِلَى الجِنْسِ يَمِيلُ. (دهخدا، ١: ٢٤٠).

Genus inclines genus. (cf. Freytag, III, 76).

١٩- كند همجنس با هم جنس پرواز * كبوتر با كبوتر باز با باز. (نظامی)

"Birds of the same kind fly together. The pigeon flies with pigeons, and the hawk with hawks." (Haim 326).
"Birds of a feather flock together." (Aristotle, *NE*, 1826; = viii, 1155a 34; *CDP*, 24. The Bible, Ecc. xxvii. 9 (AV): "The birds will resort unto their like, so will truth return unto them that practice in her."
"Like breeds like." (*CDP*, 161).
"Like will to like." (Aristotle, *NE*, 1826; = viii, 1155a 32f; *CDP*, 161).
Like likes like. (E)

٢٠- چه نيكو داستانی زد هنرمند * هليله با هليله قند با قند. (نظامی، خسرو وشيرين، ١٨٧).
٢١- النَّاسُ أَشْكَالٌ كَأَجْنَاسِ الطَّيْرِ، الحَمَامُ مَعَ الحَمَامِ، وَالغُرَابُ مَعَ الغُرَابِ، وَالبَطُّ مَعَ البَطِّ، وَالصَّعْوُ مَعَ الصَّعْوِ، وَكُلُّ إِنْسَانٍ مَعَ شَكْلِهِ. (إبن حبان البستي، روضة، ١٠٩؛ السلفي، المنتقى، ١٥٩).

Likeness is the mother of love. (E)

٢٢- يُزَيِّنُ الفَتَى فِي قَومِهِ وَيَشِينُهُ * وَفِي غَيْرِهِم: أَخْدَانُهُ وَمَدَاخِلُهْ
لِكُلِّ ٱمْرِئٍ شَكْلٌ مِنَ النَّاسِ مِثْلُهُ * وَكُلُّ ٱمْرِئٍ يَهوَى إِلَى مَنْ يُشَاكِلُهْ. (إبن حبان البستي، روضة، ١٠٩؛ الخطابي، العزلة، ١٣٠؛ الراغب، محاضرات، ٢: ٧).
٢٣- وَطَيْرُ السَّمَاءِ مَعَ أَشْكَالِهَا تقعُ. (إبن حبان البستي، روضة، ١٠٨).
٢٤- "فَكُلُّ طَيرٍ إِلَى الأَشكالِ موقعها." (إبن حبان البستي، روضة، ١٠٩).
٢٥- وَصَاحِبُ المَرءِ شَبِيهٌ بِهِ * فَسَلْ عَنِ المَرْءِ بِأَمْثَالِهِ
وَسَلْ عَنِ الضَّيْفِ بِمَنْ أَمَّهُ * فَإِنَّهُ شَبْهٌ بِنُزَّالِهِ. (أبو العتاهية، ديوان، ٣٦٨).
٢٦- تَنَبَّأَ رَجُلٌ فِي زَمَنِ المنصورِ، فَقال لَهُ: أَنْتَ نَبِيُّ سَفلَةٍ. فقال: جُعِلتُ فِدَاكَ، كُلُّ إِنْسَانٍ يُبْعَثُ إِلَى شَكْلِهِ. (تذكرة، ٨: ٣٣٤).
٢٧- مَازَحْتَ الأَحْمَقَ فَقَدْ شَاكَلْتَهُ. (الميداني، ٣: ٢٨٦).

١٣٢٢- فِي الحَسَدِ ٱثْنَتَانِ: كَدَرٌ يَحْدُثُ فِي العَيْشِ وَكَمَدٌ يَكْلِمُ القَلبَ. وَرَأَيْتُ البَغْيَ مِنْ جَهْلِ المَعْرِفَةِ بِسُرعَةِ نَصْرِ اللَّهِ لِمَنْ بُغِيَ عَلَيْهِ. (=< ٢١٠٠، ٢٥٢٩؛ إبن عربي، محاضرة الأبرار، ٢: ٤٩٠).

1322– Envy has two consequences: Distress that befalls life, and dullness that penetrates the heart. I have seen that molestation is occasioned by the ignorance of the speed with which God helps the molested.

١- الحَسَدُ كَمَدٌ. (البلاذري، أنساب، ٧(١): ٣٦٤ "أكثم").
٢- قَالَ بَعْضُ الحُكَمَاءِ. البَغيُ مِنْ فُرُوعِ الحَسَدِ، وَأَقْدَمُ النَّاسِ عَلَى البَغيِ مَنْ جَهِلَ المَعْرِفَةَ بِسُرعَةِ نَصْرِ اللَّهِ لِمَنْ بَغَى عَلَيْهِ. (بهجة، ١: ٤٠٧).

١٣٢٣- فِي أَيِّ وَقْتٍ رَأَيْتَ عَيْبَ أَحَدٍ فَٱذْكُرْ عُيُوبَكَ فَإِنَّكَ سَتَرَى مِنْ عَيْبِكَ مَا يَشغَلُكَ عَنْ عَيْبِهِ وَسَتَرَى مِنْ عَيْبِكَ [١٩٩] مَا يُصَغِّرُ عَيْبَهُ عِنْدَكَ، وَمَا أَقبَحَ أَنْ تَعِيبَ النَّاسَ بِمَا هُوَ فِيهِمْ، وَأَقْبَحُ مِنْ ذَلِكَ أَنْ تَعِيبَهُمْ بِمَا هُوَ فِيكَ. (=< ١٨٤، ٦٤٠، ٧٤٦، ٧٦٩، ١٤١٢).

1323– Whenever you notice someone's fault, just recall yours and you will find enough to keep you busy from his, and you will find his defects even insignificant in comparison with yours. How abominable it is to find faults with people, and how more abominable it is to find faults with them that you yourself have!

١- مَا لَكَ لا تَترُكُ مَا تَعِيبُ؟! (جا- ٢٠١).

Why is that you yourself do not abandon what you find faulty with others!

٢- توبه فرمايان چرا خود توبه كمتر مى كنند!
٣- أَكْبَرُ العَيْبِ أَنْ تَعِيبَ مَا فِيكَ مِثلُهُ. (ن- ٤٢٣ { ٣٥٣؛ ش/ن- ١٩: ٢٦٩).
٤- لا تَلُمِ المَرءَ عَلَى فِعلِهِ * وَأَنْتَ مَنْسُوبٌ إلَى مِثلِهِ
مَنْ عَابَ شَيْئاً وَأَتَى مِثلَهُ * فَإنَّمَا دَلَّ عَلَى جَهلِهِ. (أبو هلال العسكري، أمثال، ١: ٢٢٠؛ التوحيدي، أخلاق الوزيرين، ٢٥١).
٥- والمَرءُ مَنْسُوبٌ إلَى فِعلِهِ * وَالنَّاسُ أَخبَارٌ وَأَمْثَالُ. (علي بن الجهم، ديوان، ٦٨).
٦- مَا عَذَرتَ نفسَكَ فِي فِعْلِهِ فَلا تَلُمْ أَخَاكَ عَلَى مِثلِهِ. (مب- ١٤٢ "أفلاطون"؛ جا- ٢١٩).

"What you excuse in yourself in regard to your act, do not blame your brother for the like of it." (Arberry 488).

٧- لا تَلُمْ أَخَاكَ مَا آسَاكَ. (أبو حاتم السجستاني، المعمرون، ١٤ "أكثم").
٨- لا تَلُمْ أَخَاكَ، وَٱحْمَدْ رَبًّا عَافَاكَ. (الزمخشري، أمثال، ٢: ٢٥٩).
٩- لا تَلْزَمْ أَخَاكَ مَا سَاءَكَ. (أبو حاتم السجستاني، المعمرون، ١٤ "أكثم"؛ أبو الشيخ الإصبهاني، الأمثال، ٢٨٢).
١٠- مَنْ قَالَ فِي النَّاسِ قَالُوا فِيهِ. (ح- ١٦١).
١١- مَنْ عَابَ النَّاسَ بِمَا فِيهِ عَابُوهُ بِمَا فِيهِمْ [أو: بما فيه]. (ح- ١٦١).
١٢- لا تَتبَعَنْ سُبُلَ السَّفَاهَةِ وَٱقْتَصِدْ * إنَّ السَّفِيهَ مُضَعَّفٌ مَذمُومُ
وَأَقِمْ لِمَنْ صَافَيْتَ وَجْهاً وَاحِداً * إنَّ اللِّحَاظَ عَلَى الضَّمِيرِ نَمُومُ
لا تَنْهَ عَنْ خُلُقٍ وَتَأتِيَ مِثْلَهُ * عَارٌ عَلَيْكَ -إذَا فَعَلتَ- عَظِيمُ. (أبو هلال العسكري، أمثال، ٢: ٣٢٠؛ ١: ٢٢٠؛ المتوكل بن عبد الله الليثي، ديوان، بغداد n.d.، ٢٨٤؛ أبو الأسود الدؤلي، ديوان، ١٦٥؛ أبو عبيد، أمثال، ٧٤؛ عقد، ٢: ٣١١، ٣٣٥؛ ٦: ٨١؛ المرزباني، نور القبس، ٢٢٤؛ التوحيدي، أخلاق الوزيرين، ٢٥١؛ التُّجيبي، المختار من شعر بشار، ١٩٩؛ الميداني، ٣: ١٩٧؛ الزمخشري، أمثال، ٢: ٢٦٠؛ الإبشيهي، ٤٧، ٦٠).

Do not restrain (others) from any habit, whilst you yourself practice one like it.

١٣- يَا وَاعظَ النَّاسِ قَدْ أَصْبَحْتَ مُتَّهَماً * إذْ عِبْتَ مِنْهُمْ أُمُوراً أَنْتَ تَأْتِيهَا. (أبو العتاهية، ديوان، ٤٦٩).

١٣٢٤- فِي النَّاسِ مَنْ إنْ تُرضِهُ لا يَنفَعُكَ وَمَنْ إنْ تُسْخِطْهُ لا تَطِبْ نَفسُهُ أَوْ يَضُرُّكَ فَٱحْذَرْ مُعَامَلَتَهُ وَجَانِبْ مُقَارَنَتَهُ.

1324– Among people there are those that if you please them they will not benefit you, and those that if you displease them, they would not like it, or would harm you. So be cautious in dealing with them and avoid their proximity.

١٣٢٥- فَنَاءُ الدُّنيَا، تَصَرُّفُ الأَحْوَالِ، وَبَغَتَاتُ الآجَالِ، وَحُضُورُ المَصَائِبِ لَيْسَ لِلْعَاقِلِ أَنْ يَنْسَاهَا وَلا يَغْفُلَ عَنهَا عَلَى كُلِّ حَالٍ. (جا- ٥٣ "أنوشروان").

1325– Termination of this world, the vicissitudes of time, the surprises of life, and the happening of misfortunes are things the intelligent person should neither forget nor be negligent of them under any circumstances.

١٣٢٦- فِي كُلِّ شَيْءٍ غَايَةٌ، فَٱجْعَلْ لِنَفسِكَ حَدًّا تَنْتَهِي إِلَيْهِ فِيمَا تُحَاوِلُهُ وتَرْجُو القُوَّةَ عَلَيْهِ وَالتَّمَامَ إِلَيْهِ. وَٱعْلَمْ أَنَّكَ إِنْ جَاوَزْتَ الغَايَةَ فِي العِبَادَةِ صِرْتَ إِلَى التَّقصِيرِ، وَإِنْ جَاوَزتَهَا فِي حَمْلِ العِلْمِ لَمْ تَأْمَنِ الضَّرَرَ، وَإِنْ جَاوَزْتَهَا فِي تَكَلُّفِ رِضَا النَّاسِ وَالخِفَّةِ مَعَهُمْ فِي حَاجَاتِهِمْ، كُنْتَ المَسْخُورَ مِنْهُ المُضِيعَ. (كب- ١٢١ "كنت المحشودَ المُصنعَ"؛ كل- ٦٣-٦٤).

1326– Every thing has an utmost limit, hence put an ultimate limit for yourself to get at in what you seek to gain and hope to have power over it that you can achieve. Know that if you surpass the limit in worship you fall short of other duties; if you surpass it in learning, you will not be secure from loss; if you surpass it in constrain to satisfy the people and be amiable to them in fulfilling their needs, you will be ridiculed by them and turn out a loser.

١- لِكُلِّ حَاجَةٍ غَايَةٌ. (صغ- ١١).
٢- لِكُلِّ شَيْءٍ غَايَةٌ. (البيهقي، غرر الأمثال، ١٦٤).
٣- إِنَّ اللَّهَ تَعَالَى قَدْ جَعَلَ لِكُلِّ شَيْءٍ حَدًّا يُوقَفُ عَلَيْهِ، وَمَنْ تَجَاوَزَ فِي أَشْيَاءَ حَدَّهَا أَوْشَكَ أَنْ يَلحَقَهُ التَّقْصِيرُ عَنْ بُلُوغِهَا. (كل- ٦٦).

١٣٢٧- فِي قُوَّةِ اليَقِينِ دَلِيلٌ عَلَى صِحَّةِ الدِّينِ، وَحُسْنُ التُّقَى مِنْ فَضْلِ النُّهَى، وَمَا تَمُرُّ سَاعَةٌ مِنْ دَهْرِكَ إِلاَّ بِقِطْعَةٍ مِنْ عُمرِكَ. (الصغاني، فرائد، ٨).

1327– In the strength of conviction there is a sign of the soundness of religion. True piety comes from superiority of wisdom. No hour passes except that it takes a portion of your life with it.

١- خَوْفٌ مِنَ اللَّهِ وَالقِيَامُ بِأَمْرِهِ، وَقُوَّةُ اليَقِينِ بِهِ، وَبِمَا قَالَ وَوَعدَ وَتَوَعَّدَ. (المحاسبي، العقل، ٢٢٠).

These are the qualifications of a man perfect in intelligence (*al-kāmil fi al-ʿaql*). For al-Muḥāsibī (d. 243/857) these three components must be present in combination, for it is possible that one has one of them but misses the others.

٢- إِنَّمَا يُعْرَفُ اليَقِينُ بِاللَّهِ مِنَ التَّقْوَى لَهُ. (مع- ١٠٠).
٣- كَرَمُ الفَتَى التَّقْوَى وَقُوَّتُهُ * مَحضُ اليَقِينِ وَدِينُهُ حَسَبُهْ. (أبو العتاهية، ديوان، ٦١).
٤- التُّقَى رَئِيسُ الأَخْلاقِ. (ن- ٤٣٤ { ٤١٠؛ الميداني، ٤: ٥٣؛ الزمخشري، ربيع، ٢: ٥١؛ ش/ن- ٢٠: ٤٧).

Piety is the chief of all good qualities.

٥- عُمرُكَ أَنْفَاسٌ مَعدُودَةٌ. (الثعالبي، تمثيل، ١٤ "الإنجيل").

While you live you die.

٦- قال الحسن البصري: إنَّما أنت أيَّامٌ، فإذَا ذهبَ يَوْمٌ ذَهبَ بَعْضُكَ؛ يَا ٱبْنَ آدَمَ، إنَّكَ لَمْ تَزَلْ فِي هَدمِ عُمرِكَ مُنْذُ سَقَطْتَ مِنْ بَطْنِ أُمِّكَ. (الماوردي، نصيحة، ١٦٨؛ أبو نعيم، حلية، ٢: ١٤٢، ١٥٥؛ ش/ن- ٥: ١٤٨؛ ٦: ٢٣٦).
٧- قال الحسن: يا ٱبنَ آدمَ! إنَّمَا أَنْتَ أَيَّامٌ مجموعةٌ، فَإِذَا مَضَى يَوْمٌ فَقَدْ مَضَى بَعْضُكَ. (جا- ١٥٣؛ ش/ن- ٢٠: ٣١٩).
٨- قال الحسن البصري: يا ٱبن آدمَ! إنَّمَا أَنْتَ عَدَدٌ، فَإِذَا مَضَى يَوْمٌ فَقَد مَضَى بَعْضُكَ. (الجاحظ، بيان، ٣: ١٤٧؛ عيون، ٢: ٣٦١؛ عقد، ٣: ١٨٦؛ آبي، نثر، ٥: ١٩٠؛ الزمخشري، ربيع، ١: ٨٦؛ العاملي، كشكول، ١٤).
٩- قيل للحسن: إنَّ فُلانَا فِي النَّزْعِ. فَقَالَ: مَا زَالَ فِي النَّزْعِ مُنذُ خَرَجَ مِنْ بَطْنِ أُمِّهِ وَلكِنَّهُ الآنَ أَشَدُّ. (النيسابوري، عقلاء المجانين، ١٧؛ الزمخشري، ربيع، ٤: ١٨٥).

As soon as a man is born, he begins to die. (E)

١٠- مكتوب فِي التوراة: يا ٱبنَ آدمَ، أَنْتَ فِي هَدمِ عُمرِكَ مُنذُ سَقَطتَ مِنْ بَطنِ أُمِّكَ. (النيسابوري، عقلاء المجانين، ١٦).
١١- أَرَى المَوتَ أَعْدَادَ النُّفُوسِ وَلا أَرَى * بَعِيداً غَدًا مَا أَقْرَبَ اليَومَ مِنْ غَدِ. (العقد الثمين، ٣٦ "طرفة").
١٢- وقال آخَرُ فِي الضَّنِ بِالأَيَّام وَالسَّاعَاتِ:
شَاعَ فِيَّ الفَنَاءِ سُفْلاً وَعُلواً * وَأَرَانِي أُمُوتُ عُضْواً فَعُضْوَا
لَيْسَ مِنْ سَاعَةٍ مَضَتْ بِي إِلاَّ * نَقَصَتْنِي بِمَرِّهَا بِيَ جُزْوَا. (الماوردي، نصيحة، ١٦٩؛ الجاحظ، بيان، ٣: ١٦٤ "أبو نواس"؛ بهجة، ٢: ٣٣٨ "محمود الوراق").
١٣- دُنْياكَ كُلُّهَا وَقْتُكَ الَّذِي أَنْتَ فِيهِ، وَإِنَّمَا عُمرُكَ أَنْفَاسُكَ وَعَلَيْهَا رَقِيبٌ يُحْصِيهَا. (رسالة آداب، ٧٠).

Your world, all of it, is the time that you have. Verily, your life consists of your breaths that a guardian minutely counts.

١٤- إِنَّ الفَنَاءَ مِنَ البَقَاءِ قَرِيبُ * إِنَّ الزَّمانَ، إِذَا رَمَى، لِمُصِيبُ
إِنَّ الزَّمَانَ لأَهلِهِ لِمُؤَدِّبٌ * لَوْ كَانَ يَنْجَعُ فِيهِم التَّأْدِيبُ
صِفةُ الزَّمَانِ حَكِيمَةٌ بَلِيغَةٌ * إِنَّ الزَّمانَ لِشَاعِرٌ وَخَطِيبُ

وَأَرَاكَ تَلْتَمِسُ البَقَاءَ، وَطُولَهُ * لَكَ مُهرِمٌ، وَمُعَذبٌ وَمُذِيبُ. (أبو العتاهية، ديوان، ٤٠؛ منسوب لمحمود الوراق، ديوان، ٣٤).
١٥- حَيَاتُكَ أَنْفَاسٌ تُعَدُّ، فَكُلَّمَا * مَضَى نَفَسٌ مِنهَا نقَضْتَ بِهَا جُزْءَا
يُمِيتُكَ مَا يُحِييكَ، فِي كُلِّ سَاعَةٍ * وَيَحْدُوكَ حَادٍ مَا يُرِيدُ بِكَ الهُزْءَا. (أبو العتاهية، ديوان، ١٤؛ ديوان الإمام علي، ١٩؛ المسعودي، مروج، ٤: ٢٢١).
١٦- وَتَنْقُصُ فِي كُلِّ تَنْفِيسَةٍ * وَأَنْتَ بِظَنِّكَ فِيهَا تَزِيدُ. (أبو العتاهية، ديوان، ١٢٥).
١٧- إنَّمَا أَنْتَ مُستَعِيرٌ لِمَا سَوْ * فَ تَرُدَّنَّ والمُعارُ يُرَدُّ
كَيْفَ يهوَى ٱمْرؤٌ لَذَاذَةُ أَيَّا * مٍ عَلَيْهِ الأَنْفَاسُ فِيهَا تُعَدُّ. (أبو العتاهية، ديوان، ١٣٤).
١٨- مَا بَقَاءُ عُمرٍ تَنْقَصُهُ السَّاعَاتُ وَسَلامَةُ بَدَنٍ مُعَرَّضٌ لِلآفَاتِ! وَلَقَدْ عَجِبْتُ مِنَ المُؤمِنِ يَكرهُ المَوْتَ وَهُوَ سَبِيلُهُ، وَلا أَرَى أَحَداً إِلاَّ وَهُوَ مِنَ المَوْتِ آبِقٌ وَالمَوْتُ يَدرِكُهُ. (الوشاء، الفاضل، ٢: ٦٤؛ ح- ٦٥ "سقراط"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٥).

"How can a life last that is shortened by the hour, while bodily integrity is exposed to calamities. How astonishing is he who abhors death while standing in its path. I can see no one who can escape death by running away from it." (Alon 58 n. 218).

١٩- أَنْفَاسُ المَرءِ خُطَاهُ إِلَى أَجَلِهِ. (مع- ١٠٠؛ إبن المعتز، رسائل، ٧٠؛ الراغب، محاضرات، ٢: ٣٨٥؛ ن- ٣٧١ { ٧٤؛ جا- ١٥٠؛ الثعالبي، تمثيل، ٤٠٣؛ الميداني، ٤: ٥٥).

Each breath of a man is a step nearer death.

٢٠- إنَّ ٱبْنَ آدَمَ رَاحِلٌ كُلَّ يَوْمٍ إِلَى الآخِرَةِ مَرْحَلَةً. (الثعالبي، تمثيل، ٣٣).

21– "How can you rejoice in a life that grows shorter each hour." (*Maxims of ʿAli* 5).
22– "Man is like a breath; his days are like a fleeting shadow." (The Bible, Psalm, cxliv. 4).

١٣٢٨- فِي النَّاسِ مَنْ يَفعَلُ الخَيْرَ [٢٠٠] ٱبْتِدَاءً وَذَلِكَ هَوَ الرَّجُلُ الكَرِيمُ؛ وَمِنهُمْ مَنْ يَفعَلُهُ ٱقْتِدَاءً وَهُوَ المُهَذَّبُ الحَكِيمُ؛ وَمِنْهُمْ مَنْ يَتْرُكُهُ حِرمَاناً وَهُوَ الشَّقِيُّ اللَّئِيمُ؛ وَمِنْهُمْ مَنْ يَتْرُكُهُ ٱسْتِحْسَاناً وَهُوَ الدَّنِيُّ الأَثِيمُ؛ وَفِيهِمْ مَنْ لا يَحْفَظُ الحُرْمَةَ، وَلا يَشْكُرُ النِّعْمَةَ، وَلا يَجْتَنِبُ الخِيَانَةَ، وَلا يَعْتَمِدُ الأَمَانَةَ، فَلا تَصْحَبَنْ مَنْ هَذِهِ صُورَتُهُ، فلا [٠٠٠٠٠ ؟] مَنْ هَذِهِ عَادَتُهُ.[3]

1328– Among people whoso does that which is good on his own initiative is a nobleman; whoso does it in imitation of others is the well-bred wise; whoso does not do it because he cannot is the wretched ignoble;

[3] الصغاني، فرائد، ٤٤-٤٥ "/وَلا تَسْتَبْطِنَنَّ من هَذِهِ جَادَتُهُ"؛ الماوردي، تسهيل، ٢٩٧-٢٩٨؛ الإبشيهي، ٥٢.

and whoso abandons it approvingly is the sinful villain. Among people are also those who neither sustain respect, nor give thanks for bounty, nor avoid disloyalty, or sanction trust; hence associate not with those whose manners are like these, and [socialize not with?] those whose habits are so.

١٣٢٩- فِعْلٌ بِلا جَدوَى وَقَوْلٌ بِلا مَعنَى وَخُصُومَةٌ بِلا طَائِلٍ وَمُنَاظَرَةٌ بِلا حَاصِلٍ لا يَخْلُو مِنْهَا الرَّجُلُ.

1329– Gainless work, meaningless speech, useless dispute, and fruitless debate are things that man is not void of.

١- أربعة لا يخلو منها جاهل: قولٌ بلا مَعنَى، وفعل بلا جدوى، وخصومة بلا طائل، ومناظرة بلا حاصل. (الصغاني، فرائد، ٦٩).

١٣٣٠- فِي اللَّجَاجَةِ قُبْحٌ وَضَرَرٌ وَهِيَ مِنَ السُّلطَانِ أَقْبَحُ، وَكَذلِكَ الضَّجَرُ وَهُوَ مِنَ الحُكَمَاءِ أَقْبَحُ، وَكَذَلِكَ الحِرْصُ وَهُوَ مِنَ الفُقَهَاءِ أَقْبَحُ، وَكَذَلِكَ الكِبْرُ وَهُوَ بِالفُقَرَاءِ أَقْبَحُ، وَكَذَلِكَ المُزَاحُ وَهُوَ مِنَ الشُّيُوخِ أَقْبَحُ، وَكَذَلِكَ الكَسَلُ وَهُوَ مِنَ الشَّبَابِ أَقْبَحُ، وَكَذَلِكَ الفُحْشُ وَهُوَ مِنَ النِّسَاءِ أَقْبَحُ، وَمِنْ جَمِيعِ النَّاسِ الكَذِبُ. (=﴾ ٥٨٧).

1330– Stubbornness occasions blemish and harm, and it is more blameworthy for a king; same with vexation, and it is more blameworthy for the wise men; same with cupidity, and it is more blameworthy for the religious scholars; same with arrogance, and it is more blameworthy for the poor; same with jesting, and it is more blameworthy for the elderly; same with lassitude, and it is more blameworthy for the youth; same with obscenity, and it is more blameworthy for the women; and lying is more blameworthy for all people.

The participants in this saying are: the king, the wise men, the religious scholars, the poor, the elderly, the youth, the women, and the people (eight groups). The values each has to reject are stubbornness, vexation, covetousness, haughtiness, jesting, laziness, obscenity, and lying. In the following, which has a slightly different perspective, the participants become: the king, the learned, the religious scholars, the women, and the people (five groups):

١- قِيلَ لِبعْضِ حُكَمَاءِ الفُرسِ: أَيُّ شَيْءٍ لِلمُروءَةِ أَشَدُّ تَهْجِيناً؟ فَقَالَ: لِلمُلُوكِ صَغَرٌ فِي الهِمَّةِ، وَلِلعُلَمَاءِ الصَّلَفُ، وَلِلفُقَهَا الهَوَى، وَلِلنِّسَاءِ قِلَّةُ الحَياءِ، وَلِلْعَامَّةِ الكَذبُ. (الوشاء، الموشى، ٣٨؛ التُّجيبي، المختار من شعر بشار، ٢٧٣ "بزرجمهر").

٢- سمعتُ المأمونَ يقول: مَا أَقْبَحَ اللَّجَاجَةَ بِالسُّلطَانِ، وَأَقْبَحُ مِنْ ذَلِكَ الضَّجَرُ مِنَ القضَاةِ قَبْلِ التَّفهِيمِ، وَأَقْبَحُ مِنهُ سَخَافَةُ الفُقَهَاءِ بِالدِّينِ، وَأَقبَحُ مِنْهُ البُخْلُ بِالأَغْنِيَاءِ وَالمُزَاحُ بِالشُّيُوخِ وَالكَسَلُ بِالشَّبَابِ والجُبْنُ بِالمَقَاتِلِ. (السيوطي، تأريخ الخلفاء، ٣٢١).

"I heard al-Maʾmūn say: 'How odious is contentiousness in monarchs, and more odious than that, is vexation in judges, before comprehension of what is before them, and more odious than it is the shallowness of jurisconsults in religion, and more odious still is avarice in the rich, jesting in old men, idleness in youths and cowardice in soldiers." (Jarrett 336).

٣- سئل أي العيوب أشينُ وأزرى للناس؟ فقال: للولاة الحدةُ وَالمَلقُ، وَلِذَوي الأَلبابِ الحرصُ والعجلةُ، ولأَهْلِ السَّعَةِ البُخلُ، وللشُّبَّان العجزُ والكسلُ، وللكهولِ التَّفَتِّي، وللكرماءِ قِلةُ الحَياءِ وللعامة البغض والحسد للناس. (كوبرلي، ٤٠ أ).

٤- أقبحُ الأشياء بالسلطان اللجاجُ، وبالحكماء الضجرُ، وبالفقهاء سَخَافةُ الدينِ، وبالعلماء إفراطُ الحرصِ، وبالمقاتلةِ الجبنُ، وبالأغنياء البخلُ، وبالفقراءِ الكبر، وبالشباب الكسل، وبالشيوخ المزاحُ، وبجماعة الناس التباغض والحسد. (بهجة، ١: ٤٠٨).

٥- قال: أَيَّ شَيْءٍ تَهْجِيناً لِلمُرُوءَةِ؟ قُلْتُ (= بزرجمهر): لِلْعَالِمِ: الصَّلَفُ، وَلِلشُّجَاعِ البَغْيُ، وَلِلمُلُوكِ صِغَرُ الخَطَرِ، وَلِلنِّسَاءِ قِلَّةُ الحَيَاءِ، وَلِلفَقِيهِ اتِّبَاعُ الهَوَى، وَلِعَامَّةِ النَّاسِ الكَذِبُ. (جا- ٣٧).

٦- چه چيز است كه مودت را خراب كند؟ گفت: چهار چيز: بزرگان را بخيلى، دانشمندان را عجب، وزنان را بى شرمى، ومردان را دروغ گفتن. (ظفرنامه، ٥٨ "بزرجمهر").

٧- أَسْمَجُ الأَشْيَاءِ بِالعُلَمَاءِ الحِرْصُ، وَبِالقُضَاةِ الخِدَاعُ، وَبِالفُقَرَاءِ الكِبْرُ، وَبِالسُّلطَانِ الغَدْرُ، وَبِالأَشْرَافِ الغَضَبُ، وَبِالأَغْنِيَاءِ البُخْلُ، وَبِالشُّيُوخِ المُجَانَةُ، وَبِالشُّبَّانِ الكَسَلُ، وَبِجَمِيعِ النَّاسِ البُغْضُ لِلنَّاسِ. (العامري، نسك، ٤٩٨).

٨- قَالَ بَعْضُ الحُكَمَاءِ خَمْسَةُ أَشْيَاءَ تَقْبَحُ فِي خَمْسَةٍ: الحِرْصُ فِي القُرَّاءِ، وَالحِدَّةُ فِي الأُمَرَاءِ، وَالبُخْلُ مِنْ ذَوِي الأُصُولِ، وَالفُحْشُ مِنْ ذَوِي الأَحْسَابِ، وَالفُتُوَّةُ مِنْ ذَوِي الأَسْنَانِ. (مج- ٦٧).

٩- خَمْسُ خِصَالٍ قَبِيحَةٍ فِي أَصْنَافِ مِنَ النَّاسِ: الحِرْصُ فِي القُرَّاءِ، وَالحَسَدُ فِي السَّلاطِينَ، وَالبُخلُ فِي الأَغْنِياءِ، وَالفِتْرَةُ فِي الشُّيُوخِ، وَقِلَّةُ الحَيَاءِ فِي ذَوِي الأَحْسَابِ. (إبن عربي، محاضرة الأبرار، ٢: ٤٤٥).

١٠- خلاف از همه كس ناپسنديده است خاصه از پادشاه. (قابوس نامه، ٢٣٩).

"Self-contradiction is always unworthy and especially so in a prince." (Qābūs 236).

١١- اللَّجَاجَةُ تُورِثُ الضَّيَاعَ لِلأُمُورِ. (الجاحظ، بيان، ٤: ٩٤ "عبدالملك بن صالح").

١٢- اللَّجَاجُ عَطَبُ المُلُوكِ. (إبن هندو، ٣٤٨ ؛ ٢١٦ "أرسطو").

١٣٣١- فِي المَشُورَةِ أَعْظَمُ فَائِدَةٍ وَفِي طَلَبِ الرَّأيِ [٢٠١] أَحْسَنُ عَائِدَةٍ فَالعَاقِلُ جَدِيرٌ أَنْ لا يُحَاوِلَ شَيْئاً مِنَ الأُمُورِ إلاَّ بِمُوَاطَأَةٍ مِنْ ذَوِي الرَّأيِ وَلا يَصْرمَهَا إلاَّ بِمُشَاوَرَتِهِم وَلا يَجْتَرِئَ عَلَيْهَا إلاَّ بِمُعَاوَنَتِهِم.

1331– Consultation is of great benefit, and suing for judgment is most profitable; it is worthy for the intelligent not to engage in any affair except in agreement with people of good judgment, not to disengage it except according to their recommendation, and not to venture upon it except with their cooperation.

١٣٣٢- فَلَتَاتُ النَّهَمِ تَرْجِعُ بِالنَّدَمِ وَمُرُوءَةُ القَنَاعَةِ وَالغِنَى عَنِ النَّاسِ خَيْرٌ مِنْ مُرُوءَةِ الشَّرَفِ فِي الإنْفَاقِ.

1332– Lapses of voracity entail regret. The manliness (gained) by contentment and lack of need of people is better than manliness of nobility gained by spending.

١- مُرُوءَةُ القَنَاعَةِ أَكْثَرُ مِنْ مُرُوءةِ الإعْطَاءِ. (إبن حبان البستي، روضة، ١٣٠).

١٣٣٣- قَيِّدُوا نِعْمَةَ اللَّهِ بِالشُّكْرِ، وَقَيِّدُوا العِلْمَ بِالكِتَابِ.[1]

1333– Bind the blessings of God with gratitude; Record knowledge in books.

١- قَيِّدُوا النِّعَمَ بِالشُّكرِ. (المبرد، الكامل، ١: ٣٠٢؛ عقد، ٣: ٨٠ "أكثم وبزرجمهر"؛ الميداني، ٢: ٥٣٨ "المولدون").
٢- قَيِّدُوا نِعَمَ اللَّهِ، عزَّ وَجلَّ، بِالشُّكرِ لِلَّهِ تَعَالَى. (إبن أبي الدنيا، الشكر، ٧٧ "عمر بن عبد العزيز").
٣- النِّعَمُ وَحشِيَّةٌ فَقَيِّدُوهَا بِالمَعرُوفِ. (آبي، نثر، ٤: ٢٠٦؛ ش/ن- ٢٠: ٣١٢؛ الزمخشري، ربيع، ٤: ٣٢٤).
٤- النِّعَمُ وَحشِيَّةٌ فَٱشْكُلُوهَا بِالشُّكرِ. (الكرخي، المنتهى، ٢١١).
٥- النِّعَمُ أَوَابِدُ فَقَيِّدُوهَا بِالشُّكْرِ.

"Benefits are fugitive, or fleeing; therefore detain them by gratitude." (Lane 5).

٦- الشُّكْرُ قَيدُ النِّعَمِ. (الطرطوشي، سراج، ٩٤؛ الماوردي، أدب الدنيا، ١٩٠).
٧- الشُّكْرُ قَيْدُ النِّعَمِ وَعِصْمَةٌ مِنَ النِّقَمِ. (المرادي، الإشارة، ٢٣٨).
٨- الشُّكْرُ عِصْمَةٌ مِنَ النِّقْمَةِ. (رسالة آداب، ٦٩؛ التوحيدي، إمتاع، ٢: ١٥٠؛ كلمات مختارة، ٢٥).

Gratitude is a hindrance to grudge.

٩- الشُّكْرُ قَيْدُ النِّعْمَةِ وَمِفْتَاحُ الزِّيَادَةِ وَثَمَنُ الجَنَّةِ. (الثعالبي، تمثيل، ٢٣٨، ٤١٦؛ الحصري، زهر، ٣٣٤؛ بهاء الدين محمد بي مؤيد بغدادى، التوسل إلى التَّرَسُّلِ، تهران، ١٣١٥، ١٣؛ إبن الأزرق، بدائع السلك، ١: ٥٤٧).
١٠- وَٱشْكُرْ فَإِنَّ الشُّكْرَ مِنْ * حَقٍّ عَلَى الإِنْسَانِ وَاجِبِ
لا تَرْجُ مَنْ لا يَشْكُرُ النُّ * عْمَى وَيَصْبِرُ فِي العَوَاقِبِ. (صالح ٱبن عبدالقدوس، گولدزيهر، ١١٨).[2]
١١- فَمَنْ أَحَاطَ النِّعْمَةَ بِالشُّكْرِ أحيطَتْ بِالمَزِيدِ. (مب، ١١٨ "سقراط"؛ ش- ١: ١٦٠).

[1] الجاحظ، بيان، ٢: ٢٤، ٣٩؛ المبرد، الكامل، ١: ٢٦٠، والفاضل، ٩٦؛ عقد، ٢: ٤١٩؛ المسعودي، مروج، ٣: ٣٥ "حديث"؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٦؛ آبي، نثر، ١: ١٥٣؛ ٢: ١٢٣؛ الحاكم النيسابوري، المستدرك، ١: ١٠٦؛ الماوردي، أدب الدنيا، ٥٠؛ الخطيب البغدادي، تأريخ بغداد، ١٠: ٤٦، وتقييد العلم، ٦٩، ٧٠، ٩٠، ٩٢، ٩٦، ٩٧؛ الميداني، ٢: ٥٣٨؛ تذكرة، ١: ٢٨٠ "عمر بن عبد العزيز"؛ اليوسي، أمثال، ٢: ٢٠٥.

[2] I. Goldziher, "Salih b. ʿAbd al-Kuddus und Zindikthum," in Transactions of the 9th Inter. Cong. of Orientalists, London 1892, II, 104–29.

"A favor which is enveloped in gratitude is likely to be followed by other favors." (Alon 76 n. 532).

١٢- مَنْ لَمْ يَشْكُرْ مَا أُنْعِمَ بِهِ عَلَيْهِ أَوْشَكَ أَنْ لا يَزِيدَ نِعْمَتَهُ. (مب، ١٢٠ "سقراط"؛ اص- ٧٩).

"He who does not express gratitude for favors bestowed upon him is unlikely to receive any more." (Alon 83 n. 676).

١٣- مَنْ لَمْ يَشْكُرِ اللَّهَ تَعَالَى عَلَى النِّعْمَةِ فَقَدْ ٱسْتَدْعَى زَوَالَهَا. (المحاسبي، المسترشدين، ٢٤).
١٤- قَيِّدُوا العِلْمَ بِالكِتَابَةِ. (عقد، ٢: ٤١٩ "حديث"؛ الجاحظ، رسالة في مدح الكتب، ٣٢٤؛ الراغب، محاضرات، ١: ٤٩؛ الثعالبي، تمثيل، ١٥٩؛ البخاري، التأريخ الكبير، ٣(١): ٢٠٨؛ القضاعي، الشهاب، ٢٠).
١٥- الحِفْظُ قَيْدُ العِلمِ. (الطرطوشي، سراج، ١٧٤).
١٦- الكِتَابُ قَيْدُ العِلَمِ. (الخطيب البغدادي، تقييد العلم، ٩٩).
١٧- قال مَهْبُود: لَوْلاَ مَا عَقَدَتْهُ الكُتُبُ مِنْ تَجَارِبِ الأَوَّلِينَ، لاَنحلَّ مَعَ النِّسيَانِ عُقُودَ الآخِرِينَ. (الماوردي، أدب الدنيا، ٥٠).
١٨- العِلمُ صَيْدٌ وَالكِتَابَةُ قَيْدٌ. (دهخدا، ١: ٢٦٢).

Science is a game of prey, writing is its fetter.

١٩- قال عثمان: قَيِّدُوا العِلْمَ. قُلْنَا: وَمَا تَقْيِيدُهُ؟ قَالَ: تَعَلَّمُوهُ وَعَلِّمُوهُ وَٱسْتَنْسِخُوهُ. (الترمذي، الأمثال، ٣١).
٢٠- ترا خطّ قيد علومست و خاطر * چو زنجير مر مركب لشگرى را. (ناصر خسرو، ديوان، ١٤).

١٣٣٤- قَوَامُ الدِّينِ وَسَائِرِ أُمُورِ الدُّنيَا وَسِيَاسَةُ العَقلِ قَهْرُ الحِرْصِ بِالقَنَاعَةِ وَإِذْلالُ النَّفْسِ لِلطَّاعَةِ وَإِعْزَازُهَا عَنِ المَعْصِيَةِ وَالتَّوَاضُعُ لِلفُقَرَاءِ وَالتَّكَبُّرُ عَنِ الأَغْنِيَاءِ وَالإِعْرَاضُ عَنِ الدُّنيَا وَالإِقْبَالُ عَلَى الآخِرَةِ وَالعِلْمُ وَالعَمَلُ فِيمَا بَطَنَ وَظَهَرَ لِلَّهِ تَعَالَى وَمُقَارَبَةُ العُقَلاءِ وَمُوَافَقَةُ الأَتْقِيَاءِ وَالتَّشَاغُلُ بِالمَأمُورِ بِهِ عَنِ المَنْهِي عَنهُ وَالرِّضَاءُ بِمُبَاحِ الحَلالِ عَنْ مَحْظُورِ الحَرَامِ [٢٠٢] وَالاَنْقِيَادُ لِلْحَقِّ وَالبُنُوّ عَنِ البَاطِلِ وَحِفْظُ الصَّدِيقِ وَالتَّحَفُّظُ مِنَ العَدَوّ وَالتَّحَمُّلُ فِي الفَاقَةِ وَالبَذْلُ فِي الحُقُوقِ عِنْدَ الغِنَى مِنَ الأَخْلاقِ الَّتِي تَسُرُّ وَتُثْمِرُ الخَيْرَ وَتُوصِلُ إِلَى السَّعَادَةِ التَّامَةِ.

1334– The vigor of religion and other worldly affairs as well as intelligent politics depend on subduing cupidity by contentment, humbling the soul to obedience and preventing it from disobedience, modesty towards the poor, haughtiness towards the rich, turning away from this world, turning to the hereafter, learning and performing that which is hidden and visible to God, the Exalted, proximity with the intelligent people, agreement with the righteous, engagement in what

is recommended that prevents what is interdicted, consent with the officially permitted with that which is prohibited, submission to the truth, withdrawal from falsehood, guarding of friends, watchfulness from the enemies, perseverance in poverty, and spending of that which is incumbent when one is rich, are characteristics that make one lucky, bequeath goodness, and lead to perfect happiness.

١٣٣٥- قَرِينٌ صَالِحٌ خَيْرُ حَظِّ المَرْءِ، فَقَارِنْ أَهْلَ الخَيْرِ تَكُنْ مِنهُمْ وَبَايِنْ أَهْلَ الشَّرِّ تَبِنْ عَنهُمْ.[3]

1335– A righteous companion is man's best fortune; hence accompany the people of goodness so you become one of them, and part away from the evil-doers so you become distinct from them.

١- عاقلان وارباب كياست را دوست دار، ... وبدوستى وصداقت مردم أحمق وجاهل راغب مباش. (الطوسي، الأدب الوجيز، ٢٤-٢٥).

١٣٣٦- قُلُوبُ البَشَرِ ثَلَاثَةٌ: قَلْبٌ كَالجَبَلِ لا تُزِيلُهُ الرِّيَاحُ العَاصِفَةُ، وَقَلْبٌ [كالنَّخْلَةِ أَصْلُهَا] ثَابِتٌ وَالرِّيحُ تُمِيلُ أَعْلاهَا، وَقَلْبٌ كَالرِّيشَةِ تَطِيرُ مَعَ الرِّيحِ يَمِيناً وَشِمَالاً.
(السلمي، طبقات، ٥٣ "سَرِيٌّ السَّقَطِيُّ").

1336– Hearts of human beings are three kinds: one is like the mountain which stormy winds cannot move; one [is like the palm tree] which has firm roots and the wind bends only its highest branches; and one is like reeds that fly right and left with the wind.

١- ذو العَقْلِ لا تُبطِرُهُ المَنزِلَةُ وَالعِزُّ كَالجَبَلِ لا يَتَزَعزعُ وَإِنْ ٱشتَدَّتْ عَلَيْهِ الرِّيحُ، وَالسَّخِيفُ يُبطِرُهُ أَدنَى مَنْزِلَةٍ كَالحَشِيشِ يُحَرِّكُهُ أَضْعَفُ رِيحٍ. (عيون، ١: ٢٨؛ إبن أبي عون، التشبيهات، ٣١٣).

An intelligent person is not made arrogant by high rank and power, just as the mountain is not shaken by strong wind; an ignoble is made arrogant by achieving the lowest rank, just like the weeds which are set in motion by the weakest wind.

٢- الرَّجُلُ العاقلُ من لا يُسكرُه * كَأسُ سموٍّ واقتدارٌ ينظره
فَالجَبَلُ الثَّابِتُ فِي أُصُولِهِ * لا تَقدرُ الرِّيحُ عَلَى تَحْوِيلِه

[3] ن- ٣٠٥؛ ح- ١٣٧ "أنوشوس"؛ مب- ٣١ "أوميروس"، ٢٧٨ "لقمان"؛ القضاعي، دستور، ٢٢، ٦٠ "علي".

وَالنَّاقِصُ العَقلُ الَّذِي لا رَأيَ لَهُ * يطغي إذَا مَا نَالَ أَدْنَى مَنْزله
مِثْلُ الحَشِيشِ أَيَّمَا رِيحُ جَرَّتْ * مَالَتْ بِهِ فَأَقْبَلَتْ وَأَدْبَرَتْ. (أبو بكر الصولي، أخبار الشعراء، ٤٩ "أبان اللاحقي، كليله").
٣- كوه را كى در ربايد باد تند. (مولوى).

Can a hurricane ever move a mountain? (Haim 337).

١٣٣٧- قَبُولُ المَوَاعِظِ نَفْعٌ فِي العَاجِلِ وَذُخْرٌ فِي المَعَادِ.

1337– Accepting admonitions is a gain in this world and a treasure in the hereafter.

١٣٣٨- قَلِيلُ العَيْشِ فِي أَمْنٍ وَدَعَةٍ خَيْرٌ مِنْ كَثِيرٍ فِي خَوْفٍ وَنَصَبٍ. (=} ١٢٨٣؛ كل- ٢٦٦).

1338– A life of sufficiency in security and comfort is better than a life of affluence in fear and discomfort.

١- فَقَلِيلٌ فِي خِفْضٍ وَدَعَةٍ أَحَبُّ إِلَيَّ مِنْ كَثِيرٍ فِي نَصَبٍ وَخَوفٍ. (الأسد والغواص، ١٠٩).
٢- القَلِيلُ مَعَ قَلِيلِ الهَمِّ أَهْنَأُ مِنَ الكَثِيرِ. (العامري، نسك، ٤٩٦).
٣- قَلِيلٌ يُغنِى خَيْرٌ مِنْ كَثِيرٍ يُطغِئ. (الصغاني، فرائد، ٩).
٤- وَاْعْلَمْ أَنَّ قَليلاً يُغْنِيكَ خَيرٌ مِن كَثِيرٍ يُلْهِيكَ. (المحاسبي، المسترشدين، ٤٥؛ أبو داود السجستاني، الزهد، ٢١١؛ أبو نعيم، حلية، ١: ٢١٢).
٥- فَإِنَّ قَلِيلاً كَافِياً خَيْرٌ مِنْ كَثِير غَيْرِ شَافٍ. (الجاحظ، بيان، ١: ١١٢).
٦- قَلِيلٌ يَكفِي خَيْرٌ مِنْ كَثِيرٍ يَطْغِي. (الماوردي، أدب الدنيا، ١٢).

A small sum that is sufficient is better than a large sum that exceeds proper bounds.
"Better a little with righteousness than much gain with injustice." (The Bible, Prov. xvi. 8).

٧- القَلِيلُ مَعَ التَّدْبِيرِ أَبْقَى مِنَ الكَثِيرِ مَعَ التَّبْذِيرِ. (الصغاني، فرائد، ٥٢؛ أسامة، لباب، ٦٩؛ الإبشيهي، ٥٣).
٨- القَلِيلُ مَعَ القُنُوعِ عِزٌّ، وَالحِرْصُ مَعَ الكَثِيرِ ذُلٌّ. (مب- ١١٩ "سقراط"؛ ش- ١: ١٦١ "سقراط").

To have little and being satisfied is honor; to have much and being greedy is disgrace. (cf. Alon 76 n. 533).

٩- القَلِيلُ مَعَ القَنَاعَةِ فِي القَصْدِ خَيْرٌ مِنَ الكَثِيرِ مَعَ السَّرَفِ فِي المَذَلَّةِ. (أسامة، لباب، ٢٨).
١٠- يَنْفَعُ الطَّيِّبُ القَلِيلُ مِنَ الرِّزْ * قِ وَلا يَنْفَعُ الكَثِيرُ الخَبِيثُ.

“The lawful, but small, supply of the means of subsistence is beneficial, but the large and unlawful is not beneficial.” (Lane 693).

١١- أَيُّ العَيْشِ أَرْغَدُ وَأَنْعَمُ؟ قَالَ: عَيْشٌ فِي رَخَاءٍ وَكَفَافٍ بِلا فَقْرٍ وَلا غِنًى. (جا- ٥٨ "أنوشروان").

The King Anushirwān was asked: “Which state of life is more ample and plentiful in its means and circumstances?” He said: “The state of life in ease and sufficiency without poverty or opulence.”

١٢- أَيُّ العَيْشِ أَرْغَدُ؟ قُلتُ (بزرجمهر): رِضَا المَرْءِ بِحَظِّهِ وَٱستِئْنَاسُهُ بِالصَّالِحِينَ. (جا- ٣٦؛ بلوهر، ٨٧).

١٣- وَقفَ حَكِيمٌ بِبَابِ بَعضِ المُلُوكِ، فَحُجِبَ فَتَلطَّفَ بِرُقعةٍ أَوْصَلَهَا إِلَيْهِ. وكتب فيها هذا البيت: أَلَمْ تَرَ أَنَّ الفَقرَ يُرجَى لَهُ الغِنَى * وَأَنَّ الغِنَى يُخْشَى عَلَيْهِ مِنَ الفَقْرِ. (الجاحظ، رسائل، ٢: ٦٤؛ عقد، ٣: ١٤٢؛ أبو العتاهية، ديوان، ١٧٢، ٢١٧؛ أبو بكر الصولي، أخبار الشعراء، ٢١٣؛ الثعالبي، تمثيل، ٣٩٤؛ ش/ن- ١٩: ٢٣٠).

١٤- عَيْشٌ فِي الأَمْنِ مَعَ الفَقْرِ أَمْثَلُ مِنَ العَيْشِ فِي غِنَى مَعَ الخَوْفِ، وَطُلَّابُ الدُّنيَا يَطْلُبُونَ الغِنَى كَيْفَ كَانَ. (جا- ١٥٦).

Living in poverty with security is much better than living in prosperity with insecurity. Seekers of this world look for wealth be that as it may.

“Better a dry crust with peace and quiet than a house full of feasting, with strife.” (The Bible, Prov. xvii. 1).

١٥- الأَمْنُ مَعَ الفَقْرِ خَيْرٌ مِنَ الغِنَى مَعَ الخَوْفِ. (إسحاق بن حنين، نوادر فلسفية، ١٠٠ "أناخوس"؛ بدوي، رسائل فلسفيه، ٢٥٥ "بقراط"؛ مب- ٤٩؛ السجستاني، صوان، ١٧٠ "ذيوجانوس"؛ إبن هندو، ٤٦٠ ﴿ ٦٤٦؛ الشهرستاني، ٩٣٨ "بقراط"؛ اص- ٥٠؛ فرايتاج، ٣: ٢٠).

Security with poverty is better than opulence with fear.

“The Sage asked the Spirit of Wisdom thus: Is living in fear (*bim*) and falsehood (*midokht*) worse? The Spirit of Wisdom answered thus: Living in fear and falsehood is worse than death; since every one’s life is necessary for the enjoyment and pleasure of the world, and if the enjoyment and pleasure of the world are not his, and fear and falsehood are with him, it is called worse than death.” (*Mainyo* 152; 19:1–6).

“The Sage asked the Spirit of Wisdom thus: Which life is the worse? and in wisdom, who is the more reprehensible? The Spirit of Wisdom answered thus: The life of him is the worse, who lives in fear and falsehood. And in wisdom, he is the more reprehensible, who believes not in the spirit, and attends to the world.” (*Mainyo* 160–61; 30:1–6).

١٦- الحَاجَةُ فِي عِزِّ الأَمْنِ خَيْرٌ مِنَ الغِنَى فِي ذُلِّ الخَوْفِ. (الكرخي، المنتهى، ١٦٥ "رجل من الفرس").

Better needy and secure than rich and insecure.

١٧- الفَقْرُ مَعَ المَحَبَّةِ خَيْرٌ مِنَ الغِنَى مَعَ البِغْضَةِ. (البلاذري، أنساب، ٧(١): ٣٥٥ "أكثم").

١٨- الحَاجَةُ مَعَ المَحَبَّةِ خَيْرٌ مِنَ البِغْضَةِ مَعَ الغِنَى. (المفضل، الفاخر، ٢٦٣ "أكثم"؛ صغ- ٢٧؛ الواحدي، الوسيط، ١٤٩؛ الميداني، ٣: ٩٦).

"Need with love is better than hatred with wealth." (Kassis 204).

١٣٣٩- قَلِيلٌ يُرْعَى خَيْرٌ مِنْ كَثِيرٍ يُنْسَى.

1339– The little that is taken care of is better than the much that is forgotten.

١٣٤٠- قَلِيلٌ يَدُومُ خَيْرٌ مِنْ كَثِيرٍ لا يَدُومُ.

1340– The little that lasts is better than the much that does not.

١- قَلِيلٌ يَدُومُ خَيْرٌ مِنْ كَثِيرٍ يَنقَطِعُ. (دهخدا، ٢: ١١٦٦).

٢- شَرٌّ لا يَدُومُ خَيْرٌ مِنْ خَيْرٍ لا يَدُومُ. (ح- ٤٥ "على خاتم فوثاغورش"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٧؛ مب- ٦١ "فيثاغورس"؛ اص- ٦٦).

An evil that does not last is better than a good that does not last.

٣- قَلِيلٌ مَدُومٌ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ. (ن- ٤٤٠ ؛ ٤٤٤؛ ش/ن- ٢٠: ٩٤؛ الإبشيهي، ٣٠٣).

A little that lasts is better than much that becomes wearisome.

٤- قَلِيلٌ تَدُومُ عَلَيْهِ أَرْجَىٰ مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ. (ن- ٤١٣ ؛ ٢٧٨؛ تذكرة، ١: ٢٥٢ "علي"؛ ش/ن- ١٩: ١٦٩).

A small amount to go on with is better than a wearisome large amount.

٥- كِشْكَارٌ دَائِمٌ وَلا عَلامَةٌ مَقطُوعَةٌ.

"Coarse meal for ever, rather than fine flour at certain times only." (Burckhardt 196). He adds that this proverb is founded upon the saying of the Prophet:

٦- خَيْرُ العُمَّالِ أَدْوَمُهَا وَإِنْ قَلَّ.

“The best works are those which last, although they should not be of great importance.” (Burckhardt 196).

١٣٤١- قِيمَةُ كُلِّ ٱمْرِئٍ مَا يُحسِنُ.[4]

1341– The value of the man is what he knows well.
The measure of every man is in what he does well.
“The value of each man consists in what he does well.” (Burckhardt 179).

١- النَّاسُ أَبْنَاءُ مَا يُحسِنُونَ.

“Men are named, or reputed, in relation to what they know, or to the good things that they do.” (Lane 570).

٢- وَقَدرُ كُلِّ ٱمْرءٍ مَا كَانَ يُحسِنُهُ * وَالجَاهِلُون لأَهْلِ العِلمِ أَعْدَاء. (إبن عربي، محاضرة الأبرار، ١: ٣١٢؛ الجرجاني، أسرار البلاغة، ٢٤٣؛ الرازي، أمثال، ١٨١).
٣- قِيْمَةُ المَرءِ كُلُّ مَا يُحْسِنُ المَر * ءُ قَضَاءً مِنَ الإمامِ عَلِيّ. (بهجة، ١: ٦٥؛ المرزباني، نور القبس، ٢٠٠؛ ياقوت، ١٦).
٤- قيمت هر كس بقدر علم اوست * هم چنين گفتست أمير المؤمنين. (ناصر خسرو، ديوان، ٣٢٧).
٥- قِيْمَةُ كُلِّ ٱمْرِئٍ عِلمُهُ. (أبو هلال العسكري، صناعتين، ٢٣٣).
٦- قيمت هركس بمقدار دانش وى است. (خردنامه، "نجات نامه"، ١٠٣-١٠٤).
٧- وَقِيمَةُ المَرءِ مَا قَد كَانَ يُحسِنُهُ * وَلِلرِّجَالِ عَلَى الأَفْعَالِ أَسْمَاءُ. (ديوان الإمام علي، ١٥).
٨- كَانَتْ قِيمَةُ كُلِّ ٱمْرِئٍ عَقلُهُ، وَحِليَتُهُ الَّتِي يَحسُنُ بِهَا فِي أَعْيَنُ النَّاظِرِينَ فَضْلُهُ. (عقد، ٢: ٢٤٩).
٩- قِيمَةُ كُلِّ ٱمْرِئٍ هِمَّتُهُ. (الراغب، محاضرات، ١: ٤٤٤).
١٠- قِيمَةُ كُلِّ ٱمرئٍ مَا يَملكُ. (آبي، نثر، ٦(٢): ٥١٥ "أمثال العامة").

١٣٤٢- قُنُوعُ الإنْسَانِ رَاحَةٌ لِبَدَنِهِ.

1342– Contentment is comfort for the body.

[4] وطر ١ط، صد كلمه ؔ ٥؛ الجاحظ، بيان، ١: ٨٣ "علي"؛ ٢: ٧٧، ورسائل، ٣: ٢٩؛ عيون، ٢: ١٢٠؛ المبرد، الكامل، ١: ٦٤، والفاضل، ٢؛ البيهقي، المحاسن، ٤٢٧؛ عقد، ٢: ٢٠٩؛ ٣: ٧٨ "أكثم وبزرجمهر"؛ قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٨؛ المرزباني، نور القبس، ٢٠٠؛ أبو أحمد العسكري، التفضيل، ٢١٩؛ أبو هلال العسكري، صناعتين، ٢٣٢؛ التوحيدي، البصائر، ١: ٣٠٧؛ ٢: ٢٩٩؛ الراغب، محاضرات، ١: ٣٢؛ الحصري، زهر، ٤٤، ٢٥٣؛ آبي، نثر، ١: ٢٨٤؛ الثعالبي، تمثيل، ٢٩، وأحاسن كلم، ١٠؛ الماوردي، نصيحة، ٢١١، وأدب الدنيا، ٢٦، وقوانين، ٢٣٧؛ بهجة، ١: ٦٥؛ الميداني، ٤: ٥٥؛ الطرطوشي، سراج، ١٦٢-١٧٥؛ ش/ن- ١٨: ٢٣٠؛ ألفا كلمة للإمام علي، بغداد، ١٩٦٤، ١١٨؛ تذكرة، ١: ٢٤٧.

١٣٤٣- قَبْرُ الوَلَدِ العَاقِّ خَيْرٌ مِنهُ. (مع- ٧٦؛ الميداني، ٢: ٥٣٨).

1343– The grave of a recalcitrant child is better than him.

١- قَبْرُ العَاقِّ خَيْرٌ مِنهُ، أَيْ لا يُنْتَفَعُ بِهِ حَيًّا، كَمَا لا يُنْتَفَعُ بِهِ مَيِّتاً. (الثعالبي، تمثيل، ٤٥٤).
٢- مَوْتُ الوَلَدِ العَاقِّ وَالزَّوْجَةُ المُهَارِشَةُ نِعْمَةٌ سَابِغَةٌ. (بهجة، ٢: ١٩٢).

3– "And that wife is the worse, who is not fit to live with in happiness. And that child is the worse, who is not reputable." (*Mainyo* 162; 33:14–15).

١٣٤٤- قَارِبِ النَّاسَ فِي عُقُولِهِمْ تَأْمَنْهُم. (=﴾ ١٧١، ٢١١٨).

1344– Approach the people according to their intellects, so make them feel safe.

١٣٤٥- قَارِبْ وَلا تُنَاصِبْ فَإِنَّ المُقَارِبَ لَمْ يَزَعْ [٢٠٣] عَنْ رُشدِهِ وَالمُنَاصِبَ عَلَى شَفَا جُرُفٍ مِنَ الضَّلالِ.

1345– Come close to people and be not hostile, for he who comes close shall not be restrained from the path of salvation, whereas the hostile is on the brink of going astray.

١٣٤٦- قُلُوبُ العُلَمَاءِ سُرُجُ العَالَمِ، وَكُلُّ عِزٍّ لَمْ يُوَطَّدْ بِعِلْمٍ فَإِلَى ذُلٍّ مَا يَصِيرُ.[5]

1346– Hearts of the learned are the lamps of the world, and any honor that is not consolidated by learning leads to dishonor.

١- كُلُّ عِزٍّ لَمْ يُوَطِّدْهُ دِينٌ مَذَلَّةٌ، وَكُلُّ عِلْمٍ لا يُؤَيِّدُهُ عَقْلٌ مَضَلَّةٌ. (الصغاني، فرائد، ١٤، ٨٦؛ إبن عربي، محاضرة الأبرار، ٢: ٤١٥).
٢- كُلُّ عِزٍّ لاَ يُوَطِّدُهُ عِلْمٌ مَذَلَّةٌ، وَكُلُّ عِلْمٍ لا يُؤَيِّدُهُ عَقْلٌ مَضَلَّةٌ. (الماوردي، أدب الدنيا، ٣١).

١٣٤٧- قَطِيعَتُكَ لأَخِيكَ بَعْدَ الصِّلَةِ وَجَفَاؤُكَ بَعْدَ المَوَدَّةِ مِنَ القَبِيحِ فَإِنْ غُلِبتَ عَلَى قَطِيعَتِهِ فَٱسْتَبْقِ لَهُ مِنْ نَفْسِكَ بَقِيَّةً تَرْجِعُ إِلَيْهَا. (=﴾ ٢٣٨٢).

1347– Separation from a friend after tight relations and estrangement after friendship is repugnant. If you are forced to break relations with him keep a residue of his friendship to which you can turn back.

[5] عيون، ٢: ١٢١ "لم يُؤَكَّد"؛ عقد، ٢: ٢١٤؛ الراغب، محاضرات، ١: ٣١ "لم يؤيد"؛ مب- ٣٢٨.

١- مَا أَقْبَحَ القَطِيعةَ بَعْدَ الصِّلَةِ وَالجَفَاءَ بَعْدَ اللُّطْفِ، وَالعَدَاوَةَ بَعْدَ الوُدِّ. (القالي، الأمالي، ٢: ٢٠؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧ "الأحنف"؛ القضاعي، دستور، ٢٤؛ تذكرة، ١: ٢٦٥).

٢- وَإِنْ أَرَدْتَ قَطِيعَةَ أَخِيكَ فَٱسْتَبْقِ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا إِنْ بَدَا لَهُ ذَلِكَ يَوماً مَّا. (ن- ٣٠٦).

If you want to sever relations with your friend, leave room in yourself for his friendship, so that if one day it becomes apparent to him, he may approach you through it.

"Hasten not to punish a man for a fault committed; but leave room for pardon between the two acts." (*Maxims of ʿAli* 57).

٣- أَحْبِبْ حَبِيبَكَ هَوْناً مَّا، عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْماً مَّا، وَٱبْغِضْ بَغِيضَكَ هَوْناً مَّا، عَسَىٰ أَنْ يَكُونَ حَبِيبَكَ يَوْماً مَّا. (أبو عبيد، أمثال، ١٧٨؛ أبو حاتم السجستاني، المعمرون، ١٩ "أكثم"؛ الترمذي، سنن ٤ { ١٩٩٧؛ الوشاء، الموشى، ٣٢؛ القالي، الأمالي، ٢: ٢٠٤؛ أبو الشيخ الإصبهاني، الأمثال، ٨٨-٨٩ "حديث"؛ أبو هلال العسكري، أمثال، ١: ١٤٩، ١٥٠؛ ن- ٤١٠ { ٢٦٨؛ الراغب، محاضرات، ٢: ٣٠؛ التوحيدي، صداقة، ١٦٧، ٣١٨؛ الماوردي، نصيحة، ٢٧٤، وأدب الدنيا، ١٦١؛ القضاعي، الشهاب، ٢٤؛ بهجة، ١: ٦٦٥؛ إبن عقيل، فنون، ٢٥٢؛ البكري، فصل المقال، ٢١٦؛ الميداني، ١: ١٨٨، ٣٧١؛ ٣: ١٦٣؛ الطرطوشي، سراج، ١٦١؛ أبو المعالي، كليله، ٢٦٧؛ أسامة، لباب، ٢٥؛ ش/ن- ١٩: ١٥٦؛ لسان العرب، ١٣: ٤٤٠ "هون")

١٣٤٨- قُلْ خَيْراً وَٱصْمُتْ عَنْ شَرٍّ وَالصَّمْتُ عَنْهُ خَيْرٌ مِنْ أَنْ تَقُولَهُ.

1348– Tell of goodness and keep silence of evil, for not to speak of evil is better than speaking of it.

١٣٤٩- قَصِّرْ كَلامَكَ تَسْلَمْ، وَأَطِلْ ٱحْتِشَامَكَ تُكْرَمْ، فَمَنْ قَالَ مَا لا يَنْبَغِي أُسْمِعَ مَا لا يَشْتَهِي، وَمَنْ قَالَ بِغَيْرِ ٱحْتِرَامٍ أُجِيبَ بِغَيْرِ ٱحْتِشَامٍ.[6]

1349– Shorten your speech, so you will be safe, lengthen your reticence, so you will be honored. He who says what he is not supposed to say will hear what he does not want to hear. He who speaks without respect, is responded to without decency.

"So let your words be few." (The Bible, Ecc. v. 2).

١- خوب گوى تا خوب بشنوى. (قابوس نامه، ٢٩).

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[6] الصغاني، فرائد، ٢٢، ٧٥ "سمع"؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨١؛ الإبشيهي، ٥٢.

“Utter kindly words that you may hear them.” (Qābūs 24).

٢- تَكَلَّمْ بِمَا يَنْبَغِي لِئَلَّا تَسْمَعَ مَا لا يَنْبَغِي. (مب- ٣٢٣).

Speak what is proper, lest you shall hear what is not proper.
Whoever says what he should not say, hears what he does not want to hear.
“Ask a silly question and you get a silly answer.” (*CDP*, 8). With allusion to The Old Testament, Prov. xxvi. 5: “Answer a fool according to his folly, or he will be wise in his own eyes.”

٣- مردمان با هر کسی آن راه دارند که مردمان با ایشان دارند. (قابوس نامه، ١٢١).

“Men do themselves receive the treatment they have accorded to others.” (Qābūs 111).

٤- هر چه نه خواهی که بشنوی مردمان را مشنوان. (قابوس نامه، ١٤٩).

What you do not like to hear, do not force the people to hear.
“What you should dislike to hear, do not force upon another’s hearing.” (Qābūs 137).

٥- هر کس که آن کند که نباید کردن آن بیند که نباید دیدن. (قابوس نامه، ١٢١).

“He that does what he should not, suffers what he need not.” (Qābūs 111).

٦- مَنْ لَمْ يَصبِرْ عَلَى كَلِمَةٍ سَمِعَ كَلِمَاتٍ. (الجاحظ، بيان، ٢: ٧٦ "الأحنف"؛ عيون، ١: ٢٨٤؛ عقد، ٢: ٢٧٩؛ الحصري، زهر، ٥٥؛ جا- ١٩٥؛ الميداني، ٣: ٣٦٧؛ الزمخشري، ربيع، ٢: ٢٩، ٥٢٠؛ إبن عربي، محاضرة الأبرار، ٢: ٢٥٢).

He who does not endure a word hears more.

٧- مَنْ أَكَلَ مَا لا يَشْتَهِي اَضْطُرَّ إِلَى الْاَمْتِنَاعِ مِمَّا يَشْتَهِي. (تذكرة، ١: ٢٧١).
٨- سخن هر چه گويى همان بشنوى. (فردوسى).

“As you speak, so you will hear.” (Haim 255).
٩- کرده خویش آید پیش. “Your deed goes before you.” (Haim 328).
As you sow, so you shall reap.

١٠- من تكلم بما يُحِبُّ سَمِعَ ما لا يُحِبُّ. (آبي، نثر، ٦(٢): ٥١٢ "أمثال العامة").
١١- آنچه خواهی که مدرویش مکار * وانچه خواهی که مشنوی مگوی. (دهخدا، ١: ١٥٩ "ناصر خسرو").

١٣٥٠- قَدِّمْ إحْسَانَكَ تَغْنَمْ وَقَوِّمْ لِسَانَكَ تَسْلَمْ وَلا تَقُلْ مَا يُزرِي بِكَ وَلا تَفعَلْ مَا يَضَعُ مِنْكَ فَكُلٌّ يُجَابُ عَنْ قَوْلِهِ وَيُثَابُ عَلَى فِعْلِهِ. (=ﺯ ٣٧٧؛ الصغاني، فرائد، ٢٣).

1350– Send forward your beneficence, and you shall gain; rectify your tongue, and you shall be safe; neither say what belittles you, nor do what disparages you, for everyone is responded to in accordance with what he says, and is requited according to what he does.

1– "Do not say what you fear will be disapproved." (*Maxims of ʿAli* 65).

١٣٥١- قَضَاءُ اللَّوَازِمِ مِنْ أَفْضَلِ المَكَارِمِ،[7] وَأَكْرَمُ الشِّيَمِ أَرْعَاهَا لِلذِّمَمِ[8] وَمَنْ قَرُبَ بِرُّهُ بَعُدَ ذِكْرُهُ، وَمَنْ كَبُرَتْ عَوَارِفُهُ كَثُرَتْ مَعَارِفُهُ.[9]

1351– Fulfillment of binding requirements is the more meritorious of good qualities. The more noble of natural dispositions is the more desisting to derogations. He whose beneficence is near his fame is wide and broad, and he whose benefaction grows his friends increase.

١- أَلْزَمُ الشِّيَمِ أَرْعَاهَا لِلذِّمَمِ. (الصغاني، فرائد، ٣٠).
٢- خَيْرُ الشِّيَمِ أَقْصَدُهَا. (حمزة الإصبهاني، الدرة، ٢: ٤٥٥).
٣- خَيْرُ الشِّيَمِ القَنَاعَةُ، وَنَمَاءُ العَقْلِ بِالتَّعَلُّمِ. (عيون، : ٣: ١٨٦؛ عهد أردشير، ٨٩).

Contentment is the best natural disposition; Wisdom grows with learning.

٤- من غَزُرَ عوارِفُهُ كَثُرَ معارِفُهُ. (الراغب، محاضرات، ١: ٦٤٨).

١٣٥٢- قَصِّرْ أَمَلَكَ فَالعُمْرُ قَصِيرٌ،[10] وَٱحْسِنْ سِيرَتَكَ فَالسِّيَرُ تَسِيْرُ،[11] وَلا تَسْتَخِفَّ بِالعُلَمَاءِ، [٢٠٤] وَلا تُعْرِضْ عَنِ الحُكَمَاءِ، فَإِنَّ ٱسْتِخْفَافَكَ بِهِم وَإِعْرَاضَكَ عَنْهُمْ مِمَّا يُثْبِتُ جَهْلَكَ وَيَنْفِي عَقْلَكَ وَيُقَبِّحُ القَالَةَ فِيكَ. (=ﺯ ٣٩٠؛ الصغاني، فرائد، ٤٣).

1352– Shorten your hope, for life is short; have command of your demeanor, for demeanor travel; neither disparage the learned, nor

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[7] الصغاني، فرائد، ٣٠.
[8] الماوردي، أدب الدنيا، ٢٣٢.
[9] الصغاني، فرائد، ٣٠؛ الإبشيهي، ٥٢.
[10] =ﺯ ٢٤١٥؛ ح- ١٢٠؛ مب- ٤٩.
[11] إبن أبي الدنيا، ذم الدنيا، ٣٠٩ ﺯ ٢٥٧؛ أبو نعيم، حلية، ١٠: ١٥١؛ الماوردي، أدب الدنيا، ١١٣ "البرُّ".

renounce the sages, for your disparagement and renouncement establish your ignorance, negate your intelligence, and make the discourse about you repugnant.

١٣٥٣- قَضَاءُ حَوَائِجِ العَامَّةِ عَلَى أَيْدِي ثِقَاتِ الخَاصَّةِ، وَرِعَايَةُ حُرمَاتِهِم وَحِفْظُ مَوَاتِهِم، تُوجِبُ طُولَ الثَّنَاءِ، وَيُسْتَدَلُّ بِهِ عَلَى الوَفَاءِ.

1353– Fulfillment of the general public's needs by affluent and trustworthy people, regard for their private spheres, and upholding their deceased requires enduring praise, which is taken as the sign of fidelity.

١- اِقْبَلْ عَلَى الخَاصَّةِ وَأَقْضِ بِهِم حَوَائِجَ العَامَّةِ فَإِنَّ فِي حِفْظِ المَوَدَّاتِ وَرِعَايَةِ الحُرَمَاتِ حُسْنَ الوَفَاءِ وَطِيبَ الثَّنَاءِ. (الصغاني، فرائد، ٤٣).

١٣٥٤- قَلِيلٌ تُحْمَدُ مَغَبَّتُهُ خَيْرٌ مِنْ كَثِيرٍ تُذَمُّ عَاقِبَتُهُ، وَمَنْ فَعَلَ مَا سَاءَهُ لَقِيَ مَا سَاءَهُ، وَمَنْ عَمِيَ عَنِ العِبَرِ عَثَرَ بِالغِيَرِ. (={ ١٢٨٣؛ الصغاني، فرائد، ٥١، ٥٢؛ الإبشيهي، ٥٣).

1354– Little that its outcome is praised is better than much that its end is dispraised. He who does what is bad, will face what is bad. He who is blind to admonitions stumbles into vicissitudes of fate.

١- قَلِيلُ الفِعلِ خَيْرٌ مِنْ كَثِيرِ القَولِ. (كوبرلي، ٤١ أ).

A little action is better than much talking.

٢- مَنْ فَعَلَ مَا شَاءَ لَقِيَ مَا شَاءَ. (جا- ١٤١؛ الإبشيهي، ٥٣).

He who does what he wants, suffers God knows what.

٣- مَنْ فَعَلَ مَا شَاءَ لَقِيَ مَا لم يَشَأ. (الماوردي، أدب الدنيا، ٣١٠).
٤- مَنْ فَعَلَ مَا شَاءَ لَقِيَ مَا سَاءَ. (الصغاني، فرائد، ٥١؛ الثعالبي، سحر البلاغة، ٢٠٠؛ الميداني، ٣: ٣٦٤ "المولدون"؛ أسامة، لباب، ٦٨).
٥- مَنْ لَمْ يَكْفُفْ أَذَاهُ لَقِيَ مَا سَاءَهُ. (البلاذري، أنساب، ٧(١): ٣٧٠ "أكثم").
٦- مَنْ غَدَرَ سَاءَهُ غَدرُهُ، وَمَنْ مَكَرَ حَاقَ بِهِ مَكرُهُ. (الصغاني، فرائد، ٤١؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٨).
٧- مَنْ رَضِيَ بِالقَدَرِ ٱسْتَخَفَّ بِالغِيَرِ. (الصغاني، فرائد، ١٠).
٨- الأَيَّامُ تُرِي بِالغِيَرِ وَتَأتِي بالعِبَرِ. (الصغاني، فرائد، ٨١).
٩- اِحْفَظِ العِبَرَ وَٱحْذَرِ الغِيَرَ. (جا- ١٢٨ "لقمان").

١٣٥٥- قَلِيلٌ يُفتَقَرُ إِلَيهِ خَيْرٌ مِنْ كَثِيرٍ يُسْتَغنَى عَنْهُ، وَمَنْ طَالَ حَسَدُهُ دَامَ كَمَدُهُ. (الصغاني، فرائد، ٧٨).

1355– Little that one is in need of is better than much that one does not need. He whose envy lasts long his grief is as long.

١٣٥٦- قَدْ عَجَزَ مَنْ لَمْ يُعِدَّ لِكُلِّ بَلاءٍ صَبْراً، وَلِكُلِّ نِعْمَةٍ شُكْراً، وَلِكُلِّ عُسْرٍ يُسْراً، فَأَصْبِرْ نَفسَكَ لِرَبِّكَ عِندَ كُلِّ بَلِيَّةٍ وَرَزِيَّةٍ، إِنَّمَا تُقبَضُ عَارِيَّةً أَعَارَكَهَا، وَهِبَةً مَنَحَكَهَا لِيَبْلُوَ فِيهَا صَبْرَكَ وَشُكرَكَ.

1356– He fails who does not reckon for every misfortune a time of endurance, for every blessing a gratitude, and for every hardship an ease. Thus make your soul to have patience with your Lord in every affliction and disaster, for indeed, she would be snatched of a loan given you by God, and a blessing presented you by God in order to test your endurance and gratitude.

١- وَٱعلَمْ أَنَّ النَّصرَ مَعَ الصَّبْرِ، وَأَنَّ الفَرَجَ مَعَ الكَرْبِ، وَأَنَّ معَ العُسْرِ يُسْراً. (القضاعي، الشهاب، ٢٥؛ أبو عبيد، الخطب والمواعظ، ١٩٣؛ آبي، نثر، ١: ١٧٣ "حديث"؛ جا- ١٠٨؛ أبو نعيم، حلية، ١: ٣١٤؛ الزمخشري، ربيع، ٣: ٥٠٥؛ تذكرة، ٨: ٤٢).

Know that victory is with patience, relief is with grief, and ease is with hardship.

٢- ﴿فَإِنَّ مَعَ العُسْرِ يُسْراً.﴾ (قرآن، ٩٤: ٥).

“Verily hardship is accompanied by ease.”

“A flow will have an ebb.” (Haim 43). Sentences such as these have eventually given rise to the literary tradition of *faraj baʿd al-shidda*, one of the earliest examples of which is by Ibn Abī al-Dunyā.

٣- ﴿يُرِيدُ اللَّهُ بِكُمُ اليُسْرَ وَلا يُرِيدُ بِكُمُ العُسْرَ.﴾ (قرآن ٢: ١٨٥).

God will ease for you not hardship.

٤- بَعْدَ العُسرِ يُسْرٌ، وَالضِّيقُ إِلَى تَفرِيجٍ. (مع- ٩٩).

After a storm comes a calm. (E)

After hardship comes ease; tightness ends in relaxation.

٥- وَٱسْتَرْزِقِ اللَّهَ خَيْراً وَٱرْضَيَنَّ به * فَبَيْنَمَا العُسْرُ إِذْ دَارَتْ مَيَاسِيرُ. (التُّجيبي، المختار من شعر بشار، ٢٦٧).
٦- وَمَا عُسْرَةٌ فَٱصْبِرْ لَهَا إِنْ تَتَابَعَتْ * بِبَاقِيَةٍ إِلاَّ سَيَتْبَعُهَا يُسْرُ. (التُّجيبي، المختار من شعر بشار، ٢٦٧).
٧- وَلا تَحْسَبَنَّ الخَيْرَ لا شَرَّ بَعْدَهُ * وَلا تَحسَبَنَّ الشَّرَّ ضَرْبَةَ لازِبِ. (التُّجيبي، المختار

من شعر بشار، ٢٦٨؛ الأنباري، الزاهر، ٤٩٧؛ أبو هلال العسكري، صناعتين، ٣١٤ "النابغة"؛ النابغة الذبياني، ديوان، ١٣).

Reckon not with a good that is not followed by evil; and with a blow that is constant.
"Think not that good shall have no evil after it, nor think that evil shall be a constant infliction." (Lane 2659).

٨- نَوَائِبُ مِنْ خَيْرٍ وَشَرٍّ كِلَاهُمَا * فَلا الخيرُ مَمْدُودٌ وَلا الشَّرُّ لازِبُ.

"Accidents of a good nature, and of an evil, both of them; and neither is the good prolonged, nor the evil constant." (Lane 2863).

٩- ما هذا بِضَربَةِ لازِبٍ. (أو لازم). (ثعلب، الفصيح، ٤١).
١٠- وَأَعْلَمُ أَنَّ الخَيْرَ لَيْسَ بِدَائِمٍ * عَلَيْنَا وَإِنَّ الشَّرَّ لا هُوَ يَرْتُبُ. (التُّجيبي، المختار من شعر بشار، ٢٦٨ "النابغة").
١١- گشاده شود كار چون سخت بست * كدامين بلند است نابوده پست
از اندوه شادى دهد آسمان * فراخى زتنگى بود بى گمان. (لازار، ١١١ "ابو شكور"؛ محجوب، ٦٨).
١٢- اى پسر بر هر بليّه كه بتو رسد و در هر رزيّه كه بآن مصاب گردى غمناك نشوى، بدانكه در دنياى فانى عاريتى از تو باز گيرند كه: "وَمَا المَالُ إلاَّ عَادِيَاتِ وَدَائِع." (الطوسي، الأدب الوجيز، ٩).

Property is nothing more than a temporary loan.

١٣- وَإِنْ ٱبْتَلَيْتَ فَٱصْبِرْ. (جا- ١٢٨ "لقمان").
١٤- وَدَعْ عنكَ شيئاً قد مَضَى لِسَبِيلِهِ * وَلَكِنْ عَلَى مَا غَالَكَ اليومَ أَقْبِلِ. (العقد الثمين، ١٢٣ "إمرؤ القيس").
١٥- آنچه گذشت فراموش كن وبراى آنچه نيامده است تيمار ورنج مبر! (اندرز آذرباد مارسپندان { ٣؛ = از آنچه گذشت هيچ از او ياد مكن * فردا كه نيامدست فرياد مكن).

Adurbad (n. 3): "Forget that which has departed, and feel no grief and pain on account of that which has not come." (Blois, "Admonitions," 46).

Ahiqar: "Do those things which cause you no grief, and grieve not on account of what happens." (Blois, "Admonitions," 46).

١٦- غم نا آمده خوردن به نقدم رنجه مى دارد * همان بهتر كه با فردا گذارم كار فردا را. (في ترجمه فارسى جا- ٢٧٥).
١٧- بخور وز نامده هرگز مينديش * كه تا فردا چه آيد مر ترا پيش. (ناصر خسرو، روشنايى نامه، ٥٣٦).
١٨- بر گذشته تيمار مخوريد. (دهخدا، ١: ٤٢٥). Grieve not over the past.

١٣٥٧- قَلِّلْ مُتَابَعَةَ النَّفسِ وَٱذْكُرْ مَا خَلا مِنْ سُوءَاتِهَا بِالأَمْسِ فَلا تُسْعِفِ العَيْنَ بِنَظَرِهَا إِلَى الشَّيْنِ.

1357– Minimize your going along with the lower soul, and recall what was left behind from her misdeeds the day before, but do not grant the eye to look at her with disgrace.

١٣٥٨- قَوَامُ الجَسَدِ بِالقَلْبِ، وَقَوَامُ القَلبِ بِالرُّوحِ، وَقَوَامُ الرُّوحِ بِالعَقلِ، وَقَوَامُ العَقْلِ بِالتُّقَى، وَتَمَامُ التُّقَى [٢٠٥] التَّحقِيقُ، وَإِذَا أَضَرَّتِ النَّوَافِلُ بِالفَرَائِضِ فَٱرفُضُوهَا.

1358– The vigor of the body depends on the heart, that of the heart on the spirit, that of the spirit on the intellect, that of the intellect on righteousness, and the perfection of righteousness is implementation. In case the works of supererogation are harmful to the ordinances of god, terminate them.

١٣٥٩- قَلِيلٌ مِنَ الصَّوَابِ مَعَ البَرَاءَةِ مِنَ الخَطَأ أَفْضَلُ مِنَ الصَّوَابِ الكَبِيرِ ذِي الشُّبَهِ كَمَا أَنَّ المُتَكَلِّمَ بِالصِّدقِ بِقَلِيلٍ مِنَ الكَلام وَإِنْ كَانَ كَلامُهُ نَزْراً إِذَا لَمْ يَشُبْهُ بِالكَذِبِ أَفْضَلُ مِنَ المُتَكَلِّمِ بِكَثِيرٍ مِنَ الصِّدقِ إِذَا شَابَهُ بِالكَذِبِ. (بلوهر، ٧٢).

1359– A little rightness without faults is preferable to much rightness overshadowed with doubts, just as the speaker who tells the truth in a few words, no matter how trifle his speech, so long as he does not blend it with lies, is preferable to the speaker who tells much truth but blends it with lies.

١٣٦٠- قَائِدُ النَّفْسِ العِلْمُ وَسَائِقُهَا العَمَلُ وَهِيَ الحَرُونُ وَإِذَا كَانَ القَائِدُ بِلا سَائِقٍ تَمَنَّعَتْ وَإِذَا كَانَ السَّائِقُ بِلا قَائِدٍ عَدَلَتْ عَنِ الطُّرُقِ وَإِذَا ٱجْتَمَعَا ٱسْتَقَامَتْ طَوْعاً وَكُرْهاً. (=؛ ١٩٣٠).

1360– Knowledge is the guide of the soul, action is her driving force, and she is very stubborn. If the guide were without a driving force she would refuse, and if the driving force were without a guide she would leave the right path; but if the two combine, she would behave properly, willingly or unwillingly.

١٣٦١- قَلِيلُ المَالِ مَعَ العِفَّةِ خَيْرٌ مِنَ اليَسَارِ مَعَ الفُجُورِ. (=؛ ٢٠٩).

1361– Little wealth with temperance is better than affluence with debauchery.

١- قَلِيلُ المَالِ تُصْلِحُهُ فَيَبْقَى * وَلا يَبْقَى الكَثِيرُ مَعَ الفَسَادِ. (أبو عبيد، أمثال، ١٩٠؛ الجاحظ، البخلاء، ١٨١؛ الزبير بن بكار، المفقيات، ٥٠١؛ البحتري، الحماسة، ٣٤٣؛ تذكرة، ٧: ٨١؛ ٨: ٩٠ "للمتلمس"؛ ديوانه، ١٧٣).

١٣٦٢- قَلَّتْ أَنَفَةٌ لَمْ تُعْقِبْ ذُلاًّ، وَقَلَّ طَمَعٌ لَمْ يَرُدَّ إِلَى طَبَعٍ، وَقَلَّ مُزَاحٌ لَمْ يُورِثْ ضَغِينَةً.

1362– There is no haughtiness that is not followed by humiliation, no coveting that does not lead to disgrace, and no jesting that does not bequeath hatred.

١- رُبَّ طَمَعٍ يَهْدِي إِلَى طَبَعٍ. (حمزة الإصبهاني، الدرة، ١: ٢٩٠؛ أبو هلال العسكري، أمثال، ٢: ٢٢؛ الحاكم النيشابوري، المستدرك، ١: ٥٣٣؛ الثعالبي، تمثيل، ٤٤٦؛ الميداني، ٢: ٥٩؛ الزمخشري، أمثال، ١: ٢٢٥ "يَهْدِي"؛ إبن الأثير، النهاية، ٣: ١١٢؛ اليوسي، أمثال، ٣: ٤٢؛ ش/ن- ١٩: ٢٤٦؛ إختيار الدين، أساس الاقتباس، ٩٨).

"Many a coveting leads to disgrace." (Lane 1881).

٢- رُبَّ طَمَعٍ أَدْنَى إِلَى طَبَعٍ. (الزمخشري، أمثال، ٢: ٩٧؛ + "البسيط":
لا خَيْرَ فِي طَمَعٍ يُدْنِي إِلَى طَبَعٍ * وَغُفَّةٌ مِنْ قِوَامِ العَيْشِ تَكْفِينِي. + آخر:
لا تَطمَعَا طَمَعاً يَدنَى إِلَى طَبَعٍ * "إِنَّ المَطَامِعَ فَقْرٌ وَالغِنَى اليَأْسُ." (إبن السكيت، تهذيب الألفاظ، ٢٢، ٤٣٧، وإصلاح المنطق، ٥٠؛ البحتري، الحماسة، ٢٠٢؛ الأنباري، شرح القصائد، ٥٩٤؛ التوحيدي، إمتاع، ٢: ١٤٨؛ كلمات مختارة، ٢٢؛ اللخمي، شرح المقصورة، ٣٢٨؛ التُّجيبي، المختار من شعر بشار، ٢٨٤؛ إختيار الدين، أساس الاقتباس، ٩٨-٩٩).

"There is no good in coveting that leads to disgrace, and a sufficiency of the means of subsistence contents me." (Lane 1824). Instead of يَدنَى has يَهدِي which in this case means يُؤَدِّي. Verily hope causes poverty, and despair cause richness.

٣- رُبَّ طَمَعٍ أَدْنَى إِلَى عَطَبٍ. (الميداني، ٢: ٥٠؛ الإبشيهي، ٥٥؛ إختيار الدين، أساس الاقتباس، ٩٨).

Often avidity leads to perdition. (cf. Kassis 170).

٤- رُبَّ طَمَعٍ خَائِبٌ وَأَمَلٍ كَاذِبٌ. (القضاعي، دستور، ٢٧ "علي").

Many a wish is disappointed, so also many a false hope.
Many an ardent desire is disappointing, and many a hope is fallacious.

٥- لا خَيْرَ، لا خَيْرَ لِلإِنْسَانِ فِي طَمَعٍ * يَصِيرُ مِنهُ إِلَى ذُلٍّ وَمَحْقَرَةٍ. (أبو العتاهية، ديوان، ٩٨).

There is no good, yes there is no good for man in a wish that brings him to humiliation and contemptible places.

١٣٦٣- قَضَى مَا عَلَيْهِ مَنْ عَرَضَ مَا فِي يَدَيْهِ.

1363– He fulfills his obligation who offers what he has.

١٣٦٤- قَبُولُ المَمْدُوحِ المَدْحَ وَهُوَ يَستَحِقُّهُ خَلَلٌ يُدخِلُهُ العُجْبَ عَلَى رَأيِهِ وَقبُولُهُ إيَّاهُ وَهُوَ لا يَسْتَحِقُّهُ طَنْزٌ مِنَ الجَهْلِ بِعَقْلِهِ وَتَلاعُبٌ مِنَ الحُمْقِ بِهِ فَعَائِبُهُ صَادِقٌ وَإنْ كَذَبَ وَمَادِحُهُ كَاذِبٌ وَإنْ [٢٠٦] صَدَقَ.

1364– Acceptance of eulogy by him who is deservedly eulogized is a fissure that lets arrogance enter his judgment, and his acceptance without deserving it is a derision of ignorance on his reason and a play of stupidity on him. So his faultfinder is honest even when he lies, and his eulogizer is a liar even when he tells the truth.

١٣٦٥- قَدِّمِ العَمَلَ قَبْلَ فَوْتِهِ وَلا تَشمَتَنَّ بِمَيِّتٍ فَإنَّكَ فِي أَثَرِهِ.

1365– Do what is to be done before it is too late; do not vilify a dead; for you are following his footsteps.

١٣٦٦- قَلِيلُ المَاءِ يُطَهِّرُ وَيُروِي، وَكَثِيرُهُ يُغَرِّقُ وَيُروِي، كَذَلِكَ مِقْدَارُ الكِفَايَةِ.

1366– A little water cleans and quenches the thirst; too much water quenches the thirst and drowns; same is true of the measure of sufficiency.

١٣٦٧- قَلِيلٌ مِنَ الدُّنيَا يُغنِي وَكَثِيرُهَا يُطغِي وَيُلهِي. [في الحاشية: ويُهوِى.]

1367– A little of this world satisfies; too much of it makes one overstep proper bounds, and become oblivious.

١٣٦٨- قَدْ كَلَحَ الدَّهْرُ فَجَمَحَ وَطَرَحَ فَجَرَحَ وَأَفْسَدَ مَا أَصْلَحَ فَإنْ لَمْ تُعِنْ نَفسَكَ عَلَيْهِ فَضَحَ.

1368– The fortune frowns, is refractory, discards, wounds, and spoils whatever it improves; so if you do not assist your soul against it, it discloses your faults.

١٣٦٩- قُرْبُ العَاقِلِ مَرْجُوٌّ خَيْرُهُ عَلَى كُلِّ حَالٍ وَقُرْبُ الجَاهِلِ مَخُوفٌ شَرُّهُ عَلَى كُلِّ حَالٍ.

1369– The company of the wise is hoped for because of his ever present goodness, and the company of the ignorant is feared because of his ever present evilness.

١- العَقْلُ أَفْضَلُ مَرْجُوٍّ وَالجَهْلُ أَنْكَى عَدُوٍّ. (الماوردي، أدب الدنيا، ٣؛ الصغاني، فرائد، ٦ "أزكى عدو").

١٣٧٠- قَطَّعَتِ الآمَالُ أَعْنَاقَ الرِّجَالِ كَالسَّرَابِ: غُرَّ مَنْ رَآهُ وَأَخْلَفَ مَنْ رَجَاهُ.[12]

1370– Hopes have severed the necks of men like the mirage: he who faces it is deceived, and he who hopes for it is disappointed.

١- الأَمَلُ كَالسَّرَابِ، غُرَّ مَنْ رَآه وَخَابَ مَنْ رَجَاهُ. (الماوردي، أدب الدنيا، ٩٢).

Hope is like a mirage: it deceives the looker, and gives the lie to whosoever counts on it. (This is similar to saying: Do your duty, then claim your right).

٢- الآمَالُ مَصَائِدُ الرِّجَالِ. (الراغب، محاضرات، ١: ٤٥٨؛ الحصري، زهر، ٧٧١ "إبن المعتز").

Hopes are the snares of men.

٣- "أَذَلَّ الحِرصُ أَعنَاقَ الرِّجَالِ." (أبو العتاهية، ديوان، ٣٣٧؛ الراغب، محاضرات، ١: ٥٢٠؛ الثعالبي، تمثيل، ٧٦، ٤٤٥؛ بهجة، ١: ١٥٤؛ اللخمي، شرح المقصورة، ٣٤٨).
٤- "تُقَطِّعُ أَعْنَاقَ الرِّجَالِ المَطَامِعُ". (أبو عبيد، أمثال، ٢٨٨؛ البحتري، الحماسة، ٢٠٢؛ القاضي وكيع، أخبار القضاة، ٢: ١١٢؛ عقد، ٣: ١١٦؛ القالي، الأمالي، ١: ١٩٦؛ الأغاني، ٢: ٣٤، ٣٥؛ أبو هلال العسكري، أمثال، ١: ٢٢٣؛ الثعالبي، تمثيل، ٣٠٦؛ آبي، نثر، ٦(١): ١٤٢؛ البكري فصل المقال، ٣٢٢؛ الميداني، ١: ٢٥١؛ الزمخشري، أمثال، ٢: ٣٠؛ الرازي، أمثال، ١٤٤؛ النويري، ٢: ١٠٩؛ ٣: ٢٣؛ ش/ن- ١٩: ٥٠؛ لسان العرب، ٨: ١٣٨ "ريع"؛ إختيار الدين، أساس الاقتباس، ٩٩).

"Greed will chop off the necks of men." (Kassis 170).

٥- قال عمر: مَا الخَمْرُ صِرْفُها بِأَذْهَبَ لِعُقُولِ الرِّجَالِ مِنَ الطَّمَعِ. (أبو هلال العسكري، أمثال، ١: ٢٢٤؛ + "لَيْسَ النَّجَاحُ مَعَ الحَرِيصِ الطَّامِعِ"؛ الراغب، محاضرات، ١: ٥٢٢؛ بهجة، ١: ١٥٩؛ الزمخشري، ربيع، ٢: ٧٦٢؛ ش/ن- ١٨: ٨٥؛ الإبشيهي، ٩٨).

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[12] =﴿ ١٠٨٦؛ الوشاء، الفاضل، ٢: ٦٥-٦٦؛ ؛ إبن حبان البستي، روضة، ٢٨١؛ الحصري، زهر، ٤٠٥؛ التوحيدي، البصائر، ٢: ١٠٩.

٦- أَكْثَرُ مَصَارِعِ العُقُولِ تَحْتَ بُرُوقِ المَطَامِعِ. (مج- ٤٦؛ رسالة آداب، ٦٩ "نزوق"؛ الراغب، محاضرات، ١: ٥٢٢؛ ن- ٣٩٨ { ٢١٩؛ آبي، نثر، ١: ٣٢٧؛ الميداني، ٣: ٥٧؛ الزمخشري، ربيع، ٢: ٧٦١؛ ش/ن- ١٨: ٨٤؛ ١٩: ٤١؛ وطواط، صد كلمه { ٨٧؛ الإبشيهي، ٥٥، ٩٨ "علي"؛ إختيار الدين، أساس الاقتباس، ٩٨).
٧- طمع می برد از رخ مرد آب * سیه روی شد تا گرفت آفتاب (دهخدا، ٢: ١٠٧٥ "سعدی").
٨- در آرد طمع مرغ و ماهی به بند * بدوزد شَرَه دیده هوشمند (دهخدا، ٢: ١٠٧٤ "سعدی").
٩- قالوا: مَصَارِعُ الأَلْبَابِ تَحتَ ظِلالِ الطَّمَعِ. وَيقال:
الحُرُّ عَبدٌ مَا طَمِعَ * وَالعَبْدُ حرٌّ مَا قَنِعَ. (النويري، ٣: ٣٧٧؛ أبو هلال العسكري، أمثال، ٢: ٢٠٨ "أكثم"؛ آبي، نثر، ٤: ١٦٦؛ التوحيدي، البصائر، ١: ١٨٢؛ الزمخشري، ربيع، ٢: ٧٦١ "ظلال المطامح").
١٠- الحُرُّ عَبدٌ إِذَا طَمِعَ، وَالعَبْدُ حُرٌّ إِذَا قَنِعَ. (جا- ٢٠٤؛ أبو هلال العسكري، أمثال، ١: ٢٢٤؛ السجستاني، صوان، ٢٨٦ "الكندي"؛ الحصري، زهر، ٣٥٩؛ الراغب، محاضرات، ١: ٥٢٠؛ الثعالبي، تمثيل، ٤١١؛ الميداني، ١: ٤٠٨ "المولدون"؛ الزمخشري، ربيع، ٢: ٧٦٣؛ ش/ن- ٢٠: ٢٩٣؛ الإبشيهي، ٩٤؛ إختيار الدين، أساس الاقتباس، ٩٨).

"The free man is a slave when he is ambitious, and the slave is free when he is contented." (Shivtiel 60).

١١- وَلَئِنْ طَمِعْتَ لَتُصرَعَنَّ فَلا تَكُنْ * طَمِعاً فَإِنَّ الحُرَّ عَبدٌ مَا طَمِعْ. (أبو العتاهية، ديوان، ٢٥٤).
١٢- آزادگی و طمع بهم ناید * من کرده ام بصد مرّه. (ناصر خسرو، ديوان، ٣٩٠).
١٣- وَقَدْ يُدَوِّمُ رِيقَ الطَّامِعِ الأَمَلُ.

"And hope sometimes moistens the saliva of the eager." (Lane 936).

١٤- رَأَيْتُ مَخِيلَةً فَطَمِعْتُ فِيهَا * وَفِي الطَّمَعِ المَذَلَّةُ لِلرِّقَابِ. (البحتري، الحماسة، ٢٠٢؛ أبو هلال العسكري، أمثال، ١: ٢٢٤؛ التُّجيبي، المختار من شعر بشار، ٢٨٤؛ الزمخشري، ربيع، ٢: ٧٦٢؛ ش/ن- ١٨: ٨٥؛ إختيار الدين، أساس الاقتباس، ٩٨).
١٥- إِنَّ المَطَامِعَ ذلٌّ لِلرِّقَابِ، وَلَو * أَمْسَى أَخُوهَا مَكَانَ السَّيِّدِ الرَّأسِ. (إبن حبان البستي، روضة، ١٤٤).
١٦- فِي الطَّمَعِ المَذَلَّةُ لِلرِّقَابِ. (الميداني، ٢: ٤٥٣).
١٧- أَذَلَّ رِقَابَ النَّاسِ غُلُّ المَطَامِعِ. (الميداني، ٢: ٤٥٣).
١٨- أَذَلُّوا رِقَابَ النَّاسِ بِاصْطِنَاعِ المَعْرُوفِ عِنْدَهُمْ. (مب- ٣٢٧).
١٩- قِيلَ لِحُبَّي المَدَنِيَّةِ: مَا الشَّرَفُ؟ قَالَتْ: إِعْتِقَادُ المِنَنِ فِي رِقَابِ الرِّجَالِ. (الجاحظ، رسائل، ٢: ٧٢؛ عيون، ٣: ١٣٩).
٢٠- "أَذَلَّ الحِرْصُ وَالطَّمَعُ الرِّقَابَا." (بهجة، ١:١٦٠ "أبو العتاهية"؛ ديوان، ٣٢).

٢١- اَخْرِجِ الطَّمَعَ مِنْ قَلْبِكَ تَحلَّ القَيْدَ مِنْ رِجْلِكَ وَتُرِحْ بَدَنَكَ. (جا- ٨؛ الثعالبي، تمثيل، ٣١٨؛ ٤٤٦ "يُحَلَّ"؛ الميداني، ١: ٤٦٣؛ النويري، ٣: ٣٧٧).

"Expel avidity from thy heart; the fetters will be loosened from thy foot." (Burckhardt 78).

١٣٧١- قَهَارِمَةُ اللَّهِ فِي الأَرْضِ الحُكَمَاءُ وَقُلُوبُهُمْ خَزَائِنُهُ وَالحِكْمَةُ كُنُوزُهُ وَأَمَرَهُمْ أَنْ يَنفَقُوا مِنْ كُنُوزِهِ عَلَى الهَارِبِينَ مِنَ البَاطِلِ الخَائِفِينَ مِنْ سَخَطِهِ التَّارِكِينَ لِلْمَحَارِمِ الطَّالِبِينَ رِضَاهُ.

1371– The wise men are God's managers on earth, their hearts are His treasury, wisdom is His treasure, and their responsibility is to distribute from His treasure on those who flee falsehood, fear His displeasure, relinquish what He has forbidden, and seek His pleasure.

١- العلماءُ أمَنَاءُ اللهِ على خلقه. الميداني، ٤: ٤٤).
٢- غنيمت همنشينى با خرد دان * كه اهل عقل را بگزيد يزدان. (ناصر خسرو، روشنايى نامه، ٥١٣).

١٣٧٢- قِيلَ لِبَعضِ العُلَمَاءِ: مَا لَكُمْ لا تُرِيحُونَ أَنْفُسَكُم مِنَ النَّصَبِ عَلَى كُلِّ حَالٍ؟ قَالَ: لِئَلاَّ تَنْفَدَ أَيَّامُ الحَيٰوةِ فِي غَيْرِ حَقِّهَا. وَقِيلَ لِبَعضِ الحُكَمَاءِ: مَا بَلَغَ مِنْ شَهْوَتِكَ لِلعِلْمِ؟ قَالَ: [٢٠٧] إذَا نَشِطْتُ فَهُوَ لَذَّتِي وَإِذَا ٱغْتَمَمْتُ فَهُوَ سَلْوَتِي.

1372– A learned man was asked: 'Why do you not allow yourselves a rest from hardship under any circumstances?' He said: 'So that the days of life are not depleted improperly." One of the sages was asked: 'How far has your desire for knowledge reached?' He said: 'When I am lively it is my pleasure, and when I am grieved it is my solace.'

١٣٧٣- قَادِرٌ عَلَى أَنْ يَصْمَتَ فَيُحْسِنَ مَنْ تَكَلَّمَ فَأَحْسَنَ.

1373– He who speaks and does it well is capable of keeping silence and doing it well.

١٣٧٤- قِسْ بَيْنَ خِيَارِ إِخْوَتِكَ وَبَيْنَ شِرَارِهِم ثُمَّ ٱنْظُرْ بِأَيِّ الأَمْرَيْنِ تَجْتَمِعُ مَوَدَّةُ الفَرِيقَيْنِ فَٱلْزَمْهَا.

1374– Indurate among the best of your friends and the worst of them, then see by which of the two aspects the friendship of the two parties comes together, then adopt it.

١٣٧٥- قَائِدُ كُلِّ حِكْمَةٍ وَجَالِبُ كُلِّ أَدَبٍ وَمُقَوّمُ كُلِّ أَوَدٍ وَمُخْتَارُ كُلِّ خَيْرَةٍ وَنَاعِي كُلِّ عَيْبٍ وَمُطَلِّعٌ عَلَى كُلِّ رَأْيٍ ٱسْتُصْلِحَتْ بِهِ دُنْيَا وَأُحْرِزَتْ بِهِ آخِرَةٌ العَقْلُ فَلَيْسَ شَيْءٌ مِنَ الأَشْيَاءِ أَحَقَّ بِإِيْثَارِهِ وَالسَّعْيِ فِيهِ.

1375– The guide of every wisdom, the obtainer of every learning, the strengthener of every friendship, the chooser of every goodness, the reproacher of every fault, and the informer of every good judgment with which this world is improved and the next world is guarded is the reason; so there is nothing that deserves more to be attended to and endeavored for like it.

١٣٧٦- قَدِّمِ البَحْثَ وَٱحْرِصْ عَلَى أَنْ تَعْرِفَ مَوْقِعَكَ مِنْ كُلِّ أَحَدٍ حَتَّى مِنْ أَبِيكَ وَٱبْنِكَ فَإِنَّ مِنَ السُّخْفِ أَنْ تَكُونَ لِأَحَدٍ فِيمَا يُحِبُّ وَهُوَ لَكَ فِيمَا تَكْرَهُ، وَمَا أَقْبَحَ أَنْ تَكُونَ لَهُ فِيمَا يَكرَهُ وَهُوَ لَكَ فِيمَا تُحِبُّ.

1376– Give precedence to discussion and strive for your standing to be recognized by every body even your father and son; for it is idiocy to do a favor to someone who does what you do not like, and worse still, to do someone what he does not like, while he does you a favor.

١٣٧٧- قُدرَةُ اللَّئِيمِ إِذَا قَدَرَ سَمْجَةٌ، وَعُذْرُ الكَاذِبِ إِذَا كَذَبَ قَبِيحٌ. وَلَوْ أَنَّ العَقْلَ كَانَ شَجَرَةً لَكَانَ مِنْ أَحْسَنِ الشَّجَرِ؛ وَلَوْ أَنَّ الصَّبرَ كَانَ ثَمَرَةً لَكَانَ مِنْ أَكْرَمِ الثَّمَرِ؛ وَلَوْ أَنَّ لِلحِلْمِ أَبَوَيْنِ لَكَانَ أَحَدُهُمَا العَقلُ [٢٠٨] وَكَانَ الآخَرَ الصَّبرُ. (إبن حبان البستي، روضة، ٢٥).

1377– The power of the ignoble, when he ordains, is disgusting, and the excuse of the liar, when he lies, is abominable. If reason was a tree it would be one of the most beautiful, and if patience was a fruit it would be one of the most plenteous, and if forbearance had parents, one of them would be reason and the other patience.

١- وَلَوْ كَانَ لِلعَقلِ أَبَوَانِ لَكَانَ أَحدهُمَا الصَّبْرُ وَالآخَرَ التَّثَبُّتُ. (إبن حبان البستي، روضة، ٢٦).

١٣٧٨- قَلْبُكَ وَاحِدٌ فَلا تَشغَلْهُ بِغَيْرِ المُهِمِّ فَلَوْ أَنَّ لَكَ قَلبَيْنِ فَشَغَلْتَ أَحَدَهُمَا بِمَا يَنْفَعُكَ وَشَغَلْتَ الآخَرَ بِمَا يَضُرُّكَ لَوَجَدْتَ مَا يَضُرُّكَ قَدْ أَفْسَدَ مَا يَنْفَعُكَ، فَكَيْفَ إِذَا لَمْ يَكُنْ إِلاَّ قَلباً وَاحِداً ثُمَّ شَغَلْتَهُ بِمَا يَضُرُّهُ عَمَّا يَنفَعُهُ وَبِمَا يَحُطُّهُ عَمَّا يَرْفَعُهُ وَبِمَا يَشِينُهُ عَمَّا يَزِينُهُ وَبِمَا لا يَعنِيهِ عَمَّا يَعْنِيهِ.

1378– Your heart is only one, do not occupy it with the unimportant, for if you had two hearts and would occupy one of them with what benefits you and the other with what harms you, soon you would find the one that harms you has already corrupted the one that benefits you; then how is that, though there is not but a single heart, you occupy it with what harms it instead of what benefits it, with what depreciates it instead of what raises it, with what disgraces it instead of what beautifies it, and with what does not concern it instead of with what concerns it?

١- وَٱعْلَمْ أَنَّ مَا شَغَلتَ مِنْ رَأيِكَ بِغَيْرِ المُهِمِّ أَزْرَى بِكَ فِي المُهِمِّ. (كب- ٧٢؛ المرادي، الإشارة، ٩٩).
٢- مَنْ شَغلَ نَفْسَهُ بِغَيْرِ المُهِمِّ أَضَرَّ بِالمُهِمِّ. (ح- ٥٧؛ التوحيدي، البصائر، ٦: ٢٤١ "أبو عبيدة"؛ تذكرة، ١: ٣٠٤ "إبن المقفع"؛ ياقوت المستعصمي، أسرار الحكماء، ٩٠).

١٣٧٩- قَابِلُ المَدْحِ كَمَادِحِ نَفسِهِ، (الماوردي، أدب الدنيا، ٢١٨ "إبن المقفع") فَحَقِيقٌ بِالمَرْءِ أَنْ يَكُونَ حُبُّهُ لِلمَدْحِ هُوَ الَّذِي يَحْمِلُهُ عَلَى رَدِّهِ فَإِنَّ الرَّادَّ لَهُ مَمْدُوحٌ وَالقَابِلَ لَهُ مَعِيبٌ. فَإِيَّاكَ إِنْ كُنْتَ وَالِياً أَوْ غَيْرَ وَالٍ أَنْ يَكُونَ مِنْ شَأنِكَ حُبُّ المَدْحِ وَالتَّزْكِيَةِ وَأَنْ يَعْرِفَ النَّاسُ ذلِكَ مِنْكَ فَيَكُونَ ثُلْمَةً مِنَ الثُّلَمِ يَقْتَحِمُونَ عَلَيْكَ مِنهَا وَغِيبَةً يَغْتَابُونَكَ بِهَا وَيَضْحَكُونَ عَلَيْهَا. (كب- ٦٩).

1379– He who accepts praise from others is like him who praises himself; in fact exactly the love of praise should entice one to reject it, for he who rejects it earns praise and he who accepts it earns dispraise. So beware when you are a governor or of some other high rank of becoming known as someone who loves praise and self-praise, for if the people know this weakness about you it would become one of the gaps through which they try to intrude you, and an opportunity to slander with which they slander you and make fun.

١- حُبُّ المَدْحِ رَأسُ الضَّيَاعِ. (أبو حاتم السجستاني، المعمرون، ٢٢؛ أبو هلال العسكري، أمثال، ١: ٣٠٨ "أكثم"، ٤٠١).

١٣٨٠- قِلَّةُ الإعْدَادِ لِمُدَافَعَةِ الطَّبَائِعِ الرَّدِيئَةِ هُوَ الاسْتِسْلامُ لِلجَهْلِ. وَلَيْسَ مِنَ النَّاسِ أَحَدٌ وَفِيهِ طَبْعٌ مِنْ كُلِّ طَبِيعَةٍ سَيِّئَةٍ، وَإِنَّمَا التَّفَاضُلُ بَيْنَ النَّاسِ فِي مُغَالَبَةِ طَبَائِعِ السُّوءِ. فَالرَّجُلُ القَوِيُّ [٢٠٩] إذا كَابَرَهَا بِالقَمْعِ لَهَا كُلَّمَا تَطَلَّعَتْ لَمْ يَلْبَثْ أَنْ يُمِيتَهَا حَتَّى كَأَنَّهَا لَيْسَتْ فِيهِ وَهِيَ فِي ذَلِكَ كَامِنَةٌ كَكُمُونِ النَّارِ فِي الحَجَرِ فإذَا وَجَدَتْ

قَادِحاً مِنْ عِلَّةٍ أَوْ غَفلَةٍ ٱسْتَوْرَتْ كَمَا تَسْتَورِي النَّارُ عِندَ القَدْحِ ثُمَّ لا يَبْدُو ضَرَرُهَا إلاَّ بِصَاحِبِهَا كَمَا لا تَبدُو النَّارُ إلاَّ بِعُودِهَا.[13]

1380– Lack of proper preparation for fighting vicious characteristics is submission to ignorance. There is none among the people who does not have a tendency towards every evil instinct, but indeed the people compete with one another in subduing evil characteristics. Of course, a morally strong man, when he pushes them away by suppression as soon as they emerge, and does not linger to eliminate them, it is as if they do not exist in him; though in fact they are still in him like the latent fire in a flint which if it finds a striker to strike it intentionally or unintentionally, it inflames, in the same way as the fire inflames with a striking flint, then its harm does not befall anyone other than its possessor, as the fire does not burn except by burning the wood.

١- وَقُوَّةُ طِبَاعِ السُّوءِ الكَامِنَةِ فِي بَنِي آدَمَ كُمُونُ النَّارِ فِي الحَجَرِ الصَّلدِ فَإِذَا قُدِحَ لاحَ شَرَرُهُ، وَتَلهَّبَ وَمِيْضُهُ، وَوَقَدَ تَضَرُّمُهُ. (عباس، عبدالحميد بن يحيى، ٢٢٣-٢٢٤).
٢- بدی همچو آتش بود در نهان * كه پیدا كند خویشتن ناگهان. (دبیر سیاقی، گنج باز یافته، ١٢ "ابو شكور"؛ محجوب، ٧٢؛ لازار، ١٢٥).

١٣٨١- قَدْ أَزِفَ الرَّحِيلُ فَلا يَكُنْ لَكَ عَنْ صَلاحِكَ مُحِيْلٌ وَدَعِ الوَهْنَ وَسَوْفَ وَلَعَلَّ فَإِنَّكَ بِعَمَلِكَ مِنْ حَسَنٍ وَسَيِّئٍ مُرْتَهَنٌ.

1381– The time of departure has drawn near and there is no excuse to avoid your improvement; leave aside feebleness, "will-be", and "perhaps", for you are taken responsible for your good or evil deeds.

١- وَٱعْلَمْ بِأَنَّ المَرْءَ مُرْ * تَهَنٌ بِمَا كَسَبَتْ يَدَاهُ. (أبو العتاهية، ديوان، ٤٦١).
٢- وَالمَرْءُ مُرتَهَنٌ بِسَوْفِ وَلَيْتَنِى * وَهَلاكُهُ فِي سَوْفِهِ وَاللَّيْتِ. (الراغب، محاضرات، ٢: ٤٠٦).
٣- فقال: أحذركم سَوفَ. (الراغب، محاضرات، ٢: ٤٠٦).

١٣٨٢- قَبُولُ المَرْءِ مِنَ النُّصَّاحِ وَلُطفُهُ فِي الٱسْتِصْلاحِ يُوضِحَانِ سُبُلَ النَّجَاحِ.

1382– Man's acceptance of good advise and his compliance in cultivating them are two factors that pave the paths of salvation.

١- إنَّ المَشُورَةَ نُجحٌ. Consultation means success. (cf. Ullmann 38).

[13] كب- ١٠٩-١١٠؛ الوشاء، الموشى، ٩٠؛ جا- ٣١٢-٣١٣.

١٣٨٣- كُلُّ مَنْ لَمْ يَكُنْ مُشْفِقاً عَلَى دِينِهِ مُسْتَحِيياً مِنْ رَبِّهِ ذَاكِراً لِعَظَمَتِهِ وَقُدرَتِهِ شَاكِراً لِإِنْعَامِهِ وَفَضْلِهِ نَاصِحاً لِخَلْقِهِ نَادِماً عَلَى مَا سَلَفَ مِنْ ذَنْبِهِ عَامِلاً بِعِلْمِهِ لَمْ يَنْجُ مِنْ بَلاءِ الدُّنيَا وَالشَّقَاءِ فِي الآخِرَةِ.

1383– Whoever is not apprehensive of his religion, ashamed of his Lord, mindful of His majesty and might, grateful for His bliss and bounty, advising to His creatures, regretting the offences he has committed in the past, and acts not upon his knowledge, he would not be saved from the misfortunes of this world and the damnation in the hereafter.

١٣٨٤- كُنْ مِنَ الدُّنيَا عَلَى حَذَرٍ، وَمِنَ المَوْتِ [٢١٠] عَلَى وَجَلٍ.

1384– Be on your guard from the pleasures of this world; fear the death.

١٣٨٥- كَيْفَ يَصْلُحُ لِخِدْمَةِ اللَّهِ مَنْ لا يَصْلُحُ لِخِدْمَةِ خَدَمِهِ. أَمْ كَيْفَ يَرْجُو رَحْمَتَهُ مَنْ لا يَسْتَحِقُّ أَنْ يَنْجُو مِنْ عِقَابِهِ.

1385– How could someone be good for serving God who is not good for serving His servants? Or, how could God's mercy be hoped for by someone who deserves not to be saved from His punishment?

١٣٨٦- كُنْ وَصِيَّ نَفسِكَ بَعْدَكَ وَٱعْمَلْ لِدَارِ خُلْدِكَ.

1386– Be your own trustee, and work for your permanent abode (in the hereafter).

١- كُنْ وَصِيَّ نَفسِكَ. (الميداني، ٣: ٤٥؛ فرايتاخ، ٢: ٣٥٧).

١٣٨٧- كُلُّ عِلْمٍ بِلا عَمَلٍ يَصِيرُ حُجَّةً عَلَى صَاحِبِهِ، وَكُلُّ عَمَلٍ بِغَيْرِ وَرَعٍ يَصِيرُ وَبَالاً عَلَى عَامِلِهِ.

1387– Every science not accompanied by performance becomes an argument against its possessor, and every performance without piety becomes a harm to its performer.

١٣٨٨- كُلُّ شَيْءٍ أَصَبْتَهُ مِنَ الشَّهَوَاتِ المُؤْثِمَةِ فَإِنَّكَ لَمْ تُصِبْهُ لَكِنَّهُ أَصَابَكَ وَأَهْلَكْتَ بِهِ نَفسَكَ.[1]

1388– Everything you attain of sinful passions, you have indeed not attained it rather it has attained you, and you have destroyed yourself with it.

١٣٨٩- كَفَى بِالمَرْءِ جَهْلاً أَنْ يُعْجِبَ بِعَمَلِهِ (=﴿ ١٤٥٠) وَكَفَى بِهِ فَضْلاً أَنْ يَخْشَى اللَّهَ.

1389– It is sufficient ignorance for a man to be proud of his own performance; it is sufficient merit for him to fear God.

١- كَفَى بِالمَرءِ جَهْلاً إذَا أُعْجِبَ بِرَأيِهِ. (الماوردي، أدب الدنيا، ٦٤ "حديث").

A sufficient sign of a man's ignorance is his being proud of his own judgment.
A man is sufficiently ignorant when he is proud of his own judgment.

٢- كَفَى بِالمَرْءِ جهلاً أَنْ يَجْهَلَ فَضْلاً عِنْدَ غَيْرِهِ. (التوحيدي، البصائر، ٣: ٢٦٨).
٣- كَفَى بِٱمْرِئٍ جَهْلاً إذَا كَانَ تَابِعاً * هَوَاهُ مِنَ الدُّنْيَا إِلَى كُلِّ مَا ٱشْتَهَى. (أبو العتاهية، ديوان، ٤٧٥).
٤- كَفَى بِالمَرْءِ سَرَفاً أَنْ يَأْكُلَ كُلَّ ما ٱشتَهى. (إبن أبي الدنيا، إصلاح المال، ٣٠٦؛ السيوطي، تأريخ الخلفاء، ١٢٩).

It would be sufficiently immoderate for a man that he should eat all that he desired.

١٣٩٠- كُلُّ كَرِيم سَلِسُ القِيَادِ صَعْبُ المَرَامِ يَرضَى حِينَ الرِّضَاءِ وَيَغضَبُ حِينَ الغَضَبِ وَيُخْلِصُ ذَلِكَ لِرَبِّهِ لا لِنَفسِهِ.

1390– Every nobleman is pliable, fastidious, content when time is right, angry when it should be, and does this sincerely for his Lord not for himself.

١- هُوَ ثَبتُ المَقَامِ بَعِيدُ المَرَامِ.

"He is firm, or steady, in respect of the place of standing; far-aiming in respect of the place of seeking." (Lane 1192).

[1] جا- ٤٩ "أنوشروان".

١٣٩١- كَمْ مِنْ بَصِيرٍ لا بَصَرَ لَهُ، وَكَمْ مِنْ صَابِرٍ لا نَفَاذَ لَهُ، وَمَا أَقَلَّ مَنْ يَجْتَمِعُ فِيهِ الصَّبْرُوَالبَصَرُ.

1391– Many are endowed with eyesight, who have no vision; many are patient, who have no perspicacity, and how few are those who have both patience and vision!

١- سُبْحَان مَنْ لا شَيْءَ يَعدِلُهُ * كَمْ مِنْ بَصِيرٍ قَلبُهُ أَعْمَى. (أبو العتاهية، ديوان، ٢٤).

١٣٩٢- كَفَى بِكَ ظَالِماً أَنَّكَ لا تَزَالُ مُخَاصِماً، وَكَفَى بِكَ كَاذِباً أَنَّكَ لا تَزَالُ مُحَدِّثاً.[2]

1392– Sufficient for you from the unjust is to stop disputation with him, and sufficient for you from the liar is to stop discourse with him. (That is to say, as long as you continue to dispute you are in the wrong).

١- كَفَى بِكَ إِثماً أَنْ لا تَزَالَ مُخَاصِماً. (الترمذي، سنن ٤ ١٩٩٤).
٢- كَفَى بِالرَّجُلِ إِثماً أَنْ يقال لَهُ: اتق الله، فيغضبَ ويقولُ: عليك نفسك. (الزمخشري، ربيع، ٢: ٢٩).

١٣٩٣- كُفْرُ النِّعْمَةِ لُؤْمٌ (=٤ ٩٨٠) وَكَثْرَةُ النُّصْحِ هَجْمٌ عَلَى الظِّنَّةِ.

1393– Ingratitude is meanness; too much advice charges one suspicion (i.e. he who gives too many counsels becomes suspect, for everything has a limit).

١- إِنَّ كَثِيرَ النُّصْحِ يَهْجُمُ عَلَى كَثِيرِ الظِّنَّةِ. (أبو هلال العسكري، أمثال، ١: ٤٠١؛ ٢: ١٣٤ "أكثم"؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٧؛ الميداني، ١: ١١٦؛ البيهقي، غرر الأمثال، ١٦٤؛ فرايتاج، ١: ٣٤٠؛ دهخدا، ١: ٣٠٥).
٢- الإفرَاطُ فِي النَّصِيحَةِ يهجمُ بِكَ عَلَى كَثْرَةِ الظِّنَّةِ. (التوحيدي، البصائر، ١: ٣٤٠).
٣- كَثْرَةُ النَّصِيحَةِ تَهْجُمُ بِكَ عَلَى سُوءِ الظِّنَّةِ. (جا- ٢٠٦؛ الراغب، محاضرات، ١: ٢٣٨؛ ش/ن- ٢٠: ٣٤١).
٤- يا بنيّ: إياكم وكثرة التَّنَصُّح فإنه يورثُ التُّهمة. (الزمخشري، أساس، ٢: ٤٤٦ "أكثم").

١٣٩٤- كَافَى النَّاسُ بِالقَدْرِ مَنْ عَايَشَهُمْ بِالمَكرِ. [٢١١]

1394– People recompense commensurately him who associates with them deceptively.

[2] أبو داود السجستاني، الزهد، ٢٠٩ "حديث"؛ + "وَكَفَى بِكَ آثِماً أَلَّا تَزَال مُمَارِياً"؛ عيون، ٢: ١٨٠؛ إبن أبي الدنيا، الصمت، ١٠١؛ إبن حبان البستي، روضة، ٤٥-٤٦؛ آبي، نثر، ٢: ٧٥ "سلمان"؛ بهجة، ١: ٤٢٧.

١- مَنْ آخَى الإِخْوَانَ بِالمَكْرِ كَافَأُوهُ بِالغَدْرِ. (البلاذري، أنساب، ٧(١): ٣٧٦ "أكثم"؛ الراغب، محاضرات، ٢: ٢١؛ التوحيدي، صداقة، ٢٥ "مَنْ عَاشَرَ"، والبصائر، ٤: ١٠٦؛ جا- ١٧٨ "من عامل"؛ الميداني، ٣: ٣٠٤ "النَّاسَ").

He who befriends friends deceptively they recompense him with perfidy. (The saying is used to encourage trustfulness and fidelity, but as this variant shows, a slight change from *ghadr* to *qadr* has added a thoroughly negative aspect to it. This could again be used as an example for showing that the scribe was writing perhaps from dictation, or that he was a learned who exercised his wit on them).

١٣٩٥- كَلَفُ الإِنْسَانِ بِالتَّأَدُّبِ وَالتَّعَلُّمِ يُقَلِّلُ مَسَاوِئَهُ.

1395– Man's undertaking education and learning reduces his drawbacks.

١٣٩٦- كَثْرَةُ التَّجَنِّي دَلِيلٌ عَلَى المَلَلِ.

1396– Indulgence in false accusation leads to weariness.

١٣٩٧- كُلُّ لَذَّةٍ لا يَحْضُرُهَا العَقلُ فَهِيَ مَذمُومَةٌ، وَلا خَيْرَ فِي لَذَّةٍ تُعْقِبُ نَدَماً.[3]

1397– Every joy that reason does not participate in it is blameworthy, and there is no good in a joy that is followed by regret.

١- المُرُوءَةُ وَالدِّينُ وَالعَقْلُ ينهَى عَنْ لَذَّةٍ تعقبُ أَلَماً، وَشَهْوَةٍ تُورِثُ نَدماً. (إبن قيم الجوزية، روضة، ٥٠٢).

٢- مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ. (ن- ٤٣١ } ٣٨٧؛ ش/ن- ١٩: ٣٣٥).

There is no good in prosperity which is followed by the fire (of hell).

٣- لا خَيْرَ فِي عِزٍّ أَدَّى إِلَى مَذَلَّةٍ، وَلا فِي مَسَرَّةٍ أَدَّتْ إِلَى حَسْرَةٍ. (مب- ٣٤٧ "سقراط").

"There is no use in might which leads to humiliation, nor in joy which leads to loss." (Alon 75 n. 529).

١٣٩٨- كَفَاكَ مِنْ عَقْلِكَ مَا أَوْضَحَ لَكَ سَبِيلَ رُشْدِكَ مِنْ غَيِّكَ.[4]

1398– It is enough of your intelligence to show you the right path from the wrong.

[3] =} ١٤٤١، ٢٠٢٠؛ رسالة آداب، ٧٢؛ القالي، الأمالي، ٢: ٢٠ "الأحنف"؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧؛ تذكرة، ١: ٢٦٥؛ فرايتاج، ٣: ١٤٨.

[4] =} ٢٤٣٠؛ ن- ٤٣٧ } ٤٢١؛ التوحيدي، إمتاع، ٢: ١٥٢ "حسبك من"؛ الماوردي، أدب الدنيا، ١٢؛ مب- ٢٨١؛ ش- ١: ٣١٧؛ تذكرة، ١: ٣٦٣؛ أسامة، لباب، ٤٢٩؛ ش/ن- ٢٠: ٦٥ "سُبُل".

١- يَكفِيكَ مِنْ عَقلِكَ مَا أَوْضَحَ غَيَّكَ مِنْ رُشدِكَ. (مج- ٦٦).

١٣٩٩- كُنْ سَمْحاً وَلا تَكُنْ مُبَذِّراً، وَكُنْ مُقَدِّراً وَلا تَكُنْ مُقَتِّراً.[5]

1399– Be openhanded, but not squanderer; be calculating, but not parsimonious.

Qurʾan has several passages with a similar message:

١- ﴿وَلا تَجْعَلْ يَدَكَ مَغلُولَةً إِلَى عُنُقِكَ وَلا تَبْسُطْهَا كُلَّ البَسْطِ فَتَقْعُدَ مَلُوماً مَحسُوراً.﴾ (قرآن، ١٧: ٢٩).
٢- ﴿وَلا تُبَذِّرْ تَبْذِيراً إِنَّ المُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ.﴾ (قرآن، ١٧: ٢٦-٢٧).
٣- ﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقتِرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَاماً.﴾ (قرآن، ٢٥: ٦٧).
٤- بايد كه در امساك مبالغت ننمايى و بحد بخل نرسى، و همچنين در اعطا از اسراف تحاشى ننماى. (الطوسي، الأدب الوجيز، ٤٨).
٥- باد دستى و تبذير از جود وسخا مشمر، وبخل وامساك از كدخدائى مدان، وعدالت ميان هر دو صفت نگه دار. (وراوينى، مرزبان نامه، ٣٥).

١٤٠٠- كَفَى بِالمَرْءِ إِثْماً أَنْ يُضَيِّعَ مَنْ يَقُوتُ.[6]

1400– It suffices the man as a sin, that he lets perish him whom he is bound to sustain.

١- كَفَى بِالمَرْءِ إِثْماً أَنْ يُضَيِّعَ مَنْ يَعُولُ. (الحُميدي، المسند، ٢: ٢٤٣؛ الراغب، محاضرات، ١: ٤٩١؛ الشيخ الصدوق، من لا يحضُرُهُ الفَقيه، تهران، ١٣٩٢، ٣: ١٦٨؛ الحاكم النيشابوري، المستدرك، ٤: ٥٠٠).

This sin is enough for a man that he leaves those dependant on him for sustenance without regard.

٢- كَفَى بِالمَرْءِ كَذِباً (أو إثماً) أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ. (عقد، ٣: ٨٠ "أكثم وبزرجمهر"؛ أحمد بن حنبل، الزهد، ٤٦؛ مسلم بن الحجاج، صحيح مسلم، ١: ١٠ { ٥؛ القضاعي، الشهاب، ٤١؛ ن- ٣٥٣؛ الحاكم النيشابوري، المستدرك، ١: ١١٢؛ ٢: ٢١).

"It suffices the man in respect of lying that he relate all that he has heard." (Lane 143).

٣- حَسبُ المُؤمنِ مِنَ الكَذِبِ أَنْ يحدثَ بِكُلِّ مَا سَمِعَ. (إبن حبان البستي، روضة، ٥٣)

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[5] ن-٣٦٦ { ٣٣ "كن مُقْتَصِدا"؛ ش/ن-١٨: ١٥.؛ آبي، نثر، ٤: ٢١٢.

[6] عبد الرزاق، المصنف، ١١: ٣٨٤؛ أحمد بن حنبل، المسند { ٦٥٠٥، ٦٨٣٣، ٦٨٤٢، ٦٨٥٧؛ مسلم بن الحجاج، صحيح مسلم، ٢: ٦٩٢ (رقم ٩٩٦)؛ الجاحظ، البخلاء، ١٨٥؛ الأنباري، شرح القصائد، ٤٢٤؛ أبو الشيخ الإصبهاني، الأمثال، ٧١؛ القضاعي، الشهاب، ٤١؛ البخاري، التأريخ الكبير، ٤(٢): ١٦٤؛ الحاكم النيشابوري، المستدرك، ١: ٤١٥؛ الأزهري، تهذيب اللغة، ٩: ٢٥٤.

١٤٠١- كَمَا تُحْرِزُ القُصُورُ وَبُيُوتُ الأَمْوَالِ الأَثْقَالَ، كَذَلِكَ يُحْرِزُ الإِنْسَانُ الصَّمْتَ.

1401– As palaces and treasure houses guard possessions, so should man guard silence.

١٤٠٢- كُلُّ صَمْتٍ فِي غَيْرِ فِكرَةٍ جَيِّدَةٍ فَهُوَ عِيٌّ. (أقوال الحكماء، ١٢٢-١٢٣).

1402– Every silence that is not based on perfect consideration is faltering.

١- الصَّمْتُ فِي غَيْرِ فِكْرَةٍ سَهْوُ * وَالقَوْلُ فِي غَيْرِ حِكمَةٍ لَغوُ. (أبو العتاهية، ديوان، ٤٧٨).
٢- كُلُّ صَمْتٍ لا فِكْرَةَ فِيهِ فَهُوَ سَهْوٌ. (الميداني، ٣: ٥٧).

١٤٠٣- كُلُّ مَقدُورٍ عَلَيْهِ مَمْلُولٌ أَوْ مَحْقُورٌ. (=﴿ ٢٩٩، ٥٠١، ٨٧٣، ٢٥٤٣؛ عيون، ٢: ٣).

1403– Everything that one wins it over becomes wearisome or despised.

١- كُلُّ مَقْدُورٍ عَلَيْهِ مَمْلُولٌ. (ش/ن- ١٩: ٧٨).
٢- كُلُّ مَوجُودٍ مَمْلُولٌ وَكُلُّ مَمْنُوعٍ مَطْلُوبٌ. (أقوال الحكماء، ٣٦).
٣- كُلُّ كَثِيرٍ مَمْلُولٌ. (ش/ن- ٢٠: ٩٤).
٤- كُلُّ كَثِيرٍ عَدُوٌّ لِلطَّبِيعَةِ. (الثعالبي، تمثيل، ١٧٩؛ ش/ن- ١٩: ٧٨؛ ٢٠: ٩٤).

Too much of anything is the enemy of nature.

٥- إنّي كَثَرْتُ عَلَيْهِ فِي زِيَارَتِهِ * فَمَلَّ وَالشَّيْءُ مَمْلُولٌ إذَا كَثُرا. (ش/ن- ٢٠: ٩٤).
٦- إذَا كَثُرَتِ المَقْدَرَةُ قَلَّتِ الشَّهْوَةُ. (ن- ٤٠١ ﴿ ٢٤٥؛ الجاحظ، بيان، ٢: ٩٩؛ عيون، ٣: ٢٣١؛ آبي، نثر، ٣: ٧٨؛ جا- ١٧٧؛ ش/ن- ١٩: ٧٨).

When power increases, desire decreases.

١٤٠٤- كَمْ مُسْتَدْرَجٍ بِالإِحْسَانِ إِلَيْهِ وَمُغْتَرٍّ بِالسِّتْرِ عَلَيْهِ. (=﴿ ٧٦٨، ١٥٢٣؛ التوحيدي، إمتاع، ٢: ١٤٧؛ كلمات مختارة، ٢٢).

1404– O how many a person is tested by favor rendered to him, and how many a person is deluded by keeping his faults hidden.

١٤٠٥- كَنْزُ السَّعَادَةِ الرِّضَاءُ وَالقَنَاعَةُ وَهُوَ مَا يَسْتُرُ صَاحِبَهُ عَنِ الاْمْتِهَانِ.

1405– The treasure of happiness consists of consent and contentment, and this is what shields its possessor from degradation.

١- الغِنَى بِمَا سَتَر صاحبه عن الاْمتهانِ أكثر من المال الذي يورث صاحبه الهوان. (مب- ١٢٠ "سقراط"؛ ش- ١: ١٦٣).
٢- قيل (لأنوشروان): ما علامةُ السَّعَادَةِ؟ قال: مَنْ رَضِيَ بِقَضَاءِ اللّهِ في المحْبُوبِ والمَكرُوهِ، وقَنِعَ بِالبُلغَةِ من الدنيا، وعَلقَ قَلبَهُ بِذِكْرِهِ وَأَخْرَجَ مَطَامِعَ السوَآتِ مِنْ قَلبِهِ، فَهِيَ عَلامَةُ السَّعَادَةِ. (جا- ٥٢).

٣- من أخذ من الدنيا فوق البلغة فقد أخذ ما ليس له فيه منفعة، ومن أخذ منها بقدر الكِفايةِ كان ذلك سبيلا إلى السلامة. (مب- ٩٦ "سقراط").
٤- القَنَاعَةُ مَالٌ لا يَنْفَدُ. (رسالة آداب، ٧٢؛ مج- ٤٥؛ عقد، ٣: ٧٧ "أكثم وبزرجمهر"؛ ٣: ٢٠٥ "سعد بن أبي وقاص"؛ ٢٠٩ "عبد الله بن عباس"؛ إبن حبان البستي، روضة، ١٥٠؛ أبو الشيخ الإصبهاني، الأمثال، ٧٢-٧٣؛ ن- ﴿ ٥٧، ٣٤٩، ٣٧٠، ٤٤٥، ٤٧٥؛ آبي، نثر، ١: ١٦٢، ١٩٠ "حديث"؛ القضاعي، دستور، ١٢، والشهاب، ٤؛ ش/ن- ١٨: ١٩٢؛ ١٩: ٢٦٤؛ ٢٠: ٢٤٤؛ اللخمي، شرح المقصورة، ٣٤٩؛ بهجة، ٢: ٣٠١؛ الزمخشري، ربيع، ٤: ٣٦٩؛ تذكرة، ١: ٤٥؛ ٣: ١١٦؛ النويري، ٣: ٢٤٧؛ الإبشيهي، ٩٤؛ دهخدا، ١: ٢٦٨).

Contentment is an unfailing wealth.

Contentment is a wealth that does not dissipate, or end.
"Contentment is a wealth that does not run out, and a treasure that does not perish." (Kassis 198, 243; with its extension: كَنْزٌ لا يَفْنَى, used as an example for "synonymous parallelism").

٥- القَنَاعَةُ كَنْزٌ لا يَفنَى. (دهخدا، ١: ٢٦٨).

Contentment is an inexhaustible treasure.

Content is better than riches. (E) Contented mind is a continual feast. (E) He who is content in his poverty is wonderfully rich. (E) He is rich that is satisfied. (E)

٦- القَنَاعَةُ غِنَى. "Contentment is riches." (Frayha, II, 505).

"Sobriety enriches." (*Maxims of ʿAli* 54).

١٤٠٦- كَسَلُ المَرْءِ شُؤْمٌ وَتَضْيِيعُهُ نَدَامَةٌ، (=﴿ ٨٣٦) وَكَذِبُ اللِّسَانِ مِنْ كَذِبِ القَلْبِ.

1406– Man's laziness is evil omen and his squandering is regret. The lying of the tongue comes from the lying of the heart.

١٤٠٧- كَمَا لا تُفْتَحُ الأَغْلاقُ إلاَّ بِالمَفَاتِيحِ كَذَلِكَ لا يُدرَكُ العِلْمُ إلاَّ بِالعُلَمَاءِ.

1407– As locks cannot be opened except with keys, so also no learning can be acquired except with the learned.

١٤٠٨- كُنْ لِلعَاقِلِ المُدْبِرِ أَرْجى مِنْكَ لِلأَحْمَقِ المُقْبِلِ.[7]

1408– Have more hope in a wise man who withdraws than a fool who proceeds.

"I have more hope for an intelligent person regressing than for a fool advancing." (Alon 85 n. 715).

١٤٠٩- كُنْ عَالِماً أَنَّ لِلشَّهَوَاتِ [٢١٢] مُحَرِّكَاتٍ مِنَ الخِلْقَةِ تُقَوِّيهَا وَتُؤَكِّدُهَا العَادَةُ وَتَزْدَادُ ضَرَاوَةً بِالمُوَاتَاةِ وَالإِمْكَانِ حَتَّى تَنْهَكَ القُوَى. فَاْجْعَلْ لِشَهْوَتِكَ مَقَادِيرَ وَلِنَفسِكَ حَظًّا مِنَ الرَّاحَةِ تَجِدْ بِالرَّاحَةِ مَوْقِعَ الشَّهْوَةِ وَتُخَفِّفْ عَنْ نَفْسِكَ المَؤُونَةَ وَإِنْ أَمْرَجْتَ دَوَاعِيكَ أَجْهَدَتْكَ الرَّغْبَةُ وَالحِرْصُ وَحُرِمْتَ السُّرُورَ وَالخَفْضَ.

1409– Know that lusts have motives in the natural disposition which the habit strengthens and assures, and they grow in voracity by complaisance and opportunity until the power wears out. Put limits to your lust, and a measure of rest to your soul. In rest find the right time and place for lust, and reduce the burden from your soul. For if you confuse your requirements, the desire and aspiration exact you, and you would be deprived of all joy and comfort.

١٤١٠- كَرَامَةُ الرَّجُلِ بِمَا يَكرَهُ هَوَانٌ، وَكَثْرَةُ العِلَلِ آيَةُ البُخْلِ، وَكُلُّ كِبْرٍ مَرْدُودٌ إِلَىالخُمُولِ.[8]

1410– Man's show of respect for what he detests is a shame; excessive excuse (in fulfilling a request) is the token of tenacity; and every eminence returns to obscurity.

١- الفَخْرُ يُؤَدِّي إِلَى الخُمُولِ. (إبن هندو، ٣٤٠ ؛ ١٦٢ "أرسطو").

Pride goes before a fall.

٢- وَاْعْلَمْ أَنَّ البَذَخَ رَأْسُ الفَشَلِ. (مب- ١٩٣).

3– "Pride goes before destruction, a haughty spirit before a fall." (The Bible, Prov. xvi. 18).

[7] الجاحظ، بيان، ٢: ١٠٣؛ ح- ٦٣ "سقراط"؛ إبن أبي الدنيا، العقل وفضله، ٣١؛ عقد، ٢: ٢٤٥ "الأحنف"؛ إبن حبان البستي، روضة، ١٢٣؛ الراغب، محاضرات، ١: ١٥؛ جا- ١٤١؛ آبي، نثر، ٤: ١٥١؛ مب- ١١٣؛ بهجة، ١: ٥٤٢ "الحسن البصري"؛ الطرطوشي، سراج، ١٧٤؛ ش/ن- ١٨: ١٥٩؛ النويري، ٣: ٣٥٥؛ ش- ١: ١٥٤.

[8] الجاحظ، بيان، ٤: ٩٤؛ ح- ١٣٧ "أنوشوس"؛ البلاذري، أنساب، ٧(١): ٣٧١ "أكثم"؛ آبي، نثر، ٤: ٢١٢؛ مب- ٢٧٨؛ القضاعي، دستور، ٢٠ "علي".

١٤١١- كَفَى بِكَ عَيْباً أَنْ يَبدُوَ لَكَ مِنْ أَخِيكَ مَا يَخْفَى عَلَيْكَ مِنْ نَفسِكَ أَوْ تَعِيبَ شَيْئاً وَتَأتِيَ مِثْلَهُ.[9]

1411– It is sufficient blemish for you when your friend reveals your flaws to you, or when you condemn an act, but do it yourself.

١- كَفَى بِالمَرءِ غَيًّا أَنْ تَكُونَ فِيهِ خَلَّةٌ مِنْ ثَلاثٍ: أَنْ يَعِيبَ شَيْئاً ثُمَّ يَأتِيَ مثلهُ، أَوْ يبدُو لَهُ مِنْ أَخِيهِ مَا يَخْفَى عليه من نفسه، أَوْ يُؤذِيَ جَلِيسَهَ فِيمَا لا يَعْنِيه. (المبرد، الكامل، ١: ٦٤).

It is sufficient, for training yourself in good manners, to avoid what you dislike in others.

٢- كَفَى بِكَ عَيْباً أَنْ يَبدُوَ لَكَ مِنْ أَخِيكَ مَا يَغنِي عَلَيْكَ مِنْ نَفسِكَ، أَوْ تُؤْذِي جَلِيسَكَ. (التوحيدي، صداقة، ٣٤٤).

٣- واْشتغل بإصلاحِ نفسك عن عيب غيرك. فإنه كان يقال: كفى بالمرء عيباً أن يستبين له من الناسِ ما يخفى عليه من نفسه، أو يمقتَ الناسَ فيما يأتِي مثله، أو يؤذيَ جليسهُ، أو يقولَ في الناس ما لا يَعنيه. (المحاسبي، المسترشدين، ٣٩؛ آبي، نثر، ٢: ١٢١).

٤- لا تُعَاتِبْ غَيْرَكَ عَلَى ذَنْبٍ تَأتِيهِ، وَلا تُعَاقِبْهُ عَلَى أَمْرٍ تُرَخِّصُ لِنَفْسِكَ فِيهِ. (الصغاني، فرائد، ٤٤).

٥- لا تُعَاقِبْ غَيْرَكَ عَلَى أَمْرٍ تُرَخِّصُ فِيهِ لِنَفسِكَ. (مب- ١٩٥ "أرسطو").

٦- أدِّبْ نَفسَكَ أَوَّلاً ثُمَّ تَعَلَّمْ الأَدَب. (ياقوت ٧٥٨ "أبو عبيدة").

Bring yourself up with *adab* first, then teach others *adab*.

١٤١٢- كُنْ عَارِفاً خَائِفاً وَلا تَكُنْ عَارِفاً وَاصِفاً.

1412– Be a fearful connoisseur, not a descriptive connoisseur.

١٤١٣- كَادَ الصَّدِيقُ المَادِحُ أَنْ يَكُونَ عَدُوًّا لِمَا فِي مَدْحِهِ مِنَ الحَمْلِ عَلَى تَرْكِ التَّحَفُّظِ وَالثِّقَةِ بِمَا قَدِ اْستَقَرَّ بِهِ المَدْحُ وَكَادَ العَدُوُّ العَائِبُ أَنْ يَكُونَ صَدِيقاً لِمَا فِي عَيْبِهِ مِنَ التَّيَقُّظِ وَالتَّنْبِيهِ.

1413– It could be that the friend who praises the abandoning of something is truly against what he discourages and is in favor of what he encourages with his praise; and it could be that the enemy who dispraises something is himself a friend of that which he calls for wakefulness and alertness against.

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[9] =﴿ ١٣٢٣؛ كل- ٦٣؛ آبي، نثر، ٢: ٤٣؛ + "أو تؤذي جليسك فيما لا يعنيك"؛ جا- ١٦٩.

١٤١٤- كَفَى بِالكَذِبِ خَاذِلاً لِمَنِ ٱعْتَمَدَ عَلَيْهِ وَبِالتَّخَلُّقِ كَاشِفاً لِمَنِ ٱسْتَتَرَ. [٢١٣]

1414– Lying is sufficient weakness to him who relied on it; and fakeness is sufficient to expose him who tries to hide.

١- كَفَى بِالتَّخَلُّقِ كَاسِفاً لِمَنْ ٱستَبَدَّ بِهِ وَبِالكَذِبِ خَاذِلاً لِمَنْ ٱعْتَمَدَ عَلَيْهِ. (ح- ١٢٧ "بطلميوس").
٢- كَفَى بِالتَّمَلُّقِ كَاشِفاً لِمَنْ ٱستَتَرَ وَبِالكَذِبِ خَاذِلاً لِمَنَ ٱعْتَمَدَ عَلَيْهِ. (مب- ٢٥٥ "بطلميوس").

١٤١٥- كَمْ مِنْ أَدَبٍ قَدْ أُهمِلَ بِسُوءِ صِيَانَةٍ فَكَانَ جَالِبَ حَتْفٍ عَلَى صَاحِبِهِ. (={ ٢٤٤٤؛ ح- ١٥٣).

1415– How often a good learning has been neglected by poor safeguarding, and has turned into the cause of death for the possessor thereof!

١٤١٦- كُنْ كَأَنَّكَ عَلَى جِبِلَّةِ وَالِدٍ لِلنَّاسِ في الشَّفَقَةِ وَعَلَى رِقَّةِ مُحِبٍّ لِحَبِيبِهِ، تَنْقَدْ إِلَيْكَ القُلُوبُ بِأَزِمَّتِهَا، وَتَمِلْ نَحْوَكَ بِأَعِنَّتِهَا.

1416– Treat the people like the natural father in compassion, with the gentleness of a lover towards his beloved, so shall the hearts turn towards you with their halters (i.e. willingly) and incline towards you with their bridles (eagerly).

١٤١٧- كُفرَانُ النِّعمَةِ دَاعِيَةُ المَقْتِ، وَمَنْ جَازَاكَ بِالشُّكْرِ فَقَدْ أَعْطَاكَ ثَمَنَ مَا أَخَذَ مِنْكَ.

1417– Ingratitude invites hatred, and he who rewards you with gratitude has in deed repaid the value of what he received from you.

١٤١٨- كُلُّ شَيْءٍ يُخْلَقُ صَغِيراً ثُمَّ يَكبُرُ إلاَّ المُصِيبَةَ فَإِنَّهَا تُخْلَقُ كَبِيرَةً ثُمَّ تَصغُرُ.[10]

1418– Everything is created small then grows big, except misfortune which is created big then grows small.

[10] عقد، ٣: ٢٢٨؛ الثعالبي، أحاسن كلم، ٢٤؛ الزمخشري، ربيع، ٤: ١٩١ "نصر بن سيار".

١٤١٩- كُلُّ شَيْءٍ إذَا كَثُرَ رَخُصَ إلاَّ العَقْلَ فَإنَّهُ كُلَّمَا كَثُرَ غَلا.[11]

1419– Everything that abounds becomes cheap, except intelligence: the more abundant it is the dearer it becomes.

"Everything which is plentiful (abundant) becomes cheap in price, except intelligence, the more abundant the more precious it is." (Frayha, II, 528).

"Everything that becomes abundant becomes cheap, with the exception of intelligence; the more one possesses of that, the dearer it becomes." (Bagley 155).

"The rarer a thing, the more its value increases, except knowledge: the more diffused it is the more valuable." (*Maxims of ʿAli* 14).

١- بزرجمهر: كُلُّ شَيْءٍ إذَا كَثُرَ هَانَ إلاَّ العَقل، فَإنَّهُ كُلَّمَا كَثُرَ كَانَ صَاحِبُهُ أَعَزَّ. (الغزالي، التبر المسبوك، ١٥٦).

١٤٢٠- كَمَا يَحُولُ العَدُوُّ بِالصِّلَةِ صَدِيقاً كَذَلِكَ يَحُولُ الصَّدِيقُ بِالجَفْوَةِ عَدُوًّا. (ح- ١٢٩ "لقمان"؛ مب- ٢٧٤).

1420– Just as the enemy becomes a friend by kindness, the friend becomes an enemy by abuse.

١٤٢١- كُلَّمَا كَثُرَ خُزَّانُ الأَسْرَارِ ازْدَادَتْ ضَيَاعاً.[12]

1421– The more the trustee of secrets grow the more it increases in damage.

١٤٢٢- كَمَا أَنَّ الشَّمْسَ لا يَخفَى ضَوءُهَا وَإنْ كَانَتْ تَحْتَ السَّحَابِ كَذَلِكَ العَالِمُ لا تَخفَى مَنزِلَتُهُ وَعِلْمُهُ وَإنْ كَانَ مَغمُوراً بِغَلَبَةِ الجُهَّالِ. (مع- ٨٢؛ الحصري، زهر، ٥٥٩).

1422– Just as the sunshine does not hide even under clouds, the dignity and learning of a learned does not hide even if he were obscure due to the domination of the ignorant.

[11] المرزباني، نور القبس، ١٢٣؛ أبو أحمد العسكري، المصون، ١٤١؛ الراغب، محاضرات، ١: ١٤؛ آبي، نثر، ٤: ١٥١، ١٧٠؛ جا- ١٢٠؛ الثعالبي، أحاسن كلم، ٢٤، وتمثيل، ٤٠٧؛ الماوردي، أدب الدنيا، ١٣؛ وطواط، غرر، ٦٧؛ ش/ن- ٢٠: ٤٢.

[12] مع- ٧٧؛ أبو بكر الصولي، الأوراق، ٢٩٥؛ الحصري، زهر، ٧٧١؛ آبي، نثر، ٣: ١٤٩؛ ٤: ١٧٣؛ الثعالبي، تمثيل، ٤٢٠؛ الماوردي، أدب الدنيا، ٢٨١؛ ش/ن- ٢٠: ٣٤٢؛ ياقوت المستعصمي، أسرار الحكماء، ٤٩؛ النويري، ٦: ٨٢؛ الإبشيهي، ٢١٤).

۱- اگر مرد هست از هنر بهره ور * هنر خود بگوید نه صاحب هنر
اگر مشك خالص نداری مگوی * ورت هست خود فاش گردد ببوی. (سعدی، بوستان، ١٥٦).
٢- زآنگه که تو را بر من مسکین نظرست * آثارم از آفتاب مشهور ترست. (سعدی، گلستان، ٥١).
٣- أَضْحَىٰ كَمِثْلِ الشَّمْسِ فِي فَلَكِ العُلا * وَالشَّمْسُ تَسْتَغْنِي عَنِ التَّعْرِيفِ. (محفوظ، المتنبي و سعدی، ٢٧٧-٢٧٨؛ دامادی، ٢٢٥).

(In rank) He became like the sun in the heavens; and the sun needs no description.

١٤٢٣- كُلَّمَا عَظُمَ قَدرُ المُتَنَافَسِ فِيهِ عَظُمَتِ الفَجِيعَةُ بِهِ.

1423– The greater the value of an object of rivalry, the greater is the calamity over it.

١- كُلَّمَا عَظُمَ قَدرُ الشَّيْءِ المُتَنَافَسِ فِيهِ عَظُمَتِ الرَّزِيَّةُ لِفَقْدِهِ. (ن- ٤١٢ ﴿ ٢٧٥؛ ش/ن-١٩: ١٦٥؛ النويري، ٣: ٣٧٦).

١٤٢٤- كَفَى بِمَوْتِ الآبَاءِ شَاهِداً عَلَى مَوْتِ الأَبْنَاءِ، وَكَفَاكَ بِالنَّبَاتِ مُخبِراً عَنِ الحَصَادِ. [٢١٤]

1424– The death of fathers is a sufficient witness to the death of sons, and the vegetation is a sufficient informer about the harvester.

١- كَفَى مُخبراً عَمَّا بَقِيَ مَا مَضَى. (الطرطوشي، سراج، ١٧٢).
٢- كَفَى بِالدَّهْرِ مُخبِراً بِمَا مَضَى عَمَّا بَقِيَ. (عقد، ٢: ٤٤٢).

"The death of one's child breaks one's spine." (*Maxims of ʿAli* 70).

١٤٢٥- كَيْفَ يَنَامُ عَنِ الاَسْتِعْدَادِ مَنْ هُوَ عَرَضٌ لِلمَنُونِ.

1425– How can he who is a target for death overlook preparation?

١- مَنْ عَرَفَ تَصَرُّفَ الأَيَّامِ لَمْ يُغفِلِ الاَسْتِعْدَادَ. (رسالة آداب، ٦٩).
٢- مَنْ عَرَفَ الأَيَّامَ لَمْ يُغفِلِ الاَستعدادَ لها. (مب- ٢٨؛ اص- ٣٧؛ الثعالبي، تمثيل، ٢٤٤؛ آبي، نثر، ٤: ٢٢٤، ٢٢٦؛ الطرطوشي، سراج، ١٧٧؛ ش- ١: ٨٨).
٣- "مَنْ عَرَفَ الدَّهْرَ لَمْ يَزَلْ حَذِراً." (أبو العتاهية، ديوان، ٣٧).
٤- مَنْ عَرَفَ الأَيَّامَ لَمْ يرَ خَفضَهَا * نَعِيماً وَلَمْ يعدُدْ تَصَرفَهَا بَلْوَى. (الراغب، محاضرات، ٢: ٣٩٠).

١٤٢٦- كُفْرُ النِّعمَةِ أَمَارَةُ البَطَرِ وَسَبَبٌ لِلغِيَرِ،[13] واللَّجَاجَةُ سَالِبَةٌ لِلسَّلامَةِ جَالِبَةٌ لِلنَّدَامَةِ، وَالهُزْءُ فُكَاهَةُ السُّفَهَاءِ وَصِنَاعَةِ السُّخَفَاءِ. (الزجاجي، أمالي، ١٣٦-١٣٧، وأخبار، ٢٠).

1426– Ingratitude is the token of hubris and the cause of misfortune. Stubbornness is a plunderer of well-being and a bringer of regret. Derision is the jesting of the fools and the work of the feeble-minded.

١- سَبَبُ زَوَالِ النِّعْمَةِ البَطَرُ. (جا- ٦٧).
٢- اللَّجَاجَةُ وَحشَةٌ. (البلاذري، أنساب، ٧(١): ٣٥٥ "أكثم").
٣- إيَّاكَ وَاللَّجَاجَةَ فَإِنَّهُ يُوعِرُ القُلُوبَ وَيُنْتِجُ الحُرُوبَ. (إبن عربي، محاضرة الأبرار، ٢: ٤٢٥ "إبن المقفع").

١٤٢٧- كَمْ مِمَّنْ يُعَاشِرُ عَلَى حَسْبِ يَوْمِهِ، فَإِذَا تَحَوَّلَ ذَلِكَ اليَوْمُ فَٱسْتَأْنِفْ بِهِ مَا تَجِدُهُ عَلَيْهِ فِي اليَوْمِ الآخَرِ وَلا تَقِسْ مَا رَأَيْتَ مِنهُ فِي يَوْمِهِ المَاضِي عَلَى مَا لَمْ يَأْتِ بَعدُ، فَإِنَّ لِكُلِّ وَقْتٍ خُلقاً يُشَاكِلُهُ وَيَجرِي مَعَهُ عَلَى مَا يُوَافِقُهُ.

1427– O, how many are those who deal with others according to their daily moods! So when the day is gone, then deal with him in accordance with the mood you find him the next day; do not add what you saw in him the day before to what he has not done yet; indeed each time has a handling that fits it best and goes in harmony with it.

١٤٢٨- كِتمَانُ الدَّاءَ عَنِ الطَّبِيبِ يُوجِبُ دَوَامَ المَرَضِ، وَالٱستِبدَادُ بِالرَّأيِ دُونَ الإِخْوَانِ يَسُوقُ إِلَى الخَطَأِ.

1428– To hide disease from the doctor prolongs the sickness, and to rely on one's opinion without consultation with friends leads to error.

١- مَنْ كَتَمَ دَاءَهُ أَعْيَاهُ شِفَاؤُهُ. (ح- ٤٦ "على خاتم جالينوس"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٧؛ كوبرلي، ٦٤ ب؛ اص- ١٣١؛ Raven, 90).
٢- مَنْ كَتَمَ مَكْنُونَ دَاءِهِ عَجَزَ طَبِيبُهُ عَن شِفَائِهِ. (ح- ٥٧).
٣- كس نكند درد نهان از طبيب.

"No one will conceal his ailment from the physician." (It is most advisable to make a clear chest of it) (Haim 329).

[13] مع- ١٠٥؛ الماوردي، أدب الدنيا، ١٩٠.

٤- لَيْسَ بِلَبِيبٍ من لَمْ يَصِفْ ما به لِطَبِيب. (إبن داود الإصفهاني، الزهرة، ١: ٣٦).
٥- من كتم عن طبيبه داءه وستر عنه ظمأه بعيدٌ عليه أن يبل من علله ويعل من غلله. (الراغب، محاضرات، ١: ١٢٩).
٦- مَنْ تَدَاوَى بِدَائِهِ، لَمْ يَصِلْ إلى شِفَائِهِ. (إبن داود الإصفهاني، الزهرة، ١: ٢٩؛ الوشاء، الموشى، ٢١٥).

"To conceal one's sickness from the doctor is to be a traitor to one's health." (*Maxims of ʿAli* 53).

١٤٢٩- كُنْيَةُ الجَهْلِ الحِدَّةُ، أَيْ يُكَنَّى بِهَا عَنِ الجَهْلِ.

1429– The cognomen of ignorance is *ḥidda* "fury," that is, *ḥidda* is cognomen of ignorance.

١- الحِدَّةُ كِنَايَةٌ عَنِ الجَهلِ. (الجاحظ، بيان، ١: ٢٦٣ "شريح القاضي").

"Fury" is a metaphor for ignorance.

٢- كُنيَةُ سُوءِ الخُلقِ الحِدَّةُ. (البخاري، التأريخ الكبير، ٢(١): ١٥٠).

The nickname of ill nature is fury.

٣- الحِدَّةُ كُنْيَةُ الجَهْلِ. (ش/ن- ١٩: ٩٦).

Fury is the nickname of ignorance.

٤- الجِدَةُ كنيةُ البَهْلِ. (عيون، ١: ٢٤٦).

١٤٣٠- كَمَا تُحِبُّ أَنْ يَكُونَ لَكَ أَخُوكَ غَداً كُنْ أَنْتَ لَهُ اليَوْمَ مِثْلَهُ.

1430– Treat your friend today as you would like him to treat you tomorrow.

١- كَمَا تُحِبُّ أَنْ يَفْعَلَ أَخُوكَ بِكَ فَٱفْعَلْ بِهِ. (فرايتاج، ٣: ٨٨).
٢- وَٱصنَعْ إلَى النَّاسِ جَمِيلاً كَمَا * تُحِبُّ أَنْ يَصنَعَهُ النَّاسُ بِكْ. (أبو العتاهية، ديوان، ٣١١؛ الزجاجي، أخبار، ٢٠).

١٤٣١- كَثْرَةُ الأَعْوَانِ، إذَا لَمْ يَكُونُوا مُتَحَيِّرِينَ مُضِرٌّ بِالعَمَلِ. (=ﺋ ١٤٧٥).

1431– Many assistants, when not experts, are harmful to performance.
We should have something like خبرة, متخيرين 'experience,' خبير 'experienced, expert'; or خِيرة 'the best choice, prime, elite'; or مُجَرَّبين.

١- وَإنَّ كَثْرَةَ الأَعْوَانِ إذَا لَمْ يَكُونُوا مُخْتَبَرِينَ رُبَّمَا تَكُونُ مَضَرَّةً عَلَى العَمَلِ، فَإنَّ العَمَلَ لَيْسَ رَجَاؤُهُ بِكَثْرَةِ الأَعْوَانِ وَلَكِنْ بِصَالِحِي الأَعْوَانِ. (كل- ١٠٣؛ عزام، ٥٣ "يكونوا نصحاء مجربين").

٢- كثرة العمال إذا لم يكونوا مجزين مضرة بالعمل فإنَّ العمل ليس رجاؤه بالكثير منهم ولكن بالقليل من صالحيهم. (اليمني، مضاهاة، ٧٦).
٣- كَثْرَةُ أَعْوَانِ السُّوءِ مُضِرَّةٌ بِالعَمَلِ. (إبن المقفع، حكم ﴾ ٥٧).

Abundance of evil assistants is harmful to performance.

١٤٣٢- كَمَا أَنَّ الإِكْثَارَ مِنَ الطَّعَامِ لا يَأْمَنُ صَاحِبُهُ مِنهُ المَرَضَ كَذَلِكَ الإِكْثَارُ مِنَ الكَلامِ لا يَأْمَنُ صَاحِبُهُ مِنْهُ الزَّلَلُ، وَكَمَا أَنَّ الحِمَارَ لا يَمْشِي [٢١٥] إلاَّ مَعَ خَوْفِ العَصَا كَذَلِكَ الجَاهِلُ لا يَكُفُّ عَنِ القَبِيحِ إلاَّ [مع] خَوْفِ العُقُوبَةِ.

1432– As indulgence in food does not secure the eater from disease, so indulgence in speech does not secure the speaker from slipping. And as the donkey does not move except for the fear of stick, so the ignorant does not refrain from vile except for the fear of punishment.

١- چه كنم بر طبيب حاجت نباشد؟ گفت: كم خوردن، و كم بخواب رفتن، و كم گفتن. (ظفرنامه، ٥٩).
٢- الإِكْثَارُ يَزِلُّ اللِّسَانَ وَيُزِيلُ الإِحْسَانَ. (وطواط، غرر، ١٤٥).
٣- فَإِنَّ الإِكثارَ يُورِثُ الإِمْلالَ، وَقَلَّمَا يَنجُو صَاحِبُهُ مِنَ الزَّلَلِ وَالعَيْبِ وَالخَطَلِ. (أبو هلال العسكري، صناعتين، ٢١).

١٤٣٣- كَمَا أَنَّ الحَطَبَ تَأْكُلُهُ النَّارُ كَذَلِكَ النَّمِيمَةُ تُهِيجُ الغَضَبَ وَتُوقِعُ العَدَاوَةَ. (=﴾ ٢٨٢، ٨٧٧).

1433– Just as the fire consumes wood, slander incites anger and inflames discord.

١- النَّمِيمَةُ أُرْثَةُ العَدَاوَةِ. (الميداني، ٣: ٣٩٤).

Slander is the fire-wood of discord.

٢- النَّمِيمَةُ إِرَاثَةُ العَدَاوَةِ. "Calumny is a means of kindling enmity." (Lane 46).

"Beware of backbiting: it sows the seeds of bitterness, and separates you from God and men." (*Maxims of ʿAli* 26).

٣- المُضَادَّةُ تُوجِبُ العَدَاوَةَ. (الجاحظ، رسائل، ١: ١١٠؛ إبن النديم، ٢٠٩؛ الطرطوشي، سراج، ٥٠ "المخافة").

"Opposition involves enmity." (Dodge 400).
"Hatred stirs up dissension." (The Bible, Prov. x. 12).

٤- المُنَازَعَةُ تُنْتِجُ العَدَاوَةَ. (مب- ١٩٢ "أرسطو"). Controversy bears enmity.

٥- النَّمِيمَةُ تَهْدِي إِلَى القُلُوبِ البَغْضَاءَ، وَمَنْ وَاجَهَكَ فَقَدْ شَتَمَكَ، وَمَنْ نَقَلَ إِلَيْكَ نَقَلَ عَنْكَ. (ح- ٨١ "أرسطو"؛ كوبرلي، ٦٤ ب؛ مب- ١٩٧؛ ياقوت المستعصمي، أسرار الحكماء، ١٢٣؛ العاملي، المخلاة، ٦٩؛ فرايتاج، ٣: ٥١٧).

Aristotle said: “Slander brings hatred to hearts, and whoever reports to you reports about you.” (Halkin 145 n. 293). Who chatters to you, will chatter of you. (E)

٦- دَعُوا النَّمِيمَةَ فَإِنَّهَا تُورِثُ الضَّغَائِنَ. (إبن المقفع، التاج في سيرة أنوشروان، ١٠٧؛ إبن حبان البستي، روضة، ١٨٠؛ آبي، نثر، ٤: ٨٤).

“A wicked man listens to evil lips; a liar pays attention to malicious tongue.” (The Bible, Prov. xvii. 4).

٧- أُلْهُ عَنِ النَّمَائِمِ فَإِنَّهَا تزرعُ الضَّغَائِنَ وَتُزِيلُ الوَفَاءَ. (الوشاء، الفاضل، ٢: ٨٨).
٨- مَنْ يُخَبِّرْكَ بِشَتْمٍ عَنْ أَخٍ * فَهُوَ الشَّاتِمُ لا مَنْ شَتَمَكْ
ذَاكَ شَتْمٌ لَمْ يُواجِهْكَ بِهِ * إِنَّمَا اللَّوْمُ عَلَى مَنْ أَعْلَمَكْ. (بهجة، ١: ٤٣٥؛ إبن حبان البستي، روضة، ١٧٩؛ أبو هلال العسكري، أمثال، ٢: ٢٢٢؛ البكري، فصل المقال، ٩٤؛ الزمخشري، ربيع، ٣: ٣٨٥ "صالح بن عبد القدوس"؛ الإبشيهي، ١١١؛ محفوظ، المتنبي و سعدى، ١٩٩).

He who informs you of the vilification of a friend is himself the vilifier not the one who did it. The latter did not confront you with it, hence the blame for the abuse is due to him who let you know.

٩- كسانى كه پيغام دشمن برند * ز دشمن همانا كه دشمن ترند
كسى قَوْلِ دشمن نيارد به دوست * جز آن كس كه در دشمنى يارِ اوست. (سعدى، بوستان، ١٦١؛ دامادى، ٢٢٥).
١٠- الرَّاوِيَةُ أَحَدُ الهَجَّائَيْنِ.

The relater (tale-bearer) is a scoffer. (cf. Spitaler 61 n. 187).

١١- الرَّاوِيَةُ لِلهِجَاءِ أَحَدُ الهَجَّائَيْنِ. (بهجة، ١: ٩١).

Relater of invective is like the invective.

١٢- الرَّاوِيَةُ أَحَدُ الشَّاتِمَيْنِ. (عبد الرزاق، المصنف، ١١: ١٧٦؛ أبو عبيد، أمثال، ٧٩؛ الميداني، ٢: ٥٢).

Reporter of a slander is a slanderer.

١٣- المُبَلِّغُ أَحَدُ الشَّاتِمَيْنِ. (بهجة، ١: ٩١).

The bearer (of slander) is himself a slanderer.

١٤- سَبَّكَ مَنْ بَلَّغَكَ. (أبو هلال العسكري، أمثال، ٢: ٢٢٢؛ أبو عبيد، أمثال، ٨١؛ الميداني، ٢: ٥٢؛ ٣: ٣٣٥؛ الطوسي، الأدب الوجيز، ٩١).

He insults you who brings slander to you.

١٤٣٤- كَيْفَ يَلْتَذُّ ذُوا المُرُوءَةِ وَالفَضْلِ بِمَنزِلَتِهِ إِذَا رَأَى فِي مِثْلِهَا مَنْ لا مُرُوءَةَ لَهُ وَلا فَضْلَ عِندَهُ.[14]

1434– How can the possessors of manliness and merit enjoy their dignity if same dignity is accorded to those who have no manliness and merit?

١٤٣٥- كَثْرَةُ الإِخْوَانِ تُقِيلُ العَثْرَةَ وَتَنْشُرُ المَحْمَدَةَ فَٱسْتَكْثِرْ مِنْهُمْ وَحَافِظْ عَلَيْهِم.

1435– Abundance of friends reduces stumbling and spreads commendable deeds, so seek more of them and sustain them.

١٤٣٦- كُنْ فِي المَشُورَةِ، إِذَا ٱسْتُشِيرُ جَمَاعَةٌ أَنْتَ أَحَدُهُمْ، آخِرَ مَنْ يُشِيرُ، فَإِنَّهُ أَسْلَمُ لَكَ مِنَ السَّقَطِ وَأَمْكَنُ لَكَ مِنَ الفِكْرِ وَأَبْعَدُ لَكَ مِنَ الخَطَأِ وَأَقْرَبُ لَكَ مِنَ الحَزمِ. (كب- ٨٩).

1436– When a group is sought for consultation and you are one of them, be the last to give an opinion, for this secures you from committing a blunder, offers you time to contemplate, distances you from mistake, and brings you closer to prudence.

١٤٣٧- كُلُّ كَلامٍ أَخْطَأَ مَوْضِعَهُ فَالعِيُّ خَيْرٌ مِنهُ.

1437– Every speech that misses its right time, dumbness is better than that.

١- عِيُّ الشَّرِيفِ يَشِينُ مَنْصِبَهُ * وَتَرَى الْوَضِيعَ يَزِينُهُ أَدَبُهْ. (بشار، ديوان، العلوي، ٤٩؛ البيهقي، المحاسن، ٤٢٨ "الكسروي"؛ التُّجيبي، المختار من شعر بشار، ٢٧٨).

١٤٣٨- كُن مُصْلِحاً إِلَى مَنْ أَفْسَدَ عَلَيْكَ وَلا تُفسِدْ أَمْرَ مَنْ أَصْلَحَ أَمْرَكَ. وَٱعلَمْ أَنَّ مَنْ أَصْلَحَ أَمْرَ نَفسِهُ لَمْ يَضُرُّهُ فَسَادُ النَّاسِ وَأَنَّ مَنْ أَفْسَدَ أَمْرَ نَفسِهِ لَمْ يَنفَعهُ صَلاحُ النَّاسِ، فَإِنْ قَدَرْتَ عَلَى إِصْلاحِ أَحَدٍ فَأَصْلِحْ نَفْسَكَ فَانَّهَا أَحَقُّ بِنَفعِكَ وَأَصْلَحُ الأَنْفُسِ لَكَ وَإِنْ لَمْ تَقْدِرْ عَلَى [٢١٦] إِصْلاحِهَا فَلا تَعْذُلْ [أَخَاكَ] وَتَنْسَى نَفسَكَ. (=ﻙ ١٤٦٩).

1438– Be an ameliorator with him who spoiled your affair, and do not spoil the affair of him who ameliorated your affair. Know that he who

[14] في الحاشية: أَوْ كَيْفَ لا يَطْلُبُ الخَسِيسُ مَا قَدَّرنَا لَهُ الأَخِسَّاءَ، أَوْ كَيْفَ يَتَنَافَسُ النُّجَبَاءُ فِي طَلَبِ مَنَازِلِ الأَدْنِيَاءِ.

ameliorates his own affair, people's spoiling will not harm, and he who spoils his own affair, people's amelioration will not benefit him. If you were ever capable of ameliorating anybody, then ameliorate yourself, for this is more beneficial, and the most ameliorating of souls to you, and if you were not capable of ameliorating yourself, then do not blame your friend while forgetting yourself.

١٤٣٩- كُنْ حَذِراً كَأَنَّكَ غِرٌّ، وَكُنْ فَطِناً كَأَنَّكَ غَافِلٌ، وَكُنْ ذَاكِراً كَأَنَّكَ نَاسٍ، وَأَلزِمْ نفسَكَ الصَّمْتَ إِلَى أَنْ يَلْزَمَكَ التَّكَلُّمُ. فَمَا أَكْثَرَ مَنْ يَندَمُ إِذَا تَكَلَّمَ، وَأَقَلَّ مَنْ يَنْدَمُ إِذَا سَكَتَ، فَإِذَا لَزِمَكَ التَّكَلُّمُ فَعِندَ ذَلِكَ فَلْيُعْرَفْ جَوْدَةُ مَنطِقِكَ وَسَعَةُ تَصَرُّفِكَ وَمَنْفَعَةُ قُوَّتِك فِي حُسْنِ تَخَلُّصِكَ.[15]

1439– Be cautious as if you were heedless, be clever as if you were negligent, remember as if you were forgetful, and compel yourself to keeping silence more than speaking. Many are those who regret what they say; few are those who regret for having kept silence. So if you have to talk, let the excellence of your speech, the richness of your discretion, and the usefulness of your aptitude in finding good solutions to be recognized.

١- قال فيلسوف: كُنْ حَذِراً كَأَنَّكَ غِرٌّ، وَكُنْ فَطِناً كَأَنَّكَ غَافِلٌ، وَكُنْ ذَاكِراً كَأَنَّكَ نَاسٍ. (التوحيدي، البصائر، ١: ٤٨٨).

"Be cautious as if you were one devoid of experience, of ready intelligence as if you were a heedless person, and mindful as if you were a forgetful person." (Gutas 199).

١٤٤٠- كُنْ حَذِراً مِنَ الكَرِيمِ إِنْ أَهَنْتَهُ، وَمِنَ اللَّئِيمِ إِنْ أَكْرَمْتَهُ، وَمِنَ العَاقِلِ إِنْ أَحْرَجْتَهُ، وَمِنَ الأَحْمَقِ إِنْ مَازَحْتَهُ، وَمِنَ الفَاجِرِ إِنْ عَاشَرْتَهُ. (أقوال الحكماء، ٣٥).

1440– Be wary of the noble if you disdain him, of the ignoble if you honor him, of the wise if you embarrass him, of the stupid if you joke with him, and of the libertine if you associate with him.

[15] التوحيدي، البصائر، ٤: ٢٠٢-٢٠٣.

١٤٤١- كُلُّ مَا عُمِلَ بِإذْنِ العَقْلِ فَهُوَ صَوَابٌ وَمَا عُمِلَ بِالشَّهْوَةِ إنْ خَالَفَتِ العَقلَ فَهُوَ خَطَأٌ وَمَنْ حُرِمَ العَقْلَ فَقَدْ حُرِمَ السَّعَادَةَ. (=< ١٣٩٧).

1441– Any act performed with the permission of reason is right, and any performed by lust, if it contradicts reason, is wrong. He who is deprived of reason is deprived of happiness.

١- أَقْصِرْ عَنْ شَهْوَةٍ خَالَفَتْ عَقْلَكَ. (الثعالبي، تمثيل، ٤٠٨).
٢- مَنْ حُرِمَ العَقلَ رُزِئَ فِي دُنيَاهُ وَآخِرَتِهِ. (إبن المقفع، حكم < ٨٨).

١٤٤٢- كُنْ جَبَاناً عَنِ الأُمُورِ قَبْلَ دُخُولِكَ فِيهَا فَإنَّ ذَلِكَ هُوَ الحَذَرُ وَلا تَنغَمِسْ فِيهِ ثُمَّ تَتَهَيَّبْهُ فَإنَّ ذَلِكَ هُوَ الخَوَرُ. (كب- ١٣٢).

1442– Be fearful before engaging in any enterprise, for this is caution; do not plunge in one and then be frightened, for this is weakness.

١٤٤٣- كُنْ لِلسُّلطَانِ حَافِظاً إنْ وَلاَّكَ، حَذِراً إنْ قَرَّبَكَ، آمِناً إنْ ٱئْتَمَنَكَ، تُعَلِّمْهُ كَأَنَّكَ تَتَعَلَّمُ مِنهُ، وَتَشْكُرُ لَهُ وَلا تُكَلِّفْهُ [٢١٧] الشُّكرَ، صَابِراً إنْ أَذَاكَ، ذَلِيلاً إنْ ضَامَكَ، رَاضِياً وَإنْ أَسْخَطَكَ، وَلْيَكُنْ قُرْبُكَ مِنهُ عَلَى هَذَا وَإلاَّ فَالبُعدَ مِنهُ كُلَّ البُعدِ، وَالحَذَرَ مِنهُ كُلَّ الحَذَرِ. (كب- ٩٦؛ آبي، نثر، ٤: ٢٣٢).

1443– Be a guardian to the sultan if he makes you a governor, be careful if he takes you as an associate, be trustworthy if he takes you as a trustee, teach him as if you were learning from him, be grateful to him but do not expect gratitude from him, be patient if he harms you, be humble if he inflicts damage upon you, and be content if he exasperates you. Your relationship with him should be like this, otherwise, stay away from him as far as possible, and be on your guard against him to the limit.

١٤٤٤- كُنْ عَالِماً كَجَاهِلٍ وَنَاطِقاً كَعَيٍّ، فَأَمَّا العِلْمُ فَسَيُرشِدكَ، وَأَمَّا قِلَّةُ ٱدِّعَاءِ العِلْمِ فَسَيَنفِي عَنْكَ الحَسَدَ (=< ٣٠٩) وَأَمَّا المَنْطِقُ فَتَسْتَبْلُغُ بِهِ حَاجَتَكَ، وَأَمَّا الصَّمْتُ فَيَكسِبُكَ السَّلامَةَ وَالوَقَارَ.[16]

1444– Be a learned man but act like an ignorant, be an eloquent speaker but act like a stammerer. As to the learning, it will show you the right

[16] كب- ١٠٢-١٠٣ "كَعَيِيّ"؛ العامري، السعادة، ١٦٠.

way; as to the lack of claim for learning, it will expel envy from you; as for eloquent speech, you will satisfy your need with it; as for keeping silence, it will earn you safety and sedateness.

١- إنَّ المُرُوءَةَ أَنْ تَكُونَ عَالِماً كَجَاهِلٍ، وَنَاطِقاً كَعَيٍّ، وَالعِلمُ مَرْشَدَةٌ، وَتَرْكُ ٱدِّعَائِهِ يَنْفِي الحَسَدَ، وَالصَّمْتُ يُكسِبُ المَحَبَّةَ، وَفَضْلُ القَوْلِ عَلَى الفِعْلِ لُؤْمٌ، وَفَضْلُ الفِعْلِ عَلَى القَوْلِ مَكرُمَةٌ. (أبو حاتم السجستاني، المعمرون، ٢٣ "أكثم"؛ إبن وهب، البرهان، ٣٠٧؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٧-٢٧٨).
٢- العِلمُ يُرشِدُكَ، وَتَركُ ٱدِّعَائِهِ يَنفِي الحَسَدَ، وَبِالنُّطقِ بِهِ تبلغُ حاجتك، والصُّمتُ يُكسِبُكَ المَحبةَ، وَأنتَ في الاستِمَاعِ أكثر فائدةً. (جا- ١٧؛ آربري، جاويدان خرد، ١٥٦؛ التوحيدي، البصائر، ٢: ٢٢٧).
٣- مِمَّا تَكْتَسِبُ بِهِ المَحَبَّةُ أَنْ تَكُونَ عَالِماً كَجَاهِلٍ، وَوَاعِظاً كَمَوْعُوظٍ. (ش/ن- ٢٠: ٣٣٠).
٤- إذَا أَرَدْتَ المَحَّبَةَ مِنَ اللَّهِ فَكُنْ عَالِماً كَجَاهَلٍ. (عيون، ٢: ١٢٨؛ جا- ١٦٦).
٥- الصَّمتُ يُكْسِبُكَ المَحَبَّةَ وَالوَقَارَ. (كب- ١٠٣؛ إبن حبان البستي، روضة، ٤١؛ جا- ١٧ "أوشهنج").
٦- الصَّمْتُ يُكْسِبُ أهْلَهُ المَحَبَّةَ. (أبو عبيد، أمثال، ٤٣ "أكثم"؛ أبو حاتم السجستاني، المعمرون، ٢٣ "أكثم"؛ البلاذري، أنساب، ٧(١): ٣٥٥؛ عقد، ٣: ٨٢؛ أبو هلال العسكري، أمثال، ١: ٤٠١؛ البكري فصل المقال، ٢٥؛ الميداني، ٢: ٢٣٠؛ وطواط، لطائف، ١٣٦).

Silence gains love for the silent.

٧- الصَّمْتُ دَاعِيَةٌ إلَى المَحَبَّةِ. (إبن أبي الدنيا، الصمت، ٣٠١؛ الديلمي، عطف الألف، ٣٢).

Silence is a cause of love.

١٤٤٥- كُفَّ عَنِ الأَذَى، وَعُدْ عَنِ الخَنَى، وَٱعْرِضْ عَنِ اللَّجَاجَةِ، وَلا تَسْعَ فِي غَيْرِ حَاجَةٍ، وَأَنْتَ حَكِيمُ دَهْرِكَ وَقَرِيعُ عَصْرِكَ. (الصغاني، فرائد، ١٦-١٧؛ "أربع"؛ ={ ١٠٥).

1445– Stop harming others, abandon obscene language, avoid stubbornness, and strive not for what you do not need; so you will become the sage and hero of your age.

١٤٤٦- كَلامُ المَرءِ بَيَانُ فَضْلِهِ وَتُرْجُمَانُ عَقْلِهِ، فَٱقْصِدْهُ عَلَى الجَمِيلِ وَٱخْصُصْ بِهِ المُهِمَّ وَٱلزَمْ[17] الصَّمتَ عَمَّا سِوَى ذَلِكَ تُعَدَّ فِي عَقلِكَ فَاضِلاً[18] وَفِي جَهْلِكَ عَاقِلاً وَفِي

[17] الماوردي، أدب الدنيا، ٢٥٢؛ الإبشيهي، ٥٢.
[18] الوشاء، الموشى، ٩.

عَجْزِكَ حَلِيماً وَفِي قُدرَتِكَ كَرِيماً، وَإِيَّاكَ وَفُضُولَ الكَلامِ فَإِنَّهَا تُظْهِرُ عَنْ عُيُوبِكَ مَا بَطَنَ وَتُحَرِّكُ مِنْ عَدُوِّكَ مَا سَكَنَ.[19]

1446– A man's speech is the expression of his merit and an interpreter of his intelligence; so limit your speech to what is comely, restrict it to the important, and keep silence from everything else; then in intelligence you would be regarded as meritorious, in ignorance as wise, in weakness as forebearing, and in power as noble. Beware of excessive talk, for it reveals your hidden faults and sets in motion the settled enmity in your enemy.

1– "Beware of commenting on a fact that you do not know it to the bottom, and with exactitude. Your speaking reflects your intelligence, and your words the extent of your knowledge." (*Maxims of ʿAli* 25).

2– "Beware of speaking on matters not within the sphere of your knowledge, for that would lower your worth, and uncover your place in life. Whereas, when silent, you are hidden under your tongue, and people's doubts about you pile up, which some thinking your silence points you out as a learned man. However, when the extent of your knowledge is revealed by your words, your worth is quick to decline." (Makdisi, *Ibn ʿAqīl* 237).

٣- إذَا لَم يَضِقْ قَوْلٌ عَلَيْكَ فَقُلْ بِهِ * وَإنْ ضَاقَ عَنْكَ القَوْلُ فَالصَّمْتُ أَوْسَعُ. (أبو العتاهية، ديوان، ٢٥٠).
٤- "الصَّمْتُ إنْ ضَاقَ الكَلامُ أَوْسَعُ." (أبو العتاهية، ديوان، ٤٩٥؛ الأغاني، ٤: ٣٧؛ الرازي، أمثال، ١٦٠).
٥- إذَا فَاتَكَ الأَدَبُ فَٱلْزَم الصَّمْتَ. (ح- ٥٤؛ كوبرلي، ١٦ ب؛ مب- ٢٠٠؛ اص- ٩٧؛ لونتال، ٦٧؛ عيون، ١: ١٧٦؛ الطرطوشي، سراج، ١٧٠؛ الزمخشري، ربيع، ٣: ٢٦٢؛ الإبشيهي، ٥١؛ العاملي، كشكول، ٧٢٧، والمخلاة، ٦٩).

When not well-versed in a field, keep silence.

٦- إذَا فَاتَكَ الجَوَابُ فَٱلْزَمِ الصَّمتَ. (مع- ١٢٠).

When not having the right answer, keep silence.

٧- إذا فاتك المنطق، فلا يفتك الصَّمتُ. (إبن وهب، البرهان، ٣٠٧).
٨- مَنْ أَخَافَهُ الكَلامُ أَجارَهُ الصَّمتُ. (ح- ١٢٤ "بطلميوس"؛ مع- ١٢٠؛ الثعالبي، تمثيل، ٤٢٥؛ الثعالبي والمقدسي، ٥٢).

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[19] ={ ٢٣٨؛ الماوردي، أدب الدنيا، ٢٥٢؛ الصغاني، فرائد، ١٩؛ وطواط، غرر، ١٤٧.

٩- اِلْزَمِ الصَّمتَ فَإِنَّهُ يُكْسِبُكَ صَفوَ المَحَبَّةِ وَيُؤمِنُكَ سُوءَ المَغَبَّةِ وَيُلْبِسُكَ ثَوْبَ الوَقَارِ وَيُكفِيكَ مَؤُونَةَ الٱعْتِذَارِ. (الماوردي، تسهيل، ١٤٣-١٤٤، وأدب الدنيا، ٢٤٩؛ الثعالبي، العقد النفيس ونزهةُ الجليس، القاهرة ١٩٩٢، ٣٧ "يلزمك صفو"؛ الصغاني، فرائد، ١٩؛ وطواط، غرر، ١٤٧).

"Adhere to silence for it will bring to you the purity of love, (…), will adorn you with the dress of reverence, and will save you from the need of regret." (Kassis 150).

١٠- لَقَدْ يكشِفُ القَولُ عيَّ الفَتى * فيَبدُو، وَيسترُهُ مَا سَكَتْ. (عبدالله بن معاوية، ديوان، ٣٥).

١١- هرچه شنوى نيوش و هرزه مگوى. (اندرز آذرباد مارسپندان ﴿ ١٢).

Hear whatever comes to your ear, but never speak nonsense.

١٤٤٧- كُلٌّ يُعَرفُ بِقَوْلِهِ وَيُوصَفُ بِفِعلِهِ، فَقُلْ سَدِيداً وَٱفعَلْ حَمِيداً. فَالفَضْلُ [٢١٨] مَلَكَ اللِّسَانَ وَفَعَلَ الإِحْسَانَ. (الصغاني، فرائد، ١٩؛ الإبشيهي، ٥٢).

1447– Everyone is known by his words and is described by his deeds. So, say the pertinent and do the commendable. Merit governs the tongue and performs good deeds.

١٤٤٨- كُنْ صَمُوتاً وَصَدُوقاً فَالصَّمْتُ حِرْزٌ، وَالصِّدْقُ عِزٌّ، وَالصَّمْتُ فَضِيلَةٌ وَالصِّدقُ وَسِيلَةٌ.[20]

1448– Keep silence and be truthful; for silence is a fortified place, and truthfulness is might, silence is a virtue, and truthfulness is a medium.

١٤٤٩- كَثْرَةُ المَقَالِ يُمِلُّ السَّمْعَ وَكَثْرَةُ السُّؤَالِ يُوجِبُ المَنْعَ. لا تُكْثِرِ السُّؤالَ فَتُحْرَمْ، وَلا تُكْثِرِ المَقَالَ فَتُسْأَمْ، وَلا تَسْتَخِفَّ بِالإِخْوَانِ فَتُخْذَلْ، وَلا تَجْتَرِئَ عَلَى السُّلطانِ فَتَهْلَكْ. (الصغاني، فرائد، ٢٠؛ =﴿ ٣٩١).

1449– Excessive talking tires ears, and excessive questioning causes refusal. Do not question much, for you will be deprived; do not talk much, for you will be humiliated; do not ridicule friends, for you will be forsaken, and be not bold with the king, for you will be destroyed.

١- كَثْرَةُ السُّؤَالِ تُورِثُ الضَّلالَ وَكَثْرَةُ الٱسْتِمَاعِ تُورِثُ الٱنْتِفَاعَ. (الصغاني، فرائد، ٨١).

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[20] =﴿ ١٥٤؛ الصغاني، فرائد، ٢٠؛ الإبشيهي، ٥٢.

Indulgence in questioning leads to error, indulgence in listening to profit.

١٤٥٠- كُنْ بَعِيدَ الهَمّ إِذَا طَلَبْتَ، كَرِيمَ الظَّفَرِ إِذَا غَلَبْتَ، جَمِيلَ العَفْوِ إِذَا قَدَرْتَ، كَثِيرَ الشُّكْرِ إِذْا ظَهَرْتَ، لازِماً لِلعَدْلِ كَيْفَ مَا تَصَرَّفْتَ فَالعَدْلُ نَتِيجَةُ العَقْلِ وَالعَفْوُ نَتِيجَةُ الشَّرَفِ وَالشُّكرُ مِنْ صِحَّةِ الرِّفْقِ، وَبُعْدُ الهِمَّةِ مِنْ جَوْدَةِ الغَرِيزَةِ. (الصغاني، فرائد، ٣٦؛ إبن عربي، محاضرة الأبرار، ٢: ٤٩١).

1450– Be high-aspiring when you seek something; act nobly in victory when you triumph; be comely in pardoning when you become dominant; be full of gratitude when you take what you want, and adhere to justice in whatever you do, for justice is the result of intelligence, pardoning is the result of nobility, gratitude is the verity of kindness, and high-aiming aspiration is based on excellence of natural disposition.

1– "Forgiveness is the crown of great qualities." (*Maxims of ʿAli* 57).

١٤٥١- كَمْ مِنْ قَرِيبِ النَّسَبِ بَاعَدَهُ سُوءُ الأَدَبِ.

1451– Many a close relative is banished by ill-manners.

١٤٥٢- كَنْزُ المَرْءِ تَخَلُّقُهُ بِأَخْلاقِ الصَّالِحِينَ وَحِرْزُهُ المُبَادَرَةُ إِلَى أَفْعَالِ المُتَّقِينَ.

1452– A man's treasure is when he is molded by the behavior of the virtuous, and his sanctuary is when he undertakes the deeds of the pious.

١٤٥٣- كَمِّلِ المَطْلُوبَ مِنْكَ تَصْرِفْ ضُرُوبَ المَلامَةِ عَنْكَ.

1453– Execute well what is requested from you; so avert the beatings of reproof from yourself.

١٤٥٤- كُنْ حَيْثُ أُمِرْتَ تَأمَنْ مَا خَشِيتَ.

1454– Stay where you have been ordered to; so be secure from what you fear.

١٤٥٥- كُلُّ لَحْظَةٍ خَطْرَةٌ وَكُلُّ خَطْرَةٍ أَصْلُ الحَرَكَةِ، [٢١٩] وَالحَزْمُ الوُقُوفُ عِندَ الشَّهْوَةِ. (=٤٦٤).

1455– Each moment is a thought, each thought is the root of movement, and prudence is to halt when in lust.

١٤٥٦- كُلُّ يَوْمٍ يُفِيدُكَ عِلْماً، وَالصِّدْقُ وَالوَفَاءُ فَاجْعَلْهُمَا لَكَ حِصْناً، وَأَحَقُّ النَّاسِ بِالرِّضَاءِ مَنْ عَرَفَ نَقْصَ الدُّنيَا. (رسالة آداب، ٧١).

1456– Each day teaches you a lesson; make truth and fidelity a fortress for yourself; and he is more content who knows the shortcomings of this world.

١- يَسْتَوْجِبُ الزِّيَادَةَ مَنْ عَرَفَ نَقصَ الدُّنْيَا. (ح- ٥٤؛ كوبرلي، ١٥ أ؛ مب- ٢٠٠؛ اص- ٩٧؛ لونتال، ٦٦).

He who recognizes the shortcomings of this world deserves its benefits.

١٤٥٧- كُنْ بِلا ذَنْبٍ تَكُنْ بِلا خَوْفٍ، وَكُنْ قُنُوعاً تَكُنْ قَلِيلَ الهَمِّ (=٤ ١٢٨٣) وَكُنْ قَلِيلَ الكَلامِ تَكُنْ مَقبُولَ القَوْلِ.

1457– Be sinless, so have no fear; be content, so have no worries; speak sparingly, so be welcome when talking.

١٤٥٨- لَمْ يَرْضَ اللَّهُ مِنْ عِبَادِهِ إلاَّ بِمِثْلِ مَا رَضِيَ لَهُمْ مِنهُ. فَإنَّهُ رَحِمَهُمْ وَأَمَرَهُمْ بِالتَّرَاحُمِ، وَصَدَقَهُمْ وَأَمَرَهُمْ بِالصِّدقِ، وَجَادَ عَلَيْهِمْ وَأَمَرَهُمْ بِالجُودِ، وَعَفَا عَنْهُمْ وَرَضِيَ لَهُمْ بِالعَفْوِ. فَأَعْطِ مَنْ وَلِيْتَ مِنْ عِبَادِ اللَّهِ مِنْ رَأفَتِكَ وَمِنْ رَحْمَتِكَ وَجُودِكَ وَعَفْوِكَ وَصِدْقِكَ مَا تَرْغَبُ فِي مِثْلِهِ مِنْ رَبِّكَ.

1458– God will not agree with His subjects except by what He agrees for them from Himself. He treats them with mercy and orders them to treat each other with mercy, He is truthful to them and orders them to be truthful, He is generous towards them and orders them to be generous, He pardons them and is pleased when they pardon. So donate those whom your are in charge of among the subjects of God from your kindliness, mercy, generosity, pardon, and truth as much as you desire them from your Lord.

١٤٥٩- لَيْسَ الخَائِفُ مِنَ اللَّهِ مَنْ بَكَى وَعَصَّرَ عَيْنَيْهِ، إنَّمَا الخَائِفُ مَنْ تَرَكَ الأَمْرَ الَّذِي خَافَ أَنْ يُعَذَّبَ عَلَيْهِ.

1459– Fearful of God is not he who cries and sheds tears; the true fearful is he who abandons the affair he is afraid to be punished for.

١٤٦٠- لَكَ مِنَ الزُّهدِ فِي الدُّنيَا الكِرَامَاتُ وَالرَّاحَاتُ وَفِي الآخِرَةِ المَقَامَاتُ وَرَفِيعُ الدَّرَجَاتِ. (=ع ١١٢٣).

1460– In abstinence there are blessings and comforts for you in this world, and high positions and lofty ranks in the next world.

١٤٦١- لِقَاءُ [٢٢٠] أَهْلِ الخَيْرِ عِمَارَةُ القُلُوبِ.[1]

1461– Reunion with good people cultivates the hearts.

١٤٦٢- لِكُلِّ إنْسَانٍ حَاجَةٌ وَإلَى كُلِّ حَاجَةٍ سَبِيلٌ (=ع ١٣٢٦) مَنْ أَصَابَهُ أَنْجَحَ وَمَنْ أَخْطَأَهُ خَابَ. فَحَاجَةُ الإنْسَانِ إلَى خَيْرِ الدُّنيَا وَخَيْرِ الآخِرَةِ السَّبِيلُ إلَى دَرْكِهِمَا العَقلُ، وَالعَقْلُ نَوعَانِ مَطْبُوعٌ وَمُتَعَلَّمٌ فَالمَطبُوعُ خِلْقَةٌ انْفَرَدَ بِهَا الخَالِقُ، وَالمُتَعَلَّمُ فَائِدَةٌ

[1] الجاحظ، بيان، ٤: ٩٣ "عبد الملك بن صالح"؛ ح- ١٣٨ "أنوشوس"؛ الثعالبي، تمثيل، ٣٢٧؛ مب- ٢٧٨؛ القضاعي، دستور، ٢٢؛ الطرطوشي، سراج، ١٧٦؛ أسامة، لباب، ٤٦٧ "أفلاطون"؛ ش/ن- ٢٠: ٣١٥.

يَسْتَفِيدُهَا الْمُتَعَلَّمُ وَلا سَبِيلَ إِلَى العَقْلِ الْمُتَعَلَّمِ إلاَّ بِالعَقْلِ المَطْبُوعِي وَإِذَا ٱجْتَمَعَ العَقْلانِ قَوِيَ الْمُتَعَلَّمُ وَالمَطْبُوعُ تَقْوِيَةَ الشَّمْسِ نُورَ العَيْنِ وَإِذَا بَلَغَتْ قَوِيُّ العَقْلِ ذَلِكَ ٱسْتَبَانَ المَنَافِعَ وَالمَضَارَّ وَأَخَذَ مَا يَنْفَعُهُ وَتَرَكَ مَا يَضُرُّهُ وَلَمْ يَعِقْهُ عَائِقٌ إلاَّ الهَوَى.[2]

1462– Every human being has a need, and there is a way for satisfying every need. He who finds the right way is saved, and he who misses it is frustrated. Intelligence is the medium by which the needs of human beings of the goodness of this world and the next can be obtained. It is of two kinds: one inborn, the other learned. The inborn intelligence is a quality unique to the Creator. The learned intelligence is an advantage to him who learns it. But there is no way to the learned intelligence except through the inborn one. When the two intelligences come together both become stronger just as the sun strengthens the light of the eyes. When the person with a powerful intelligence reaches this level he can make a distinction between the useful and the harmful things and choose what is useful to him and abandon what is harmful. Nothing prevents him from this other than passion.

١- فَإِنَّ لِكُلِّ مَخْلُوقٍ حَاجَةً، وَلِكُلِّ حَاجَةٍ غَايَةً، وَلِكُلِّ غَايَةٍ سَبِيلاً. وَاللَّهُ وَقَّتَ لِلأُمُورِ أَقْدَارَهَا، وَهَيَّأَ إِلَى الغَايَاتِ سُبُلَهَا، وَسَبَّبَ الحَاجَاتِ بِبَلاغِهَا. (صغ- ١١).

Every creature has a need; every thing has an end; and to every end there is a way.

٢- "لِكُلِّ شَيْءٍ مُدَّةٌ وَٱنْقِضَا." (أبو العتاهية، ديوان، ٢١).

Everything has a definite time and termination.

"There is a time for everything, and a season for every activity under heaven." (The Bible, Ecc. iii. 1). "There will be a time for every activity, a time for every deed." (Ecc. iii. 17). "For there is a proper time and procedure for every matter." (Ecc. viii. 6).

٣- لِكُلِّ شَيْءٍ دَاعِيَةٌ وَسَبَبٌ. (جا- ٦٧).

Every deed is caused by something.

٤- "لِكُلِّ أَمْرٍ جَرَى فِيهِ القَضَا سَبَبُ." (أبو العتاهية، ديوان، ٣٥).

[2] كل- ٤٣؛ أبو المعالي، كليله، ٢٨ "إبن المقفع"؛ الجاحظ، رسائل، ١: ٩٦؛ عقد، ٢: ٢٤٥؛ إبن حبان البستي، روضة، ١٧-١٨؛ القالي، الأمالي، ٢: ١٦٧؛ السجستاني، صوان، ١٤٩ "أرسطو"؛ الراغب، الذريعة، ١٦٩ "علي"؛ ن- ٤٢١ ﴾ ٣٣٨؛ جا- ٢٦٦-٢٦٧؛ إبن هندو، ٣٣٨ ﴾ ١٤٦؛ بهجة، ١: ٥٣٣-٥٣٤ "العتبي"؛ أبو المعالي، كليله، ٢٨؛ ش/ن- ١٩: ٢٥٣؛ عفيفى،اوشنر،٣٥٧ ﴾ ٥٥؛ = ياسمى، ١٧٩.

Everything is called for and caused by something.
The *Ṣiwān al-ḥikma* has this sentence word for word, with some additions at the end. Here it is said to have been part of a letter from Aristotle to Alexander. The dual division of reason, natural/intrinsic (inborn/innate) and acquired (in Pahlavi: *asan-kharathu* and *gawash-kharathu*) is an Awestic conception. In Oshnar's *Andarz* (ʿAfīfī 357) we have *asnu-khirat*, *gawashu-khirat*.

٥- العَقْلُ الذَّاتِي غَيْرُ الصَّنِيعِ، كَالأَرْضِ الطَّيِّبَةِ غَيْرُ الخَرَابِ. (صغ- ٣٦).

Innate reason is natural, like the healthy earth that is not dilapidated.

٦- موبدان موبد گفت: يا حكيم هر انسانرا حاجتى است و هر حاجتى سبيلى و راهى است. هر كه در آن سبيل و راه صايب شد مُنجِح است و هر كه خطا كرد خايب است. اكنون اين سبيل چيست؟ گفت: آن درك دنيا و آخرة است و بدرك دنيا و آخرة سبيل نيست إلاَّ بصحت طبع و گفته اند :"انسان اسم صورتست، و عقل هرگاه كه از صورت جدا شد انسان كامل نباشد بلكه تمثالى باشد بلا روح ماند،" و هر كس كه ادب طلب كند بايد كه اصول را بشناسد و بدان التقا نمايد از فروع. و اصل الأمر در اين آنست كه خداى را بيگانگى بشناسد و گواهى دهد كه غير از او خداى نيست و ببعث و حشر و نشر و قيامت ايمان آورد و تفويض معيشت بر او كند...(من كتاب تجارب الأمم في أخبار ملوك العرب والعجم، ايا صوفية ٣١١٥، ورقة ١٢٧ ب). نقله گرين ياسكى، في مقالته "بزرجمهر"، ١٨١).

Now there are two forms of intelligence, the one innate (in Persian *khirad*) and the other acquired (in Persian *dānish*). The acquired form can be learnt, but innate intelligence is the gift of God and cannot be learnt by instruction from a teacher. If it so happens that God endows you with intelligence, undertake the labor of learning also that which may be acquired, adding the acquired to the natural so that the degree of perfection is attained and you become the prodigy of your age. Should there be no innate intelligence, however, neither I nor you can do anything in the matter. But in that event there must be no deficiency in the acquired form of intelligence. You must learn to the full extent of which you are capable to ensure that, although you may not be numbered amongst the wise, you are, on the other hand, not reckoned amongst ignorant fools." (tr. 261).

٧- الإِنْسَانُ بِلا عَقْلٍ كَالتِّمثَالِ بِلا رُوحٍ. (إبن هندو، ٣٣٩ ؛ ١٤٩ "أرسطو"؛ أقوال الحكماء، ٨٣).

٨- قال سابور بن أردشير: العقل نوعان: أحدهما مطبوعٌ، وَالآخَرُ مَسْمُوعٌ وَلا يَصْلُحُ وَاحِدٌ مِنهُمَا إلاَّ بِصَاحِبِهِ. فأخذ ذلك
بعض الشعراء:

رَأَيْتُ العَقْلَ نوعَيْنِ * فَمَطْبُوعٌ وَمَسْمُوعُ
وَلا يَنْفَعُ مَسْمُوع * إِذَا لَمْ يَكُ مَطْبُوعُ
كَمَا لا تَنْتَفِعُ الشَّمْسُ * وَضَوءُ العَيْنِ مَمْنُوعُ. (إبن حبان البستي، روضة، ١٨؛ أبو هلال العسكري، ديوان المعاني، ١: ١٢٥؛ الماوردي، أدب الدنيا، ١٥؛ وطواط، غرر، ٦٦؛ الزمخشري، ربيع، ٣: ٢٨٧).

٩- العقلُ نحوان أَحَدُهُمَا مَطبُوعٌ والآخَرُ مَسمُوعٌ فَالمَطبُوعُ مِنْه كَالأَرضِ وَالمَسْمُوعُ منه كَالبَذرِ وَالمَاءِ فَلا يخلص للعقل المطبوع عملٌ دُونَ أن يَرِدَ عليه العقلُ المَسْمُوعُ فينبَّهُهُ مِنْ نومِهِ ويطلقه مِنْ وَثَاقِهِ ويقلقله من مكانه كما يستخرج البذرُ والماءُ مَا فِي قَعْرِ الأرض. (الشهرستاني، ١٠٢٣ "ثاوفرسطيس").

١٠- بدانكه عقل دو گونه است: يكى عقل غريزيست و دوم عقل مكتسب است، آنرا كه عقل غريزى بود خرد خوانند، و آنرا كه عقل مكتسب دانش خوانند. اما هرچه مكتسب است بتوان آموختن، و لكن عقل غريزى هديه خدايست آن بتعليم از معلم بنتوان آموخت، اگر چنانكه عقل غريزى ترا خداى تعالى داده بُوَد بِه و بِه، تو در عقل مكتسب رنج ببر برو بياموز، مكتسبى را با غريزى يار كن تا بديع الزمان باشى. پس اگر غريزى نبود من و تو هيچ نتوانيم كردن. بارى بمكتسبى تقصير مكن چندانكه طاقت باشد بياموز تا اگر از جمع خردمندان نه باشى بارى از جمع دانايان باشى. (قابوس نامه، ٢٦٣).

١٤٦٣- لَيْسَ مِنْ شَهَوَاتِ الدُّنيَا وَلَذَّاتِهَا شَيْءٌ إلاَّ وَهُوَ مُتَحَوِّلٌ أَذًى وَمُورِثٌ حَزَناً.

1463– There is nothing of the lusts of this world and its pleasures except that it changes to pain, and bequeaths sorrow.

١٤٦٤- لَيْسَ مُعْتَمِدُ الذَّنْبِ كَالمُخْطِئِ [في الأصل: والمخطئ] وَلا المُكْرَهُ عَلَيْهِ كَالطَّائِعِ وَلا المُحْتَاجُ إِلَيْهِ كَالغَنِيِّ عَنْهُ وَلا المُعْطِي مِنْ قَلَّةٍ كَالمُعْطِي مِنْ سَعَةٍ وَلا الجَائِرُ مُحَكَّماً كَالجَائِرِ غَيْرُ مُحَكَّمٍ، وَلا الخَائِنُ مُؤْتَمَناً [٢٢١] كَالمُقتَطِعِ مِنْ غَيْرِ أَمَانَةٍ. فَاْحْذَرْ هَذِهِ الأَفْعَالَ مَعَ إِزَاحَةِ العِلَلِ أَشَدَّ الحَذَرِ.

1464– The intentional offender is not like the unintentional offender; the compelled offender is not like the compliant to an offense; the indispensable is not like the superfluous; the destitute donor is not like the affluent donor; the tyrant as judge is not like the tyrant who is no judge; the trusted traitorous is not like the traitor who is not trusted; so avoid these acts along with abolition of their motives, as hard as you can.

١٤٦٥- لِكُلِّ شَيْءٍ دِعَامَةٌ وَدِعَامَةُ المُؤْمِنِ عَقلُهُ فَبِقَدرِ عَقلِهِ تَكُونُ عِبَادَتُهُ، (تذكرة، ٣: ٢٣١ "حديث") وَلِكُلِّ سَبِيلٍ مَطِيَّةٌ وَمَطِيَّةُ العَقْلِ التَّوَاضُعُ، وَكَفَى بِالمَرْءِ جَهْلاً أَنْ يَرْكَبَ مَا يُنهَى عَنْهُ (=﴿ ١٣٧٧) وَكَفَى بِهِ عَقلاً أَنْ يَسْلَمَ النَّاسُ مِنْ شَرِّهِ.

1465– Everything has a support, and the support of the believer is his intelligence, on which the extent of his payer depends. For every road there is a mount to ride on, and the mount of intelligence is humbleness. It is sufficient ignorance for a man to engage in what he has been prohibited from, and it is sufficient intelligence for him when the people are secure from his harm.

١- رُوِي عَنِ النَّبِي: لِكُلِّ شَيْءٍ عُمِلَ دِعَامَةٌ وَدِعَامَةُ عَمَلِ المَرْءِ عَقْلُهُ. (الماوردي، أدب الدنيا، ٣).
٢- دِعَامَةُ العَقْلِ الحِلْمُ. (إبن أبي الدنيا، العقل وفضله، ٢٦؛ المفضل، الفاخر، ٢٦٣؛ إبن المعتز، البديع، ٦؛ أبو هلال العسكري، صناعتين، ٢٧٨؛ الراغب، محاضرات، ١: ٢٢١؛ الواحدي، الوسيط، ١٤٩ "أكثم"؛ الميداني، ١: ٤٨٣؛ ٣: ٩٦).
٣- لِكُلِّ شَيْءٍ عِمَادٌ وَعِمَادُ هَذَا الدِّينِ الفِقْهُ. (الراغب، محاضرات، ١: ٣٨؛ الماوردي، أدب الدنيا، ٢٩؛ القضاعي، الشهاب، ٧؛ الميداني، ٤: ٤٥).
٤- إنَّ لِكُلِّ شَيْءٍ دِعَامَةٌ وَدِعَامَةُ هذا الدِّينِ الفِقهُ. (الخطيب البغدادي، تأريخ بغداد، ٢: ٤٠٢؛ السمعاني، إملاء، ٦٠).
٥- الجَهْلُ مَطِيَّةٌ، مَنْ رَكِبَهَا ذَلَّ وَمَنْ صَحِبَهَا ضَلَّ. (الصغاني، فرائد، ٤؛ فرايتاج، ٣: ٧٨).
٦- إنَّ لكلِ سَبِيلٍ مَطِيَّةً وَثِيقَةً ومحجةً واضِحَةً، وأوثقُ الناسِ مَطية وأحسنهم دلالة ومعرفة بالمحجة الواضحة أفضلهم عقلا. (إبن الجوزي، ذم الهوى، ٦-٧ "حديث").
٧- الجَهْلُ مَطِيَّةُ المرَاحِ وَالمَسَرَّةِ. (النويري، ٣: ٣٥٩).
٨- "فَإنَّ مَطِيَّةَ الجَهْلِ الشَّبَابُ." (الثعالبي، ثمار، ٦٩٠، وتمثيل، ٤٨؛ النابغة الذبياني، ديوان، ١٩؛ العقد الثمين، ٣ "النابغة"؛ وفيه: "فإنَّ مَظِنَّةَ"؛ إبن قتيبة، الشعر والشعراء، ٤٢٦؛ أبو هلال العسكري، صناعتين، ٢٩٤؛ الراغب، محاضرات، ٢: ٣١٩؛ النويري، ٣: ٦٣).

“Verily youthfulness is a state in which ignorance is usually found to exist.” (Lane 1925).

The relation with مَطِيَّة is because one finds youthfulness to be easy like as he does the beast on which one rides. The reading with مظنة is also plausible. Abū Nuwās has borrowed this and said: (see the translation of the poem in Kennedy, *The Wine Song* 178):

٩- "الشَّبَابُ مَطِيَّةُ الجَهْلِ". (أبو نواس، ديوان، ٣: ٢٣٣؛ مهلهل بن يموت بن المزرع، سرقات أبي نواس، القاهرة ١٩٥٧، ٨٣؛ أبو هلال العسكري، أمثال، ١: ٢٨٤؛ الراغب، محاضرات، ٢: ٣١٩؛ الثعالبي، ثمار، ٦٩٠؛ الرقيق النديم، قطب السرور، ٦٦١؛ الميدانى، ٢: ١٦٧).Youth is the steed of ignorance.

This and Lane’s translation above may be used as another example for showing the possible differences in translation of maxims.

١٠- الشبابُ رِيَاضُ الأَمَانِي. (الرياضي، تلقيح العقول،

Youth is the meadow of wishes. (fol. 43a.)

١١- الشبابُ مَظَنَّةُ الجَهْلِ، وَمَطِيَّةُ الذُّنُوبِ. (الثعالبي، تمثيل، ٣٨٢).
١٢- الحَلِيمُ مَطِيَّةُ الجَهُولِ. (أبو عبيد، أمثال، ١٥٠؛ عيون، ١: ٢٨٤؛ أبو هلال العسكري، أمثال، ١: ٢٨٤؛ بهجة، ١: ٦١٦؛ الميداني، ١: ٣٧٥؛ الزمخشري، أمثال، ١: ٣١٣؛ البيهقي، غرر الأمثال، ٤٢؛ تذكرة، ٧: ٤٨).

The forbearing man is the mount for the ignorant. (i.e. he bears the ignorant's ignorance and does not complain about it. This is said of the patience that is in a gentle man. He who has forbearance does not rush to punish those who do him harm, the prerequisite for a praiseworthy leader).

١٣- جوانى ز ديوى نشانست ازيرا * كه صحبت ندارد خرد با جوانى. (ناصر خسرو، ديوان، ٤٨١).
١٤- الرَّغْبَةُ مِفْتَاحُ النَّصْبِ وَمَطِيَّةُ التَّعَبِ. (ن- ٤٢٧ ﴿ ٣٨١؛ الميداني، ٤: ٥٤).

Love of this world is the key to strain and the mount of hardship.

١٥- الرَّغبةُ مِفْتَاحُ الطَّلَبِ وَمَطِيَّةُ الحَسرَةِ. (الطرطوشي، سراج، ١٧٣).
١٦- إِيَّاكَ أَنْ تَجْمَحَ بِكَ مَطِيَّةُ اللَّجَاجِ. (ن- ٣٠٥؛ الجاحظ، بيان، ٤: ٩٣ "عبد الملك بن صالح"؛ الزمخشري، ربيع، ١: ٧١٠).

Beware lest stubbornness would take you like a defiant stead to your place of ruin.

١٧- زَعَمُوا: مَطِيَّةُ الكَذِبِ. (إبن هشام، مغني اللبيب، ٢: ٤٩، ٩٠).

"زَعَم is the conveyer, or vehicle, (properly the camel, or the beast, that serves as the conveyer), of lying." (Lane 1232).

١٨- بِئْسَ مَطِيَّةُ الرَّجُلِ زَعَمُوا. (القضاعي، الشهاب، ٣٨؛ إبن الأثير، النهاية، ٢: ٣٠٣؛ إبن حجر العسقلاني، الإصابة، ٧: ١٢٣).

"Very evil, or bad, is the man's conveyer زعموا." (Lane 1232).

١٩- زَعَمُوا: زَامِلَةُ الكَذِبِ. (عيون، ٢: ٢٦).
٢٠- زَعَمُوا: كُنْيَةُ الكَذَبِ. (القاضي وكيع، أخبار القضاة، ٢: ٢١٩).
٢١- الدُّنْيَا نِعْمَ مَطِيَّةُ المُؤْمِنِ. (آبي، نثر، ١: ١٦١ "حديث").
٢٢- الدُّنيَا مَطِيَّةُ المُؤْمِنِ، عَلَيْهَا يَرتَحِلُ إِلَى رَبِّهِ. (ش/ن- ٢٠: ٣١٧؛ جا- ١٨٤).
٢٣- الدُّنْيَا مَطِيَّةٌ وَالآخِرَةُ منزلٌ. (المحاسبي، المسترشدين، ٤٧).

١٤٦٦- لَمْ يَحمَدِ العُلَمَاءُ مِنَ العِلْمِ إلاَّ مَا لا يُخَالِطُهُ عُجْبٌ، وَلا مِنَ العَطِيَّةِ إلاَّ مَا كَانَ مِنْ غَيْرِ تَنكِيدٍ، وَلا مِنْ صِدْقِ القَوْلِ إلاَّ مَا أُصِيبَ بِهِ المَوْضِعُ، وَلا مِنَ الأَدَبِ إلاَّ مَا لِنَفسِهِ ٱقتِنَاؤُهُ صَاحِبُهُ.

1466– The learned do not praise any learning that is not void of arrogance, any gift that is not void of molestation, any honest word that is not expressed at the right time and place, and any education that is not acquired for its own sake.

١٤٦٧- لَيْسَ السُّكرُ مِنَ الشَّرَابِ وَحْدَهُ وَلَكِنَّهُ مِنْ أَشْيَاءَ كَثِيرَةٍ: مِنهَا الشَّبَابُ وَالغِنَى وَالجَمَالُ وَالشَّرَهُ وَالشَّبَقُ وَالهَمُّ وَالجَهْلُ وَعَادَةُ السُّوءِ وَسُكرُ السُّلْطَانِ وَالخَمْرُ العَاشِرُ.
(جا- ٤٩ "أنوشروان").

1467– Inebriety is not caused only by wine, rather by many things, among them, youth, wealth, beauty, ravenousness, lewdness, worry, ignorance, bad habits, the drunkenness of power, and the tenth is liquor.

١٤٦٨- لَمْ تُكَلَّفْ مِنَ الدُّنيَا إلاَّ نَفْساً وَاحِدَةً فَإِنْ أَنْتَ أَصْلَحْتَهَا لَمْ يَضُرَّكَ فَسَادُ مَنْ فَسَدَ بِصَلاحِهَا (=ﻙ ١٤٣٩). وَٱعلَمْ أَنَّكَ لا تَسْلَمُ مِنَ الدُّنيَا حَتَّى لا تُبَالِيَ مَنْ أَكَلَهَا مِنْ أَحْمَرَ [٢٢٢] وَأَسْوَدَ.

1468– You are not burdened in this world with anything but a single soul, and if you ameliorate her, the corruption of those who are corrupted by her amelioration will not harm you. Know that you will not be secured from this world until you do not care who feeds on it from among the red and the black.

١٤٦٩- لَيْسَ كُلُّ مَنْ عَمِلَ بِالطَّاعَةِ صَارَ حَبِيباً وَلَكِنْ كُلُّ مَنِ ٱجْتَنَبَ مَعَ ذَلِكَ مَا نُهِيَ عَنهُ صَارَ حَبِيباً.

1469– Not everyone who acts submissively becomes a friend, but all those who avoid also what they have been prohibited from become friends.

١٤٧٠- لَذَّةُ الخَمْرِ شَبِيهَةٌ بِلَمَعَانِ البَرْقِ مَنِ ٱتَّكَلَ عَلَيْهِ قَعَدَ فِي الظُّلْمَةِ، وَبِالزَّهْرِ الَّذي هُوَ فِي أَوَّلِ النَّهَارِ نَضِيرٌ وَفِي آخِرِهِ ذَابِلٌ، وَبِالسَّرَابِ الغَارِّ لِمَنْ عَوَّلَ عَلَيْهِ.

1470– The pleasure of wine is like the gleam of lightning that whoso relies on it stays in the dark, like a blossom that blooms in the morning

and withers in the evening, and like a deluding mirage to whoso depends on it.

١٤٧١- لَيْسَ فِي الدُّنيَا إلاَّ مَهْمُومٌ وَأَقَلُّهُمْ هَمًّا أَرْضَاهُمْ بِحَالِهِ وَأَقَلُّهُمْ تَسَخُّطاً لِمَا هُوَ فِيهِ.

1471– Everyone in this world has worries. Those with less worries are the ones content with their conditions and less displeased with their situation.

١- رَأَيْتُ أَقَلَّ النَّاسِ هَمّاً أَشَدَّهُمْ * قُنُوعاً، وَأَرضَاهُمْ بِمَا هُو عَلَيْهِ. (أبو العتاهية، ديوان، ٤٦٧).

٢- إنَّ أَقَلَّ النَّاسِ هَمًّا فِي الآخِرَةِ أَقَلُّهُمْ هَمًّا فِي الدُّنْيَا. (إبن أبي الدنيا، الفرج بعد الشدة، ١٠٩).

١٤٧٢- لَنْ تَضُرَّكَ الدُّنيَا مَا شَكَرْتَ اللَّهَ عَلَيْهَا وَأَخَذْتَهَا مِنْ وَجْهِهَا وَصَرَّفتَهَا فِي جِهَاتِهَا وَتَزَوَّدْتَ بِهَا إِلَى الآخِرَةِ.

1472– This world would not harm you as long as you thank God, earn from it properly, spend your earning suitably, and accumulate in it provisions for the future life. (This message appears also in the introduction above).

١٤٧٣- لِيَصْدُقَ آمْرُؤٌ نَفسَهُ وَيَعرِفَ أَيْنَ يَضَعُ قَدَمَهُ فَإِنَّ عَلَيْهِ عُيُوناً تُحْصِي خُطَاهُ وَمُتَتَبِّعاً لِعُيُوبِهِ لا يُقَصِّرُ عَنْ حِفْظِ مَا يَكُونُ مِنهُ وَلِلنَّاسِ أَفْهَامٌ يَحْفَظُونَ بِهَا أَعْمَالَكَ عَلَيْكَ فَرُبَّمَا ذَكَّرُوكَ مَا نَسِيتَ. فَإِيَّاكَ وَبَحْثَهُمْ عَمَّا قَدْ سَقَطَ عَنْ عَمَلِكَ فَعَلَى حَسْبِ ذَلِكَ فَلْيَكُنْ حَذَرُكَ مِنْهُمْ وَقَهْرُكَ لَهُمْ بِصِيَانَةِ نَفسِكَ عِندَهُمْ.

1473– Man should be honest with himself and know exactly where to put his steps; for there are spies on him who count his steps, follow his faults, and do not fail memorizing everything he does. Moreover, the people are endowed with perceptive faculty with which they memorize all your acts against you, and occasionally remind you of what you forget. So beware, for their exploring of things you do is also in this manner, and let your caution against them and your defeating them be by safeguarding your soul in their eyes.

١٤٧٤- لَمْ يُنتِجِ التَّوَانِي غِبطَةً [٢٢٣] قَطُّ فَلا تَكُنْ لَهُ مُسْتَعْمِلاً فَيَكُونَ ذَلِكَ ضَارًّا.

1474– Slackness never produces delight, so do not succumb to it, for this will be harmful.

١٤٧٥- لَيْسَ يُرجَى صَلاحُ العَمَلِ بِكَثْرَةِ الأَعْوَانِ وَلَكِنْ بِصُلَحَائِهِمْ. (=﴿ ١٤٣١).

1475– Good performance is not to be hoped for with many aids, but with the virtuous among them.

١- لَيْسَ رَجَاءُ الغَلَبَةِ بِكَثْرَةِ الأَعْوَانِ وَلَكِنَّهُ بِصُلَحَائِهِمْ. (مب- ٣٥٥).

١٤٧٦- لَمْ يَعْرِفِ الحَقَّ مَنْ لَمْ يَفصِلْهُ مِنَ البَاطِلِ وَيُؤْثِرْهُ عَلَيْهِ، وَلَمْ يَسْتَبِنِ الصَّوَابَ مَنْ لَمْ يُمَيِّزهُ عَنِ الخَطَأِ وَيَعمَلْ بِهِ دُونَهُ.

1476– He knows the truth not who does not separate it from falsehood and prefers the truth to falsehood. He perceives the right not who does not distinguish it from the wrong, and performs the right without the wrong.

١٤٧٧- لِيَعْرِفْكَ مَنْ عَرَفَكَ إِنَّكَ إِلَى أَنْ تَفعَلَ مَا لا تَقُولُ أَقْرَبُ مِنْكَ إِلَى أَنْ تَقُولَ مَا لا تَفْعَلُ. فَإِنَّ فَضْلَ القَوْلِ عَلَى الفِعْلِ عَارٌ وَفَضْلَ الفِعْلِ عَلَى القَوْلِ مَكْرُمَةٌ. (=﴿ ١٢٩٩؛ كب- ١٠٣، ١٢٠).

1477– Let all those who know you recognize you as someone who is more inclined to do things than talk about them; for the excess of talking to doing is a disgrace, whereas the excess of doing to talking is an excellent quality.

١- ﴿لِمَ تَقُولُونَ مَا لا تَفْعَلُونَ؟﴾ (قرآن، ٦١: ٣).

"Why do you say things that you do not do?"

٢- يقولون مالا يفعلون وَإننى * من القوم قوالٌ بما ليس يفعلُ. (الفرزدق، ديوان،؛ الثعالبي، الشعر والشعراء، المورد، ١٧ (٤): ١٩٨٨، ٢٠٦).
٣- يَقُولُونَ مَالا يَفْعَلُونَ وَإِنَّمَا * يَطِيبُ ثَنَاءُ مَنْ لا يَقُولُ وَيَفْعَلُ. (أبو هلال العسكري، أمثال، ١: ١٧٦).
٤- أَنْتَ الفَتَى كُلُّ الفَتَى * لَوْ كُنْتَ تَفْعَلُ مَا تَقُولُ
لا خَيْرَ فِي كَذِبِ الجَوَادِ * وَحَبَّذَا صِدقُ البَخِيلِ. (إبن أبي الدنيا، الصمت، ٢٥٠؛ عيون، ٣: ١٤٦ "للّه دَرُّكَ مِنْ فَتًى"؛ القاضي وكيع، أخبار القضاة، ٢: ٤٢٢؛ مج- ٨٩؛ الوشاء،

الموشى، ٤٣؛ أبو هلال العسكري، أمثال، ١: ١٧٣ "زياد الأَعجم"؛ السلفي، المنتقى، ١١٦؛ بهجة، ١: ٤٩٤).
٥- قال الإسكندر: ما أقبح بالإنسان أن يقولَ ما لا يفعل! وما أحسَنَ الفعلَ ابتداءاً قبل القول وأكرم بصاحبه! (مب- ٢٥١).

١٤٧٨- لِيَجتَمِعْ فِي قَلبِكَ الاَفْتِقَارُ إلَى النَّاسِ وَالاَسْتِغْنَاءُ عَنْهُم. أَمَّا الاَفْتِقَارُ إلَيْهِمْ فَفِي لِيْنِ الكَلِمَةِ وَحُسْنِ البِشْرِ، وَأَمَّا الاَسْتِغنَاءُ عَنهُمْ فَفِي نَزَاهَةِ النَّفسِ وَبَقَاءِ العِزِّ. (كب- ١٢٦).

1478– Let dependence on people and independence from them unite in your heart. As for dependence on them, let it be by soft words and a cheerful face in discourse; as for independence from them, let it be by integrity of the soul and the survival of honor.

١٤٧٩- لِكُلِّ سُلطَانٍ أَوْ رَئِيسٍ أَلِيفٌ قَدْ أَنِسَ بِهِ وَاطَّلَعَ قَلبُهُ إلَى قَلبِهِ وَلَهُ بِقُربِهِ أَكبَرُ لَذَّةٍ فَإِنْ نَازَعَتْكَ نَفسُكَ إلَى السُّمُوِّ إلَى مَنَازِلِهِمْ فَاقْدَعْهَا بِمَعْرِفَةِ فَضْلِ الإلْفِ وَالأُنْسِ. (كب- ٩٢).

1479– Every sultan or chief has a close friend whom he likes, whose heart is acquainted with his, and whose company gives him great pleasure. So if your soul covets for raising up to their lofty ranks, curb it to recognize the merit of friendship and affiliation.

١٤٨٠- لَوْ تَمَيَّزَتَ الأَشْيَاءَ كَانَ الكَذِبُ مَعَ الجُبْنِ، وَالصِّدقُ مَعَ الشَّجَاعَةِ، وَالتَّعَبُ [٢٢٤] مَعَ الطَّمَعِ، وَالرَّاحَةُ مَعَ اليَأسِ، وَالحِرمَانُ مَعَ الحِرْصِ، (=؛ ٤١٦، ١١٣٣) وَالذُّلُّ مَعَ الدَّيْنِ.[3]

1480– If you differentiate things, you would find that: Lying is with cowardliness, truthfulness is with courage, discomfort is with avidity, comfort is with despair, disappointment is with covetousness, and humiliation is with debt.

١- الذُّلُ مَعَ الطَّمَعِ. (وطواط، صد كلمة ؛ ٤٧؛ إختيار الدين، أساس الاقتباس، ٩٨).
٢- "وَ بِالحِرْصِ يَعْظُمُ التَّعَبُ." (أبو العتاهية، ديوان، ٥٧).
٣- الدَّيْنُ رِقٌّ، فَانْظُرْ عِنْدَ مَنْ تَضَعُ نَفْسَكَ. (الجاحظ، بيان، ٣: ٢٦٧ "إبن المقفع"؛ عيون،

[3] مع- ٨٨؛ التوحيدي، أخلاق الوزيرين، ٣٩٠؛ آبي، نثر، ٣: ١٥١؛ ؛ الماوردي، تسهيل، ١١٥-١١٦؛ وطواط، صد كلمة، ٤٧، ٤٨، ٤٩؛ تذكرة، ١: ٢٤٨؛ ش/ن- ٢٠: ٣٢٧؛ النويري، ٨: ١٨٣ "فورفوريوس"؛ الصفدي، ١٧: ٤٥١.

٤: ٧ آبي، نثر، ٤: ٢٠٢، ٢٠٨؛ بهجة، ١: ٢١٤؛ أبو الفتح الآمدي، غرر، ٢٨؛ ش/ن-٢٠: ٣٠٦).

A man in debt is a slave, and can't act with liberty.

٤- مَنْ سَأَلَ حَاجَةً فَقَدْ عَرَضَ نَفسَهُ عَلَى الرِّقِ. (الراغب، محاضرات، ١: ٥٤٨).
٥- هر آنچه در بند آنی بنده آنی. (أبو سعيد أبو الخير، أسرار التوحيد، ٣٢٦؛ نجم رازى، مرصاد العباد، ٢٣٧، ٦٢١).
٦- الحَاجَةُ إحدَى الرِّقَّيْنِ. حاجتمندى دوم اسيريست. (قابوس نامه، ١٥٤).

"A man in need is nothing but another captive." (Qābūs 142).
To be in need is next to being enslaved.

٧- الدَّيْنُ أَحَدُ الرِّقَّيْنِ. (أبو الفتح الآمدي، غرر، ٧٦). Debt is like slavery.

To have a debt is like being enslaved. (cf. Spitaler 25 n. 62).

٨- الوَعْدُ أَحَدُ الرِّقَّيْنِ.

Promise enslaves. (cf. Spitaler 25 n. 64 with references).

٩- الوعد الرق. (السمعاني، إملاء، ٤٠ "حديث").
١٠- الدَّيْنُ رِقٌّ، وَالقَضَاءُ عِتْقٌ. (الصغاني، فرائد، ٨١).

"Out of debt, out of danger." (*CDP*, 208).

١١- الدَّيْنُ أَثْقَلُ مِنَ الجِبَالِ. (جا- ٢٠٨).

A little debt makes a debtor, but a great one an enemy. (E)

١٢- الدَّيْنُ عُقْلَةُ الشَّرِيفِ. (عيون، ١: ٢٥٤؛ آبي، نثر، ٤: ١٥٦).
١٣- الدَّيْنُ هَدْمُ الدِّينِ. (الحصري، زهر، ٥٥؛ الثعالبي، تمثيل، ٣١).
١٤- الدَّيْنُ شَيْنُ الدِّينِ. (القضاعي، الشهاب، ٤).
١٥- وَالحِرْمَانُ مَعَ الحِرْصِ، وَالعِزُّ مَعَ القَنَاعَةِ، وَالأَمْنُ مَعَ العفَافِ، وَالسَّلامَةُ مَعَ الوَحدَةِ. (السجستاني، مختصر صوان، ٧٤-٧٥؛ Ullmann 59).

١٤٨١- لَنْ تَكُونَ عَالِماً حَتَّى تَكُونَ مُتعَلِّماً، فَلا تَحْتَشِمَنَّ مِنَ التَّعَلُّمِ فَلا تَصِلُ إِلَى العِلْمِ. (=ؤ مقدمة، ٧-٨).

1481– You will not become learned until you learn; therefore be not reticent to learning, for so you will not achieve learning.

١- لاَ تَكُونُ عَالِماً حَتَّى تَكُونَ مُتَعَلِّماً فَلا تَكُونُ بِالعِلْمِ عَالِماً حتَّى تَكُونَ بِه عَامِلاً. (إبن حبان البستي، روضة، ٣٥؛ كل- ٦٢؛ مع- ٨٥؛ المبرد، الفاضل، ٢ "سلمان"؛ آبي، نثر، ٢: ٧٥؛ الثعالبي، تمثيل، ١٦٦؛ الخطيب البغدادي، إقتضاء، ٢٦).

٢- لا خَيْرَ فِيمَنْ لَمْ يَكُنْ عَالِماً أَوْ مُتَعَلِّماً. (تفليسى، قانون الأدب، بيست ويك، "حديث").
٣- فَإِنَّ العِلمَ لا يُنَالُ إلاَّ بِتَعَلُّمٍ. (المدائني، التعازي، ٩٠).

Man does not become learned without learning.

١٤٨٢- لَوْ تَأَمَّلَ الحَاسِدُ حَالَهُ لَعَلِمَ أَنَّهُ يَحْسُدُ عَلَى شَيْءٍ لَيْسَ هُوَ لَهُ وَلا يَضُرُّهُ كَونُهُ فِي يَدِ المَحْسُودِ عَلَيْهِ.

1482– If the envious contemplate on his situation he would find that he envies things that do not belong to him, and that their possession by the envied does not harm him.

١- إذَا رَأَيْتَ المَحسُودَ عَلَيْهِ عَلِمْتَ أَنَّ الحَاسِدَ كَانَ يَحْسُدُ عَلَى غَيْرِ شَيءٍ. (مع- ٧٦؛ آبي، نثر، ٣: ١٤٩؛ ش/ن- ٢٠: ٣٤٢).
٢- الحُسَّادُ أَكثَرُ مِمَّا يَحْسُدُونَ عَلَيْهِ لأَنَّ بَعضَهُمْ يَظُنُّ عِندَ المَحْسُودِ مَا لا يَمْلِكُ فَيَحسُدُهُ بِسَبَبِهِ. (مع- ٧٦؛ ح- ١٣٠ "لقمان"؛ الثعالبي، تمثيل، ٤٥١ "إبن المعتز"؛ مب- ٢٧٤).
٣- إنَّ حَسَدَ الحَسُودِ لا يَنْفَعُ الحَاسِدَ وَلا يَضُرُّ المَحْسُودَ. (الماوردي، نصيحة، ٢٧٥).

١٤٨٣- لَيْسَ كُلُّ طَالِبٍ يَظْفَرُ، وَلا كُلُّ لَبِيبٍ يُنْصَرُ (=؛ ١٥٠٤، ١٥١٧)، وَلا كُلُّ مَنْ تَكَلَّمَ بِكَلامٍ كَانَ مَعَهُ أَصْلُهُ، وَلا كُلُّ مَنْ وَصَفَ وَصْفاً كَانَ مِنْ أَهْلِهِ. (=؛ ١٠٩٦).

1483– Not every seeker succeeds, not every intelligent is rendered victorious, not every speaker knows what he is talking about, and not every describer can describe well.

١- لَيْسَ كُلُّ مَنْ طَلَبَ وَجَدَ وَلا كُلُّ مَنْ تَوَقَّىٰ نَجَا. (رسالة آداب، ٧١؛ القضاعي، دستور، ٣١ "علي"، "تَوَقَّى").
٢- لَيْسَ كُلُّ طَالِبٍ يُصِيبُ وَلا كُلُّ غَائِبٍ يَؤُوبُ. (البلاذري، أنساب، ٧(١): ٣٧١ "أكثم"؛ ن- ٣٠٥؛ القضاعي، دستور، ٣١ "علي").

Not every seeker will reach his goal, and not all those absent will return.

٣- مَا كُلُّ مَنْ طَلَبَ وَجَدَّ وَجَدَ، وَمَا كُلُّ مَنْ ذَهَبَ وَرَدَ. (الظهيرى، سندبادنامه، ٥٥).

This has an antithesis in:

٤- مَنْ طَلَبَ وَجَدَّ وَجَدَ. (ش/ن- ١٩: ٣٣٤؛ عيون، ٤: ١٣٧).

He who seeks earnestly shall find.

٥- مَنْ طَلَبَ شَيْئًا نَالَهُ أَوْ بَعضَهُ. (ن- ٤٣١ ؟ ٣٨٦؛ ش/ن- ١٩: ٣٣٤؛ الميداني، ٤: ٥٤).

He who seeks something finds it, or at least part of it.

٦- مَنْ طَلَبَ شَيْئاً وَجَدَهُ. (أبو حاتم السجستاني، المعمرون، ٥٩؛ الميداني، ٣: ٣٤٥).
٧- أُطْلُبْ تَظْفَرْ. (أبو عبيد، أمثال، ١٩٩؛ الكرخي، أمل، ٥٧؛ أبو هلال العسكري، أمثال، ١: ٦٤؛ الميداني، ٢: ٢٩٤؛ الزمخشري، أمثال، ١: ٢٢٤).

"Seek and ye shall find." (*CDP*, 240).

Seek and you shall succeed. (Fulfillment of one's desire follows, or is consequent to, his efforts; in other words, without trying first one cannot succeed. This is used when one wants to encourage others to go on with their search and effort for a better livelihood).

٨- وَٱجتهِدْ فِي الطَّلبِ، تَكُنْ وَاجداً. (جا- ٢٦ "آذرباد").

Try hard, and you shall find.

٩- سایه حق بر سر بنده بود * عاقبت جوینده یابنده بود. (مولوی، مثنوی، ٣: ٣٧٣؛ ٦: ٣٠٦).
١٠- بیابد کسی کو شتابنده است * که البته جوینده یابنده است. (محجوب، سندبادنامه منظوم، ٥٩٣).
١١- مشو در طلب کردنِ کار خام * که جوینده یابنده باشد مدام. (محجوب، سندبادنامه منظوم، ٥٩٣).
١٢- چنان دان گر هزاران سال گویی * گهر هرگز نیابی تا نجویی. (ناصر خسرو، روشنایی نامه، ٥٣٤).

١٤٨٤- لِكُلِّ أَوَّلٍ ٱسْتِطْرَافٌ، وَلِكُلِّ مُسْتَفَادٍ جِدَّةٌ.

1484– Every new thing gives a good feeling; and every real gain has a novelty.

١٤٨٥- لُؤْمٌ بِالرَّجُلِ أَنْ يَسْتَخْدِمَ ضَيْفَهُ، وَلَيْسَ بِحُرٍّ مَنْ لَمْ يُمْكِنْهُ ضَبْطُ نَفسِهِ.

1485– It is meanness to put one's guest to work, and he who cannot restrain himself is not a free person.

١- لَيْسَ مِنَ المُرُوءَةِ أَنْ يَستَخْدِمَ المَرْءُ جَلِيسَهُ. (وطواط، غرر، ٣٦٢؛ الراغب، محاضرات، ٢: ١٧).
٢- لَيْسَ بِحُرٍّ مَن ٱنقادَ لِشَهوَتِهِ. (سبط بن الجوزي، كنز الملوك، ٩١).

١٤٨٦- لِيَكُنْ الأُنْسُ أَغْلَى أَعْلاقِ مَوَدَّتِكَ وَأَبْطَأَهَا عَرْضاً عَلَى صَدِيْقِكَ.[4]

1486– Let intimacy be the most precious part of your friendship, and the latest to be offered to your friend.

١٤٨٧- لِسَانُ الجَاهِلِ مِفتَاحُ حَتْفِهِ.[5]

1487– The tongue of an ignorant fellow is the key to his death.

١- إنَّ اللِّسَانَ مِفتَاحُ الخَيْرِ وَالشَّرِّ. (مب- ٢٦٩ "لقمان").

Verily the tongue is the key to the good or bad.

٢- در هُدی نگشاید مگر کلید سخن * همو گشاید درهای آفت و بلوی. (ناصر خسرو، دیوان، ٤٥٤).

٣- الكَلامُ مِفتَاحُ الشَّرِّ، وَالسُّكُوتُ مِغْلاقٌ. (مب- ١٠٨ "سقراط"؛ ش- ١: ١٤٩).

"Speech is the key of evil, silence is the lock of evil." (Halkin 81 n. 32; cf. Alon 73 n. 475).

١٤٨٨- لَسْتَ تَعْدَمُ مِنَ العَالِمِ كَرَماً فِي طَبْعِهِ أَوْ تَكَرُّماً فِي أَدَبِهِ. (مع- ٩٥؛ الثعالبي، تمثيل، ١٥٩).

1488– You will neither miss magnanimity in the learned nor kindness in his teaching.

١٤٨٩- لَمَّا عَرَفَ أَهْلُ النَّقْصِ حَالَهُمْ عِندَ أَهْلِ الكَمَالِ ٱسْتَعَانُوا بِالكِبْرِ لِيُعَظِّمَ صَغِيراً، أَوْ يَرفَعَ حَقِيراً، ولَيْسَ بِفَاعِلٍ.[6]

1489– When flawed people come to realize their imperfection in the company of perfect people, they resort to arrogance to make the insignificant great, or to raise the lowly, but it does not work.

١٤٩٠- لَيْسَ فِي كُلِّ وَقْتٍ [٢٢٥] يَمْحُو الٱعْتِذَارُ ذَنْباً وَلا الإدلالُ ٱحْتِمَالاً، وَالمُسْتَغنِي عَنِ العُذْرِ أَغَرُّ مِنَ الصَّادِقِ فِيهِ، وَمَا كُلُّ مُعتَذِرٍ عَلَى ثِقَةٍ مِنَ المُعتَذَرِ إِلَيْهِ. (مع- ١١٠ + "وَلا يجدُ الإقرار عفواً").

[4] مع- ٩٠؛ آبي، نثر، ٣: ١٥٢ "إبن المعتز"؛ التوحيدي، صداقة، ٣٤٥؛ =} ٢٥٥٣.

[5] مع- ٩١؛ الحصري، زهر، ١٠.٠٩؛ مب- ٢٠٢ "أرسطو"؛ الثعالبي، تمثيل، ٤٣٩؛ الماوردي، قوانين، ٢٠٤؛ الطرطوشي، سراج، ١٧٢؛ الإبشيهي، ٥٦.

[6] مع- ٩٩؛ الحصري، زهر، ١٠.٠٩؛ الثعالبي، تمثيل، ٤٤٥؛ الماوردي، أدب الدنيا، ٢١٦ "إبن المعتز"؛ ش/ن- ٢٠: ٣٢٧.

1490– Excuse does not always obliterate an offense, nor reasoning removes the suffering. He who does not need to excuse himself is more esteemed than him who is truthful with it. Not everybody who asks for pardon is sincere to him who apologizes.

١- الاَستِغنَاءُ عَنِ العُذرِ أَعَزُّ مِنَ الصِّدقِ بِهِ. (ش/ن، ١٩: ٢٤١).

١٤٩١- لَيْسَ أَحَدٌ يَقُولُ فِي أَحَدٍ مَا لا يَعْلَمُ مِنَ الخَيْرِ إِذَا رَضِيَ إلاَّ قَالَ فِيهِ إِذَا سَخِطَ مِنَ الشَّرِّ مِثلَ ذَلِكَ.

1491– He who, when he is content with someone, talks good about him without knowledge, when he is discontent, he talks evil about him without knowledge.

١٤٩٢- لَيْسَ يَفْهَمُ مَوَاعِظَ الزَّمَانِ مَنْ سَكَنَ إِلَى حُسْنِ الظَّنِّ بِالأَيَّامِ. (=‹ ١٤٩٩).

1492– He who maintains good opinion of the passage of days does not fathom the teachings of the Time.

١- الزَّمانُ وَاعِظٌ لِمَنْ بَقِيَ بِمَن مَضَى. (ح- ٧٠ "سقراط").
٢- الدنيا واعظةٌ لمن بقي بمن مضى. (مب- ١٠١).

١٤٩٣- لَيْسَ بِحَكِيمٍ مَنْ لَمْ يُعَاشِرْ بِالمَعرُوفِ مَنْ لا يَجِدُ إِلَى تَرْكِ مُعَاشَرَتِهِ سَبِيلاً.[7]

1493– He is not wise who does not live benevolently with someone he cannot find a way to abandon his association.

١- لَيْسَ بِحَكِيمٍ مَنْ لَمْ يَعَاشِرْ مَنْ لا يَجِدُ مِنْ مُعَاشَرَتِهِ بُدًّا، بِالعَدلِ وَالنَّصَفَةِ، حَتَّى يَجْعَلَ اللَّهُ لَهُ مِنْ أَمْرِهِ فَرَجاً وَمَخْرَجاً. (الجاحظ، رسائل، ١: ١٠٩؛ الخطابي، العزلة، ٢٤١؛ التوحيدي، صداقة، ٤٥ "محمد بن الحنفية"؛ الراغب، في آداب، ٩٥؛ الذهبي، سير أعلام النبلاء، ٤: ١١٧).
٢- كان يبلغُ محمد بن الحنفيه عن عبدالله بن الزُّبير مَا يَكره. فقال له أصحابُه: إنَّ إمْسَاكَكَ عَنهُ يُجرّئهُ عَلَيْكَ. قَالَ: لَيْسَ بِحَكِيمٍ مَنْ لَمْ يُعَاشِرْ مَنْ لا يَجِدُ بُدًّا مِنْ مُعَاشَرَتِهِ بِالمَعْرُوفِ حَتَّى يَجْعَلَ اللَّهُ لَهُ مِنْهُ فرجاً وَمَخْرَجاً، وَقَدْ يَدْفَعَ اللَّهُ بِاحْتِمَالِ المَكْرُوهِ مَكْرُوهاً أَعْظَمَ مِنْهُ. (التوحيدي، صداقة، ٢٤٠؛ ش/ن- ١٨: ١٠٨).
٣- ﴿عَاشروهُنَّ بِالمَعرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ.﴾ (قرآن، ٤: ١٩).

"Live with them on a footing of kindness and equity, if you take a dislike to them."

[7] إبن حبان البستي، روضة، ٧٠؛ العاملي، المخلاة، ٦٨.

١٤٩٤- لَوْ سَكَتَ مَنْ لا يَعْلَمُ لَسَقَطَ عَنهُ الخَطأُ. (مب- ٩٤، ١٠٠ "سقراط"؛ العاملي، المخلاة، ١٥٩).

1494– If he who is not informed keeps silence, he would not say anything wrong.

١- لَوْ سَكَتَ مَنْ لا يَعْلَمُ سَقَطَ الاْخْتِلافُ. (ح- ٦٢ "سقراط"؛ مب- ٩٤؛ الثعالبي، تمثيل، ١٦٧؛ ش- ١: ١٣٥).

١٤٩٥- لِسَانُكَ تُرجُمَانُ قَلْبِكَ، فَهَذِّبِ التُّرجُمَانَ وَإلاَّ فَسَدَ مَا يُجِنُّهُ ضَمِيرُكَ.[8]

1495– Your tongue is the interpreter of your heart, refine the interpreter, otherwise what your mind conceals is marred.

١- اللسانُ تُرجُمَانُ القلبِ، فذلله بأسهلِ اللَّفظِ. (البلاذري، أنساب، ٣: ٢٢١ "إبن المقفع").
٢- اللِّسَانُ تُرجُمَانُ الفُؤادِ، وَاللِّسَانُ حَيَّةُ الفَمِ. (بهجة، ١: ٥٥).
٣- اللِّسانُ تُرجُمَانُ اللُّبِّ وَبَرِيدُ القَلْبِ، وَالمُبِينُ عَنِ الاْعْتِقَادِ بِالصِّحَّةِ وَالفَسَادِ. (إبن وهب، البرهان، ٦٣).
٤- إنَّما اللسان تُرجُمَانُ القَلبِ، وَالقلبُ خِزَانَةٌ مُسْتَحْفظَةٌ لِلخَوَاطِرِ والأسْرَارِ، وَكُلُّ مَا يَعِيهِ مِنْ ذَلِكَ عَنِ الحَوَاسِّ مِنْ خَيْرٍ وَشرٍّ وَمَا تولّدُهُ الشَّهَوَاتُ وَالأهواءُ، وَتَنْتَجُهُ الحِكْمَةُ وَالعِلْمُ. (الجاحظ، رسائل، ١: ١٤١).
٥- اِعْلَمْ أَنَّ الكَلامَ تُرْجُمَانٌ يُعَبِّرُ عَنْ مُسْتَودَعَاتِ الضَّمَائِرِ وَيُخبِرُ بِمَكْنُونَاتِ السَّرَائِرِ لا يُمْكِنُ اسْتِرْجَاعُ بَوَارِدِهِ وَلا يَقدِرُ عَلَى رَدِّ شَوَارِدِهِ فَحَقٌّ عَلَى العَاقِلِ أَنْ يَحْتَرِزَ مِنْ زَلَلِهِ بِالإمْسَاكِ عَنْهُ أَوْ بِالإقْلالِ مِنْهُ. (الماوردي، أدب الدنيا، ٢٤٣).

١٤٩٦- لِنْ لِمَنْ غَلَظَ عَلَيْكَ وَاعْفُ عَمَّنْ ظَلَمَكَ.

1496– Be gentle to those who are rude to you; forgive those who mistreat you.

"Bless those who curse you, pray for those who mistreat you." (The Bible, Luke, vi. 28).

١- أُعْفُ عَمَّنْ ظَلَمَكَ، أَكْرِمْ مَنْ أَهَانَكَ. (القضاعي، دستور، ٦٠ "علي").
٢- واعفُ عمن ظَلَمَكَ وَأعطِ مَنْ حَرَمَكَ. (المحاسبي، المسترشدين، ٧٧).
٣- لِنْ لِمَنْ غَالَظَكَ فَإنَّهُ يُوشِكُ أَنْ يَلِينَ لَكَ. (ن- ٣٠٥-٣٠٦؛ القضاعي، دستور، ٥٩ "علي" "خالطك").

[8] =ﺋ ٣٤٧، ١٤٤٦، ٢٥٧٦، ٢٥٧٧؛ السلمي، طبقات، ٥٣ "سَرِيُّ السَّقَطِيُّ".

Be gentle to him who is rude to you, for it maybe that soon he becomes gentle to you.

١٤٩٧- لَنْ يَسْلَمَ مِنْ ذُلِّ الشَّرَهِ مَنِ ٱسْتَعْبَدَهُ الحِرْصُ.

1497– He who is enslaved by avidity will never be secure from the humiliation of greed.

١٤٩٨- لَيْسَ بِحَازِمٍ مَنْ سَكَنَ إِلَى حُسْنِ الظَّنِّ بِالزَّمَانِ.[9] (={ ١٤٩٣).

1498– He is not prudent who lives on holding good opinion about the Time.

١- عِنْدَ حُسْنِ الظَّنِّ بِالأَيَّامِ يَحْدُثُ الغِيَرُ. (عهد، أردشير، ٥٠؛ إبن المعتز، البديع، ٤٠ "يحيى بن خالد"؛ الماوردي، نصيحة، ١٦٠).
٢- إِذَا صَحَّ الظَّفَرُ وَقعَتِ الغِيَرُ. (إبن داود الإصفهاني، الزهرة، ١: ٤٤؛ الوشاء، الموشى، ٢١٥).

When victory is accomplished, troubles set in (i.e. when the beloved becomes sure of being loved, he (she) begins to show displeasure and annoyance. This is used to discourage the revealing of love).

٣- مَا أَحْسَنَ حُسْنُ الظَّنِّ إِلاَّ أَنَّ فِيْهِ العَجْزَ، وَمَا أَقْبَحَ سُوءُ الظَّنِّ إِلاَّ أَنَّ فِيهِ الحَزْمَ. (آبي، نثر، ٤: ١٦٦؛ التوحيدي، البصائر، ٧: ٢٢٩؛ الزمخشري، ربيع، ٢: ٨٠٣؛ تذكرة، ٢: ٢٢٩؛ ش/ن- ١٨: ٢٧٩؛ ٢٠: ٢٩٣).
٤- السُّكونُ إِلَى الزَّمَانِ بَعْدَ العِلمِ بِهِ نِهَايَةُ الفجرِ، وَالثِّقَةُ بِوَعدِهِ غَايَةُ الغُرُورِ، وَسوءُ الظَّنِّ بِه نَفْسُ الحَزْمِ. (ح- ٧٠ "سقراط"؛ مب- ١٠١ "السُّكُوتُ"؛ ش- ١: ١٤٠).

Feeling secure about Time in spite of knowing it well is the utmost delusion, and trusting its promise is the absolute delusion, whereas distrusting it is proper prudence. (cf. Alon 42 n. 55).

١٤٩٩- لَوْ كُنْتُ ذَا مَالٍ كَانَ مِنهُ قِسْمٌ أَصْرِفُهُ فِي الحَمْقَى لأَسْلَمْ مِنْ مَكرُوهِهِمْ وَأَعِزَّ بِهِمْ. (={ ١٣٠١؛ جا- ٨٣).

1499– If I were rich I would assign a portion of it to be spent on the fool so that I would stay safe from their harm and become endeared to them.

[9] في الحاشية: ليس من جهل الناس بقدر فضيلة العلم قصروا عنه لكن من أستثقال فرائضه حادوا عن التمسك به وهم على تبجيل أهله مجمعون.

١٥٠٠- لَيْسَ فِي كُلِّ عَقْلٍ مُعْتَمَلٌ [محتمل؟] وَلا مَكَانٌ لِلأَدَبِ، فَلا تُحَمِّلِ النَّاسَ فَوْقَ وُسْعِهِم، فَتَثْقُلَ نَصِيحَتُكَ [٢٢٦] عَلَيْهِم، فَإِنَّ الطَّبِيبَ إِنَّمَا يَأمُرُ مِنَ الدَّوَاءِ بِقَدرِ ٱحْتِمَالِ الأَمْزِجَةِ. (=﴿ ٢٢٢٧).

1500– Not every reason can bear education and has room for it; so do not burden people beyond their ability, for your advice becomes cumbersome to them. Verily the doctor prescribes the medicine according to the physical constitution of the patient.

١- إنَّهُ لَيْسَ فِي عَقلٍ مِنْ عُقُولِ العوامّ محتمل، ولا مكان للأدب، فلا تحمل الناس فوق وسعهم فتثقل نصيحتك عليهم، فإن الطبيبَ الحاذق إنما يأمر من الدواء بقدر ٱحتمالِ النحيزة. (جا- ٨٤).
٢- ﴿لا تُكَلَّفُ نَفْسٌ إلاَّ وُسْعَهَا.﴾ (قرآن، ٢: ٢٣٣).

"The soul is not troubled beyond its capability." (See also Q. 2:286, 4:84, 6:152, 7:42).

٣- إِذَا أَحْبَبْتَ أَنْ تُطَاعَ، فَلا تَسْأَلْ مَا لا يُسْتَطَاعُ. (عيون، ٣: ١٢٢).

If you desire to be followed, do not ask what cannot be done.

٤- بقدر عقل هر كس گوى باوى * اگر اهلى مده ديوانه را مى. (ناصر خسرو، روشنايى نامه، ٥٣٥).
٥- إِنَّكَ إِنْ كَلَّفْتَنِي مَا لَمْ أُطِقْ * سَاءَكَ مَا سَرَّكَ مِنِّي مِنْ خُلُقْ. (عيون، ٣: ١٢١).

This view was frequently used by the Muʿtazilites to the effect that none of the three types of divine obligations that God has imposed on the people (belief, commands, and prohibitions) is beyond their capability to fulfill.

١٥٠١- لَيْسَ شَيْءٌ ثَنَيْتَهُ[10] إِلاَّ نَقَصَ سِوَى الكَلامِ فَإِنَّكَ كُلَّمَا ثَنَيْتَهُ[11] زَادَ.

1501– Whatever you fold up decreases, except speech, for the more you fold it up the more it increases.

١- كُلُّ شَيْءٍ ثَنَيْتَهُ يَقْصُر مَا خَلا الكَلامَ، فَإِنَّكَ كُلَّمَا ثَنَيْتَهُ طَالَ. (عيون، ٢: ١٧٣).
٢- مَا شَيْءٌ ثُنِيَ إِلاَّ قَصُرَ، إِلاَّ الكَلامَ فَإِنَّهُ كُلَّمَا ثُنِيَ طَالَ. (عقد، ٢: ٤٧٥).

[10] في الأصل: تُثَنِّيهُ.
[11] في الأصل: ثَنَّيْتَهُ.

١٥٠٢- لَيْسَ شَيْءٌ إلاَّ وَتعجِيلُهُ خَيْرٌ مِنْ تَأْخِيرِهِ سِوَى الكَلامِ فَإِنَّ تَأْخِيرَهُ خَيْرٌ مِنْ تَعْجِيلِهِ.

1502– Anything that is to be done should be rushed except speech, for to postpone it is better than to rush it.

١٥٠٣- لَوْ عَقَلَ أَهَلُ الدُّنيَا كُلُّهُمْ خَرِبَتْ.

1503– If all the people were endowed with reason, the world would collapse.

١- لَوْ كَانَ لِلنَّاسِ جَمِيعاً عُقُولٌ لَخَرِبَتِ الدُّنْيَا. (عيون، ١: ٢٨٢ "الحسن البصري"؛ عقد، ٢: ٢٤٤ "كُلِّهِم"؛ تذكرة، ٣: ٢٦٦؛ أقوال الحكماء، ٣٢).
٢- لو صحت عقول الناس لخربت الدنيا. (سهل بن هارون، النمر والثعلب، ٦٠).
٣- لَوْ عَقلَ الناسُ وَتَصَوَّرُوا المَوْتَ بِصُورَتِهِ لَخَرِبَتِ الدُّنْيَا. (الراغب، محاضرات، ١: ٤٥٨).

That not all the people are wise is said to be a blessing since if all realize the true meaning of life, the fear of death overtakes them and they would not enjoy their lives any more.

١٥٠٤- لَيْسَ كُلُّ مَنْ سَعَى نَجَا، وَلا كُلُّ مَنْ طَلَبَ أَدْرَكَ. (=\ ١٤٨٣، ١٥١٧).

1504– Not all those who run will be saved, and not all those who search will find.

١٥٠٥- لِكُلِّ عَالِمٍ هَفوَةٌ، وَلِكُلِّ جَوَادٍ كَبوَةٌ.

1505– Each intelligent man slips sometimes, and each fleet steed at some time falls.

"Every scholar errs; every pure-bred horse stumbles." (Frayha, II, 529; Freytag, II, 439).

١- لِكُلِّ جَوَادٍ كَبوَةٌ، وَلِكُلِّ صَارِمٍ نَبْوَةٌ، وَلِكُلِّ عَالِمٍ هَفْوَةٌ. (أبو عبيد، أمثال، ٥١؛ الجاحظ، بيان، ١: ٣٥٠؛ البلاذري، أنساب، ٧(١): ٣٥٩ "أكثم"؛ الدينورى، أخبار الطوال، ٣٢٦-٣٢٧؛ عقد، ٣: ٨٤؛ إبن دريد، جمهرة اللغة، ١: ٣٢٧؛ ٣: ١٦٢؛ أبو هلال العسكري، أمثال، ٢: ١٧٣؛ الثعالبي، ثمار، ٤٩٥؛ البكري، فصل المقال، ٣٩؛ الميداني، ٣: ١٠٣؛ الزمخشري، أمثال، ٢: ٢٩١-٢٩٢؛ تذكرة، ١: ٢٤١؛ ٧: ٧٢؛ اللخمي، شرح المقصورة، ٣٦٧، ٣٦٩؛ النويري، ٨: ١٨١؛ لسان العرب، ١٣: ٢٩٢ "عنن"؛ ١٥: ٢١٣ "كبا"؛ الإبشيهي، ٥٥؛ العاملي، كشكول، ٢٩٣؛ سعيد عبود، الطرفة الباهجة، ١٦٣ \ ٣٥١٣).
٢- الجَوَادُ يعثرُ (يضربُ مثلا للرجل الصالح يسقط السقطة ويقولون): لِكُلِّ حسامٍ نَبْوةٌ،

وَلِكُلِّ جَوَادٍ كَبْوَةٌ، وَلِكُلِّ حَلِيمٍ هَفْوَةٌ، وَلِكُلِّ كَرِيمٍ صَبْوَةٌ. (أبو هلال العسكري، أمثال، ١: ٢٤٩).
٣- لِكُلِّ جَوَادٍ كَبْوَةٌ، وَلِكُلِّ شُجَاعٍ نَبْوَةٍ، وَلِكُلِّ كَرِيمٍ هَفْوَةٌ. (أبو هلال العسكري، أمثال، ١: ٢٥٠ "إبن القرية مع الحجاج" وفي شعر منه: "فكلّ جوادٍ لا مَحَالَةَ يَعثُرُ").

Clever people often miss their way.

٤- إِنَّ الجَوَادَ قَدْ يَعْثُرُ. (أبو عبيد، أمثال، ٥١؛ الثعالبي، تمثيل، ٣٣٩؛ بهجة، ١: ١٠٥؛ وراوينى، مرزبان نامه، ٣٠١؛ البكري، فصل المقال، ٣٩، ٢٩٠؛ الميداني، ١: ١٧؛ الزمخشري، أمثال، ١: ٣٠٩؛ البيهقي، غرر الأمثال، ٦٨؛ الإبشيهي، ٥٥).

Even the best mount may stumble.

٥- وَأَيُّ حُسَامٍ لَيْسَ يَنبُو وَيَنْثَنِي * وَأَيُّ جَوادٍ لَيْسَ يَكبُو وَيَظْلَعُ! (أبو هلال العسكري، أمثال، ١: ١٥٤).
٦- لَيسَ جَوَادٌ إلاَّ لَهُ كَبْوَةٌ، وَلا شُجَاعٌ إلاَّ لَهُ هَبْوَةٌ. (الطبري، ٦: ٣٨٥-٣٨٦؛ إبن الأثير، الكامل، ٤: ٤٩٨؛ + "وَلا صَارِمٌ إلاَّ لَهُ نَبْوَةٌ").

“Every fleet steed takes a fall, and every brave man (at some time) underachieves.” (tr. 23:73).

٧- لابُدَّ لِلْجَوَادِ مِنْ كَبْوَةٍ، وَلابُدَّ لِلسَّيْفِ مِنْ نَبْوَةٍ، وَلابُدَّ لِلحَلِيمِ مِنْ هَفْوَةٍ. (عيون، ١: ١٠٢).

The fleet steed does not escape stumbling, nor the sword bluntness, nor the astute committing a fault.

٨- قد قيل: أَيُّ عَالِمٍ لا يَهْفُو، وَصَارِمٍ لا يَنبُو، وَجوادٍ لا يَكبُو. (الماوردي، تسهيل، ٢٦٨، وأدب الدنيا، ١٦٣).
٩- لِكُلِّ عَالِمٍ هَفوَةٌ. (الثعالبي، تمثيل، ١٦٧).
١٠- الجَوَادُ يَكبُو. (اليوسي، أمثال، ٢: ٥٢؛ + "لكل جوادٍ كبوةٌ"؛ الزمخشري، أساس، ٢: ٢٩٤).

Al-Yūsī adds: this is similar to: **لا تَعدَمُ الحسناءُ ذامَّ.**

١١- يَا بُنَيَّ: إِنَّ الصَّارِمَ يَنبُو، وَالجوادَ يَكبو، والأَثَرَ يعفو... (الميداني، ١: ١٢٥؛ اليوسي، أمثال، ٢: ٥٢).
١٢- إِنَّ الجَوَادَ قَدْ يَكْبُو وَإِنَّ الصَّارِمَ قَدْ يَنْبُو. (مهدى محقق، ياد داشتها، ١٩٣).
١٣- گناه آيد ز كيهان ديده پيران * خطا آيد ز داننده دبيران
دونده باره هم در سر در آيد * برنده تيغ هم كندى نمايد. (گرگانى، ويس و رامين، ٣١٣؛ مهدى محقق، ياد داشتها، ١٩٣).

١٥٠٦- لِسَانُ المَرءِ أَوْجَهُ شُفَعَائِهِ وَأَنْفَذُ مِنْ سِلاحِهِ فِي أَعْدَائِهِ. (={ ٤٣٩؛ التوحيدي، البصائر، ١: ٤٦٨).

1506– The tongue is man's best mediator, and it is more penetrating than his weapon into his enemies.

١- طَعْنُ اللِّسَانِ أَنْفَذُ مِنْ طَعْنِ السِّنَانِ. (الصغاني، فرائد، ٢٤؛ كلمات مختارة، ٤٠؛ الزمخشري، أمثال، ٢: ١٥١؛ وطواط، غرر، ٨٨؛ أسامة، لباب، ٥٥).

"The stabs of the tongue penetrate more than the stabs of the spear." (Kassis 120).

٢- طَعْنُ اللِّسَانِ كَوَخزِ السِّنَانِ. (الميداني، ٢: ٢٨٨).

That is because the boring of the word digs into the heart, whereas the piercing of the arrow has only an effect on the skin and the flesh.

٣- حَدُّ السِّنَانِ يَقْطَعُ الأَوْصَالَ وَحَدُّ اللِّسَانِ يَقْطَعُ الآجَالَ. (الصغاني، فرائد، ٢٣).
٤- وَلرُبَّمَا كَانَ اللِّسَانُ أَنْفَذَ مِنَ السِّنَانِ، وَأَقْطَعُ مِنَ السَّيْفِ اليَمَانِ. (الجاحظ، رسائل، ١: ٣٠٨).
٥- أَنْفَذُ مِنْ سِنَانٍ. (حمزة الإصبهاني، الدرة، ٢: ٣٩١).

١٥٠٧- لَيْسَ لِنَفسِهِ عِندَهُ قَدْرٌ وَلا لَهُ مِنْ رَبِّهِ خَوْفٌ مَنْ عَمِلَ فِي السِّرِّ مَا يَسْتَحْيِي مِنهُ فِي العَلانِيَةِ. (الماوردي، أدب الدنيا، ٢٢٧؛ السجستاني، صوان، ١١١ "ثالس الملطيّ").

1507– He respects his own soul not and has no fear of God who does things in secret that he would be ashamed to do in public.

١- سخنى در نهان نبايد گفت * كه بهر انجمن نشايد گفت. (سعدى، بوستان، ١٧١).

"Words that cannot be said before a company must not be said in concealment." (Haim 255).

٢- المُرُوءَةُ: أَلاّ تَعْمَلَ فِي السِّرِّ عَمَلاً تَسْتَحيِي مِنْهُ فِي العَلانِيَةِ. (الجاحظ، بيان، ٢: ١٧٦؛ ح- ١٤٦ "فيلاسبيس"؛ عيون، ١: ٢٩٥؛ القاضي وكيع، أخبار القضاة، ١: ١٨٣؛ الوشاء، الموشى، ٣٨؛ الزجاجي، أمالي، ٢٠٧ "محمد بن عمران"؛ آبي، نثر، ٤: ١٧٦؛ إبن الحداد، الجوهر النفيس، ١١٨؛ ن- ٣٥٣؛ الثعالبي، تمثيل، ٤٢٢ "أنوشروان"، وأحاسن كلم، ١٢ "اسفندياذ"؛ أقوال الحكماء، ٦٦؛ مب- ٢٩٨؛ الماوردي، أدب الدنيا، ٢٩٩؛ تذكرة، ٢: ٢٣٢؛ ش/ن- ١٨: ١٢٩).

It is a great virtue never to make in secret a plan that you would blush to disclose.

٣- چرا گوید آن چیز در خفیه مرد * که گر فاش گردد شود روی زرد؟ (سعدی، بوستان، ١٥٤).
٤- إذَا لَم تَسْتَحِ فَٱصْنَعْ مَا شِئتَ. (أبو عِكرِمَة الضبي، الأمثال، ٤٧؛ مالك بن أنس، الموطأ، ١٥٨؛ أبو داود السجستاني، سنن، ٤: ٢٥٢؛ عيون، ١: ٢٧٩؛ إبن طيفور، بغداد، ٩٦؛ إبن أبي الدنيا، مكارم الأخلاق، ١٨؛ إبن حبان البستي، روضة، ٥٦ "حديث"؛ أبو الشيخ الإصبهاني، الأمثال، ٧٢، ٢٦٧؛ الشريف المرتضى، أمالي، ١: ٧٥؛ الميداني، ١: ٣٧٦؛ الزمخشري، ربيع، ١: ٧٦٠، وفائق، ١: ٣٤٠؛ أسامة، لباب، ٢٨٢؛ إبن الأثير، النهاية، ١: ٤٧٠؛ لسان العرب، ١٤: ٢١٧ "حيا"؛ الثعالبي والمقدسي، ٥٥).

If you have no shame, then do whatever you want.

According to Ibn Ṭayfūr, al-Maʾmūn interpreted this as: If you do things that one is not ashamed of, then do whatever you like.

٥- چه نیکو گفت خسرو با سپاهی * چو شرمت نیست رو آن کن که خواهی. (گرگانی، ویس ورامین، ٩٧).

١٥٠٨- لَيْسَ يُرَادُ الرَّأيُ لِلٱفْتِخَارِ بِهِ وَإِنَّمَا يُرَادُ لِلٱنْتِفَاعِ بِهِ فَلا تَظُنَّ أَنَّكَ إِذَا ٱسْتَشَرْتَ ظَهَرَتْ مِنْكَ الفَاقَةُ إِلَى غَيْرِكَ. (كب- ٧٠).

1508– Opinions are not sought for bragging, but for receiving benefit by them; so think not that seeking consultation would suggest you are in need of others.

١٥٠٩- لِسَانُ العَمَلِ الصِّدقُ، وَالوَفَاءُ بِالعَهدِ دِعَامَتُهُ، وَالصَّدُوقُ مَنْ لا يَخْلِطُ بِصِدقِهِ كَذِباً.

1509– Truthfulness is the language of action; keeping promises is its pillar, and the truthful is he who does not mix his truthfulness with lies.

١٥١٠- لِيَكُنْ كَلامُ الكَاذِبِ عِندَكَ كَالرِّيحِ فَتَكُونَ مِنهُ مُستَرِيحاً.

1510– Let the words of the liar be like wind, so you will be reassured from him.

١- اِجعل قولَ الكذَّابِ ريحاً، تكن مستريحاً. (الجاحظ، بيان، ١: ٢٨٧).
٢- حرف جزو هواست. "Words are but wind." (Haim 152).

١٥١١- لِكُلِّ أَمْرٍ سَبَبٌ، فَأَجْمِلُوا فِي الطَّلَبِ، [٢٢٧] فَكَمْ مِنْ حَرِيصٍ خَابَ. (=۶ ١٤٤٧).

1511– To everything there is a reason, so seek decently. How many covetous have failed!

١- أَجْمِلْ فِي الطَّلَبِ، فَإِنَّمَا لَكَ حَظُّكَ. (ح- ١٥٧؛ عقد: ٣: ١٠٨ "حديث").

١٥١٢- لَجَاجَةُ المَرْءِ فِي العَدَاوَةِ مُدخِلَةٌ عَلَى نَفسِهِ المَضَرَّةَ، فَلْيَدْفَعِ الشَّرَّ عَنهَا مَا ٱنْدَفَعَ.

1512– Man's stubbornness in enmity brings harm upon him; so he should remove hotheadedness so long as it is possible.

١٥١٣- لِسَانُ الجَاهِلِ مَالِكٌ لَهُ وَلِسَانُ العَاقِلِ مَملُوكٌ مَعَهُ. (العاملي، كشكول، ٧٢٦).

1513– The ignorant's tongue is a master over him, the wise's tongue is a slave with him.

١- لِسَانُ العَاقِلِ وَرَاءَ قَلبِهِ، وَقَلبُ الأَحْمَقِ وَرَاءَ لِسَانِهِ. (ن- ٣٦٧ ۶ ٤٠؛ ش/ن- ١٨: ١٥٩؛ أقوال الحكماء، ٣٨: ١٠٩؛ وطواط، صد كلمة ۶ ٩٩).
٢- لِسَانُ العَاقِلِ مِنْ وَرَاءِ قَلبِهِ، فَإِذَا أَرَادَ الكَلامَ رَجَعَ إِلَى قَلبِهِ فَإِنْ كَانَ لَهُ تَكَلَّمَ وَإِنْ كَانَ عَلَيْهِ أَمْسَكَ، وَقَلبُ الجَاهِلِ مِنْ وَراءِ لِسَانِهِ، يَتَكَلَّمُ بِكُلِّ مَا عَرَضَ لَهُ. (الماوردي، أدب الدنيا، ٢٥١ "قال النَّبِي"؛ الجاحظ، بيان، ١: ١٧٢ "الحسن"؛ إبن أبي الدنيا، الصمت، ٢٢٠؛ إبن حبان البستي، روضة، ٤٧؛ الراغب، محاضرات، ١: ٧٠؛ بهجة، ١: ٨٦ "الحسن البصري"؛ تذكرة، ١: ٣٦٢؛ "الحسن بن علي"؛ أسامة، لباب، ٢٧٠؛ السلفي، المنتقى، ١٠٩).
٣- لِسَانُ العَاقِلِ فِي قَلبِهِ، وَقَلبُ الأَحمَقِ فِي طَرَفِ لِسَانِهِ؛ مَا خَطَرَ فِي قَلبِهِ تَكَلَّمَ بِهِ. (مب- ٣٣٤؛ المرادي، الإشارة، ١٦٥).
٤- لِسانُ العَاقلِ فِي قَلبِهِ، وَقَلبُ الأَحْمَقِ فِي فِيهِ. (ش/ن- ١٨: ١٥٩).

"The tongue of the wise is in his heart, the heart of the fool is in his mouth." (Burckhardt 58).

٥- عَقْلُ الرَّجُلِ مَدفُونٌ تَحْتَ لِسَانِهِ. (الجاحظ، بيان، ١: ١٧١؛ عيون، ٢: ١٦٨).
٦- مردم نهان است زير سخن خويش. (قابوس نامه، ٤٤؛ + تعليقات، ٢٩٢).

"A man is hidden underneath his tongue." (Qābūs 38). This saying has found its way to Goethe through the Qābūs-nāma as translated by Diez: "Wer schweigt, hat wenig zu sorgen; Der Mensch bleibt unter der Zunge verborgen."

"Der Mensch ist unter Seiner Zunge verborgen." (J. W. Goethe, *West-oestlicher Divan*, ed. M. Rychner, Zurich 1963, 65. That Goethe has taken this from the *Qābūs-nāma* becomes evident from the translation by Diez (*Buch des Kabus*, Berlin 1811, 383), which he used. See also Jahāngīr Fikrī Irshād, "ʿIbāratī az Qābūs-nāma dar baytī az Goethe," *Āyandih* 15 (1989), 703–6.

٧- المَرْءُ مَخبُوءٌ تَحْتَ لِسَانِهِ. (الماوردي، أدب الدنيا، ٢٥١، والتحفة الملوكية، ٦٠ ٣٩٢؛ تذكرة، ١: ٢٤٦؛ ﴿ ١٤٨؛ ٤٣٢ ﴿"حديث"؛ إبن المُدَبِّر، العذراء، ٤١؛ ن- ٣٨٨ النويري، ٢: ٦٩).
٨- مرد پنهان بود بزير زبان * چون بگويد سخن بدانندش
خوب گويد لبيب گويندش * زشت گويد سفيه گويندش. (وطواط، صد كلمة ﴿ ٧).
٩- آدمي مخفى است در زير زبان * اين زبان پرده است بر درگاهِ جان. (مولوى، مثنوى، ٢: ٢٩٣).
١٠- لسانُ العَاقِلِ فِي قَلبِهِ. (وطواط، صد كلمة ﴿ ٩٢؛ +
هر كه او هست با كمال خرد * هست پنهان زبان او در دل
نشود هيچ سرِّ او پيدا * نبود هيچ گفت او باطل.
١١- لسانُ العَاقِلِ وَرَاءَ قَلْبِهِ. (صد كلمة ﴿ ٩٩؛ +
مرد عاقل گه سخن گفتن * دل خود هادئى زبان دارد
تا سخن را بدل نينديشد * آن سخن را بگفت كى آرد.
١٢- قَلْبُ الأحْمَقِ فِي فِيهِ. (وطواط، صد كلمة ﴿ ٩١؛ +
هر كه هست با حماقت جفت * جايگاه دلش زبان وى است
هر چه دارد ز نيك و بد در دل * آن همه بر سر زبان وى است

"The heart of the fool is in his mouth and the tongue of the prudent is in his heart." (Kassis, 118 n. 13). (Both parts are from the Bible, Sir. xxi. 26, so not by ʿAlī!)

١٣- قَلبُ الأَحْمَقِ وَرَاءَ لِسَانِهِ (وطواط، صد كلمة ﴿ ١٠٠؛ +
مرد احمق گه سخن گفتن * دل خود تابع زبان دارد
هر چه باشد بگويد و آنكه * دل بر آن قول گفته بگمارد.
١٤- هنر به دست بيان است از اختيار سخن * چنان كه زير زبان است پايگاه رجال. (دهخدا، ٢: ٩٣٣ "عنصرى").
١٥- لِسَانُكَ عَبدُكَ، فَإِذَا تَكَلَّمْتَ صِرْتَ عَبْدَهُ. (الوشاء، الموشى، ١٠).

Your tongue is your slave, but as soon as you speak, you become its slave. "Speech is a slave as long as its master has not uttered it, but as soon as it has been uttered it is released from slavery." (Halkin 79 n. 29).

١٥١٤- لَنْ يَزَالَ القَوْمُ بِخَيْرٍ مَا تَبَايَنُوا، فَإِذَا تَسَاوَوْا هَلَكُوا.[12]

1514– People will not cease to be in a good state as long as there are differences among them, but when they become alike they perish.

Al-Maydānī explains: As long as people are different in rank, one ruling over the others giving orders, is better since if they become equal in rank, none follows the other, and this leads to destruction. By accepting things as they are, man is not encouraged to vie in merits and higher ranks.

١- النَّاسُ بِخَيْرٍ مَا تَبَايَنُوا. (الميداني، ٣: ٣٨٤؛ وطواط، لطائف، ١٨٩).

People are in a good state as long as there are differences among them (that is: as long as there are superiors and inferiors, since if they become equals, no one listens to the other and so the society will be destroyed).

١٥١٥- لَيْسَتْ لِحَسُودٍ رَاحَةٌ (مع- ٨٨) وَلا لِسَيِّئِ الخُلُقِ صَدِيقٌ.

1515– The envious has no comfort, the ill-natured has no friends.

١٥١٦- لِسَانُ المَرْءِ مِنْ خَدَمِ عَقلِهِ، وَالكَلامُ سِلاحُهُ، وَطُولُ الصَّمْتِ حَبْسُهُ!

1516– The tongue is a servant of the intellect, speech is its armor, and the length of silence is its imprisonment.

١- "لِسَانُ المَرءِ مِنْ خَدَمِ الفُؤَادِ". (عيون، ٣: ١٦٦؛ إبن المُدَبِّر، العذراء، ٤١؛ التوحيدي، البصائر، ٧: ١٩٥؛ الثعالبي، تمثيل، ٩٤؛ الماوردي، أدب الدنيا، ٢٥١ "أبو تمام" "مِنْ تَبَعِ الفُؤادِ"؛ بهجة، ١: ٥٨؛ الميداني، ٣: ٢٣٣).

The tongue is a servant of the heart.

٢- طُولُ الصَّمْتِ حُبْسَةٌ. (عيون، ٢: ١٧٦؛ الجاحظ، بيان، ١: ٢٧٢ "بكر بن عبد الله المُزْنِي"؛ عقد، ٢: ٤٧٤؛ ٣: ٨٠ "أكثم وبزرجمهر").
٣- طولُ الصَّمتِ حُبْسَةٌ وتركُ الحركةِ عُقلةٌ. (الراغب، محاضرات، ١: ٦٨ "العتابي").
٤- إنَّ طولَ الصَّمْتِ زَيْنٌ لِلفَتَى * مِنْ مَقَالٍ فِيهِ عِيٌّ وَبَكَمْ. (بهجة، ١: ٨٤).
٥- إنْ عَابَنِي عَائِبٌ بِالصَّمْتِ قُلتُ لَهُ * حَبْسُ الفَتَى نُطْقَهُ خَيْرٌ مِنَ النَّدَمِ. (بهجة، ١: ٨٤).
٦- طولُ الصَّمْتِ مِفْتَاحُ العِبَادَةِ. (إبن أبي الدنيا، الصمت، ٢٢٢).
٧- الصَّمْتُ مِفتَاحُ السَّلامَةِ. (الراغب، محاضرات، ١: ٦٨).

[12] أبو عبيد، أمثال، ١٣٢؛ عيون، ٢: ٢؛ عقد، ٣: ٩٩؛ أبو هلال العسكري، أمثال، ٢: ٢٤٠ "اسْتَوَوْا"؛ البكري، فصل المقال، ١٦٦؛ بهجة، ١: ٦٤٩؛ الميداني، ٣: ١٤٥؛ الزمخشري، أمثال، ١: ٣٥١؛ إبن الأثير، النهاية، ٢: ٤٢٧.

١٥١٧- لَيْسَ كُلُّ طَالِبٍ بِمُنجِحٍ، (=؛ ١٤٨٣، ١٥٠٤) فَلا تَضْجَرْ إذَا لَمْ تَبلُغْ مَا طَلَبْتَ.[13]

1517– Not all those who seek will succeed; so grief not if you do not achieve your goal.

١- طَالِبُ عُذرٍ كَمُنْجِحٍ. (الميداني، ٢: ٢٨٨).

One who repents of sin is even as one who is without sin. (That is: If you make people angry, but apologize and they accept it, you have succeeded in your demand).

١٥١٨- لِحُبِّ الدُّنيا صُمَّتِ الأَسْمَاعُ عَنِ المَوَاعِظِ.

1518– Ears are deaf to admonitions because of the love of this world.

١- بِحُبِّ الدُّنْيَا صَمَّتِ الأَسْمَاعُ عَنِ الحِكمَةِ وَعَمِيتِ القلُوبُ عَنْ نُورِ البَصِيرَةِ. (إبن هندو، ٣١ "أفلاطون"؛ مب- ١١١ "سقراط"؛ الأمثال الحكمية، ١٤٨؛ ياقوت المستعصمي، أسرار الحكماء، ١١٤؛ ش- ١: ١٤٤، ١٥٣).

"Because of love for this world, [the sense of] hearing becomes deaf to wisdom and hearts become blind to the light of perception." (Alon 45 n. 115).

"Socrates said: The ears of the lover of this world are deaf to wisdom and [his eyes] are blind to the light of intelligence." (Halkin 107 n. 165).

١٥١٩- لَيْسَ بَيْنَكَ وَبَيْنَ بَلَدٍ نَسَبٌ. خَيْرُ البُلدَانِ مَا حَمَلَكَ. (=؛ ٩٣٨، ٩٤٥).

1519– There is no blood ties between you and a country. The best country is the one that takes you along.

١- لَيْسَ بَلَدٌ بِأَحَقَّ بِكَ مِنْ بَلَدٍ، خَيْرُ البِلادِ مَا حَمَلَكَ. (ن- ٤٤٠ ؛ ٤٤٢؛ الثعالبي، تمثيل، ٤٠٠؛ بهجة، ١: ٢٢٥؛ الميداني، ٤: ٥٣؛ ش/ن- ٢٠: ٩٠؛ العاملي، كشكول، ٧٢٦).

No city is better than the other for you. The best city is the one that provides you a comfortable livelihood.

١٥٢٠- لَيْسَ يَلزَمُكَ أَنْ تُوجِبَ مِنْ نَفْسِكَ لِمَنْ لا يُوجِبُ مِثْلَ ذَلِكَ لَكَ مِنهُ. فَإِنَّ فِي الحُقُوقِ مَشْغَلَةً لِلكَرِيمِ عَنْ فُضُولِ دَوَاعِي قَلبِهِ.

1520– It is not requisite for you to obligate yourself to someone who does not obligate himself to you; verily the fulfilling of obligations occupy the noble from the non-obligatory demands of his heart.

[13] الجاحظ، بيان، ٤: ٩٤ "عبدالملك بن صالح"؛ + "وَلا كل مُلِحٍّ بمحتاجٍ".

١٥٢١- لَيْسَ شَيْءٌ أَعْجَلُ مِنْ تَغْيِيرِ نِعْمَةٍ وَتَعْجِيلِ نِقْمَةٍ مِنَ الإقَامَةِ عَلَى الظُّلْمِ.[14]

1521– Nothing is quicker than an act of injustice in altering blessings and accelerating punishment.

١- لَيْسَ شَيْءٌ أَدْعَى إلى تَغْيِيرِ نِعْمَةِ اللّٰهِ وَتَعْجِيلِ نِقْمَتِهِ مِنَ إقَامَةٍ عَلَى ظُلْمٍ. (ن- ٣٢٧).

Here the simple and neutral comment on life in the former version is turned into a pious and religiously oriented observation.

٢- لَيْسَ شَيْءٌ لِتَغْيِيرِ نِعْمَةٍ وَتَعجِيلِ نِقمَةٍ أَقْرَبُ مِنَ الإقَامَةِ علَى الظُّلمِ. (جا- ١٥ "أوشهنج").
٣- الظُّلْمُ أَدْعَى شَيْءٍ إِلَى تَغْيِيرِ النِّعْمَةِ وَتَعْجِيلِ النِّقْمَةِ. (مج- ٤٥؛ كلمات مختارة، ٣٩؛ الطرطوشي، سراج، ٤٧).
٤- الظُّلمُ أَسْرَعُ شَيْءٍ إلَى تَعْجِيلِ نِقمَةٍ وَتَبدِيلِ نِعمَةٍ. (الثعالبي، تمثيل، ٤٥٢).

١٥٢٢- لُزُومُ المَحَجَّةِ آمَنُ مِنْ وُضُوحِ الحُجَّةِ.

1522– Following the Right Path is securer than the clarity of evidence.

١- العقلُ لا يمكنه مِنَ التَّجَاهُلِ عِنْدَ وُضُوحِ الحُجَّةِ، مَا يُمكن اللسان مِنَ الجحدِ عِندَ ظُهُورِ الدَّليل. (جا- ١٩٦).

١٥٢٣- لَوْ فَكَّرَ مَنْ مُنِحَ الإقْبَالَ وَأُعْطِي القُدرَةَ وَالسُّلطَانَ فِي مُتَصَرِّفَاتِ العَوَاقِبِ وَمَحْتُومَاتِ [٢٢٨] النَّوَائِبِ وَٱعْتَبَرَ بِغَيْرِهِ وَمَا أَرَاهُ الدَّهْرُ فِي سِوَاهُ لَٱسْتَعَدَّ لِيَوْمٍ يُسْلَبُ فِيهِ العَزِيزُ عِزَّهُ وَيَأخُذُ الذَّلِيلُ حَقَّهُ. لَكِنْ ضَربَ الشَّقَاءُ بِيَدِ الإِمْلاءِ عَلَى القُلُوبِ فَحَجَبَ العَمَى وَهَتَكَ عَنْهَا بِكَفِّ الٱسْتِدْرَاجِ سِتْرَ السَّعَادَةِ فَأُمِنَتِ الدُّنيَا. (=﴾ ٧٦٨، ١٤٠٤، ١٨٥٨).

1523– If he who has been bestowed with good fortune and is granted power and sovereignty reflects on the vicissitudes of time and the destined calamities, and takes lessons from what the Time shows him through the misfortunes of others, he would prepare for the day in which the powerful is wrested of his power, and the weak receives his rights. However, wretchedness covers, with the hand of respite, the hearts and veils their blindness, and rips off them, with the hand of cunning, the curtain of happiness, such that the world seems secure.

The complicated last sentence seems to make a reference to the Qurʾan:

[14] =﴾ ١١٢٧، ١١٣٥؛ ح- ٥٥؛ الراغب، محاضرات، ١: ٢١٥؛ مب- ٢٠١؛ اص- ٩٨.

١- ﴿والذينَ كَذبوا بِآيَاتنا سَنَستَدرِجُهُم مِنْ حَيْثُ لا يَعلمونَ، وَأُملِي لَهُمْ إنَّ كَيْدِي مَتِينٌ.﴾ (قرآن، ٧: ١٨٢-١٨٣).

"Those who reject Our Signs, We shall gradually visit, with punishment, in ways they perceive not; Respite will I grant unto them: for My scheme is strong (and unfailing)."

God took him so that he did not reckon upon it; bestowing upon him enjoyments in which he delighted, and on which he placed his reliance, and with which he became familiar so as not to be mindful of death, and then taking him in this most heedless state. Or "He bestowed upon him new favors as often as he committed new wrong actions, and caused him to forget to ask for forgiveness [thus leading him by degrees to perdition]." (Lane 868).

٢- مِنْ عَلامَةِ الاَستِدرَاجِ العَمَى عَنْ عُيُوبِ النَّفسِ. (السلمي، طبقات، ٥٤ "سريُّ السقطي").

٣- مَنْ وُسِّعَ عَلَيْه فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اَستِدرَاجاً فَقَدْ أَمِنَ مَخُوفاً، وَمَنْ ضَيَّقَ عَلَيه فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلكَ اَختِبَاراً فَقَدْ ضَيَّعَ مَأمُولا. (ن- ٤٢٤ { ٣٥٨؛ ش/ن- ١٩: ٢٧٥).

He who is made prosperous, but does not perceive this as a hidden cunning, feels safe; and he who becomes poor, but does not see this as a testing, loses a reward that is hoped-for.

٤- أعظَمُ المَصَائِبِ مُصِيبَةُ الاَستِدرَاجِ، لأَنَّ كُلَّ مُصِيبَةٍ فَإِنَّ صَاحِبهَا يَرَاهَا، والمستدرجُ مَحجوبٌ عَنْ مُصيبتِهِ. (جا- ١٩٤).

٥- أبو العباس سيار گويد عطاء او (= الله) بر دوگونه باشد: كرامت بود واستدراج بود. هر چه با تو بگذارد كرامت بود وهر چه زائل كند استدراج بود. (القشيري، رسالة/فارسى، ١٦؛ + ٧٧٣: "استدرَاج آنست كه بنده كافر چون گناه كند خدا نعمتي بدو دهد تا در غفلت فرو رود واستغفار نكند"..

١٥٢٤- لَمْ يَسْلَمْ مِنِ اَسْتِخْفَافٍ بِهِ أَوْ حِقْدٍ عَلَيْهِ مَنْ أَكْثَرَ المُزَاحَ. (مع- ٨٩؛ الحصري، زهر، ٤٧٦).

1524– He who jests much is not secure from being regarded as dim-witted, or ill willed.

١- من أكثرَ المزحَ ملَّ. (جا- ١٩٨).

١٥٢٥- لَمْ يَكتَسِبْ مَالاً مَنْ لَمْ يُصلِحْهُ. (مع- ٨٩؛ آبي، نثر، ٣: ١٥١ "إبن المعتز").

1525– He has not earned a wealth whom it does not improves.

١٥٢٦- لَنْ يَكْفِيكَ مَنْ لَمْ تَكْفِهِ فَأَغْنِ مَنْ وَلَّيْتَهُ عَنِ الخِيَانَةِ. (مع- ٩٣).

1526– He will not meet all your requirements, whose you have not met; so make free from want, and thus from betrayal, those whom you appoint as governors.

١- أعن ما وليته فليس يكفيك من لم تكفه. (جا- ١٨٠).

١٥٢٧- لَوْلاَ الخَطَأُ مَا أَشْرَقَ نُورُ الصَّوَابِ،[15] لِأَنَّ قَبْلَ الإنْتِهَاءِ إِلَيْهِ خَطَأٌ كَثِيرٌ.

1527– Were it not for the wrong, the light of the right would not shine; for before reaching the right, much error is made.

١- لَوْلاَ ظُلمَةُ الخَطَأ مَا أَشْرَقَ نُورُ الصَّوَابِ فِي القُلوبِ. (التوحيدي: البصائر، ٤: ١٨٦؛ تذكرة، ٣: ٢٦٧؛ ش/ن- ١٨: ١٦٥).
٢- لَوْلا الخَطَأ مَا أَشْرَقَ نُورُ الفُؤادِ. (آبي، نثر، ٣: ١٥٧ "إبن المعتز").

١٥٢٨- لَيْسَ شَيْءٌ أَفْضَلُ مِنَ المَعرُوفِ إِلاَّ ثَوَابُهُ. (عقد، ١: ٢٦٦).

1528– Nothing is more meritorious than a favor other than its requital.

١٥٢٩- لِكُلِّ سَاقِطٍ مِنَ الكَلامِ لاقِطٌ يَشْقَى بِهِ أَوْ يَسْعَدُ.

1529– For every dropped word there is someone to catch it, who will be unhappy or happy with it.

١- لِكُلِّ سَاقِطَةٍ لاقِطَةٌ. (يقول: لكُلِّ سَاقِطَةٍ مِنَ القَوْلِ لاقِطَةٌ تَنُمُّهَا وَتَنْمِيهَا). (البلاذري، أنساب، ٧(١): ٣٥٥ "أكثم"؛ الجاحظ، الحيوان، ١: ٢٠١؛ أبو عبيد، أمثال، ٤١؛ أبو مِسحل الأعرابي، النوادر، ٤٠١؛ إبن قتيبة، أدب الكاتب، ٦٠؛ المفضل، الفاخر، ١٠٩؛ البيهقي، المحاسن، ٤٠٨ (توضيح: الساقطةُ من الكلام له ساقطةٌ من الناس)؛ المحاسن والأضداد، ٢٤؛ عقد، ٣: ٨٠ "أكثم وبزرجمهر"؛ الأنباري، الزاهر، ١: ٢٤٧؛ أبو هلال العسكري، أمثال، ٢: ١٧٠؛ الماوردي، أدب الدنيا، ١٩٦؛ الواحدي، الوسيط، ١٤٦؛ البكري، فصل المقال، ٢٠؛ الميداني، ٣: ١١٥؛ الزمخشري، أمثال، ٢: ٢٩٢؛ تذكرة، ٧: ٦٢؛ لسان العرب، ٧: ٣١٩ "سقط"؛ ٧: ٣٩٢ "لقط"؛ إبن عربي، محاضرة الأبرار، ٢: ٢٩؛ ش/ن- ٢٠: ٣٤١؛ الإبشيهي، ٥٥؛ العاملي، كشكول، ٢٩٣).

"For every falling [word], there is a catching [ear]." (Kassis 129).
For every saying that falls from one, there is a person who will take it up. Or: For every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it. (Lane 1382). A proverb relating to the keeping of the tongue. Comparable with: "Throw

[15] مع- ١٠٣؛ الحصري، زهر، ٥٦٠؛ الماوردي، تسهيل، ١١٠).

dirt enough, and some will stick." (*CDP*, 67). Or: [Persistent slander will eventually pass for truth. Ibn Qutayba (*Adab* 60) comments: "For every rare expression (*nādira*) there is someone who takes it and misinterprets it."

٣- كُلُّ سَاقطة وَإلها لاقطَة. (كذا)

"Every fallen woman has some one to marry her. (lit. pick her up)." (Frayha, II, 525, 605).

١٥٣٠- لَيْسَ شَيْءٌ مِنَ المَنَافِعِ الوَاصِلَةِ إلاَّ دَاخِلٌ فِي أَحَدِ وَجْهَيْنِ أَحَدُهُمَا يَزِيدُ الآخِذَ وَيُنْقِصُ المُعْطِي، وَالآخَرُ يَزِيدُ لَهُمَا جَمِيعاً. فَالأَوَّلُ الأَمْوَالُ الَّتِي لا تَصِلُ إلَى الآخِذِ إلاَّ بِالنُّقْصَانِ مِمَّا عِندَ المُعْطِي، وَالثَّانِي الحِكمَةُ وَالمَوَدَّةُ فَإنَّهَا تُصلِحُ مَنْ وَصَلَتْ إلَيْهِ وَلا يَنقُصُ مِمَّنْ خَرَجَتْ [٢٢٩] مِنهُ، وَهِي أَهْنَى العَطِيَّتَيْنِ وَأَبْقَاهُمَا نَفعاً.

1530– All performed benefits fall into two categories: one increases the recipient and decreases the donor, and the other increases both of them. The first is property which reaches the recipient only by a decrease in what the donor has. The second is wisdom and friendliness which improves the one who receives it and affects no reduction in the one from whom it originates; this is the more wholesome of the two gifts and the more enduring in benefit.

١٥٣١- لِكُلِّ عَمَلٍ ضَرَاوَةٌ (=ﻉ ١٠٢٩) وَمَتَى لَمْ تُعَوِّدْ نَفسَكَ القَلِيلَ تَدعُكَ إلَى الكَثِيرِ.

1531– There is a habituation and an attachment of oneself to every undertaking, and when you do not accustom your soul to the little, it urges you to the more.

١٥٣٢- لِيَكُنْ الوَجْهُ الَّذِي تَطلُبُ مِنْهُ مُوَافَقَةَ أَعْوَانِكَ أَنْ يَعلَمُوا أَنَّهُ لا يُصَابُ خَيْرُكَ إلاَّ بِالمَعُونَةِ عَلَى الخَيْرِ وَلا يُخَافُ شَرُّكَ إلاَّ بِخَلافِ ذَلِكَ فَإنَّ النَّاسَ إذَا عَلِمُوا ذَلِكَ وَافَقُوكَ أَوْ تَصَنَّعُوا لَكَ وَالمُتَصَنِّعُ خَيْرُ مَنْ أَنْتَ وَاجِدٌ بَعْدَ المُوَافِقِ.

1532– Let the means by which you seek the conformity of your assistants be their knowing that your benefice cannot be attained except by assisting the goodness, and that they should not fear your harm except by doing the opposite; for when the people recognize this, they either agree with you, or pretend to agree. Indeed after those who agree the pretenders are the next best.

١- لِتَعرِفْ رَعِيَّتُكَ أَبوَابَكَ التي لا يُنَالُ مَا عِندكَ مِنَ الخَيْرِ إلاَّ بِهَا وَالأَبوَابَ الَّتِي لا يُخافُكَ خَائِفٌ إلاَّ مِنْ قبَلِهَا. (كب- ٧٠-٧١).

١٥٣٣- لَيْسَ كُلُّ مَنْ جَرَّتْ عَلَى يَدَيْهِ المَنْفَعَةُ بِمَحْمُودٍ وَلا كُلُّ مَنْ جَرَّتْ عَلَى يَدَيْهِ المَضَرَّةُ بِمَلُومٍ لَكِنْ تَحْقِيقُ ذَلِكَ بِالنِّيَّاتِ.

1533– Not everyone who brings on a benefit is commendable, and not everyone who brings on a harm is condemnable; rather the ascertainment of this depends on intentions.

١٥٣٤- لَيْسَ الوُلاةُ بِإنْصَافِ بَعْضِ النَّاسِ مِنْ بَعْضٍ بِأَجْدَرَ مِنْهُمْ بِإِنْصَافِهِمْ إِيَّاهُمْ مِنْ أَنْفُسِهِم فَلا تَكْتَفِيَنَّ بِالعَدْلِ عَلَيْهِمْ فِيمَا بَيْنَهُمْ دُونَ أَنْ تُنْصِفَهُمْ مِنْ نَفْسِكَ وَتَعْدِلَ عَلَيْهِم فِيمَا يَتَوَجَّهُ مِنْ حَقِّهِمْ قِبَلَكَ.

1534– The governors' concern for the people's just treatment of one another is not worthier than their concern for their own just treatment of them. So be not satisfied when justice is done in their disputes without, however, treating them justly and equitably yourself in cases concerning their rights with you.

١٥٣٥- لِئَامُ النَّاسِ هُمْ أَصْبَرُ أَجْسَاداً وَكِرَامُهُمْ أَصْبَرُ نُفُوساً،[16] وَلَيْسَ الصَّبرُ المَحْمُودُ المَمْدُوحُ بِأَنْ يَكُونَ جِلْدُ الرَّجُلِ قَوِيًّا عَلَى الضَّرْبِ وَلا رِجْلُهُ قَوِيَّةً عَلَى [٢٣٠] المَشْيِ وَإنَّمَا ذَلِكَ مِنْ صِفَاتِ الدَّوَابِّ وَلَكِنْ [بأن] يَكُونَ لِلنَّفْسِ غَلُوباً، وَلِلأَمْرِ مُحْتَمِلاً، وَفِي الضَّرَّاءِ مُتَجَمِّلاً، وَلِلهَوَىتَارِكاً، وَلِلمَشَقَّةِ الَّتِي يَرْجُو عَاقِبَتَهَا مُسْتَخِفّاً.[17]

1535– The ignoble are more steadfast physically and the noble are more steadfast mentally. The commendable and praiseworthy steadfastness is not when a man's skin is strong against beating, or his feet strong at going—for these are characteristics of the beasts—, rather it is when he subjugates his instincts, bears difficult affairs patiently, in adversity pretends to be unaffected (shows no weakness), avoids passion, and considers as insignificant any hardship that he hopes its end would be good. (cf. J. 51).

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[16] إبن حبان البستي، روضة، ١٥٢؛ التوحيدي، البصائر، ٤: ١٨٧؛ آبي، نثر، ٧: ٢٢٨.

[17] كب- ١١٠-١١١؛ العامري، السعادة، ٨٦؛ التوحيدي، البصائر، ٢: ١٨٦-١٨٧؛ مب- ٢١٥ "أرسطو"؛ االمرادي، الإشارة، ١٧٢-١٧٣؛ الماوردي، أدب الدنيا، ٢٦١ "في كتاب اليتيمة"؛ الطرطوشي، سراج، ٨٥.

١- اللِّئَامُ أَصبَرُ أَجْسَاداً وَالكِرَامُ أَصبَرُ أَنْفُساً. (الثعالبي، تمثيل، ٤١٥).

١٥٣٦- لِيَكُنْ مِمَّا تَصْرِفُ بِهِ الأَذَى عَنْ نَفْسِكَ وَالعَذَابَ عَنْ قَلبِكَ أَنْ لا تَكُونَ حَسُوداً. فَإِنَّ الحَسَدَ خُلُقٌ لَئِيمٌ، وَمِنْ لُؤْمِهِ أَنَّهُ يَتَوَكَّلُ بِالأَقَارِب وَالأَكْفَاءِ وَالخُلَطَاءِ. (كب- ١١٢؛ المبرد، الفاضل، ١٠٠).

1536– One of the means with which you remove pain from yourself and torment from your heart is not to be envious; for envy is a mean trait and a sign of its meanness is that it takes on the relatives, equals, and associates.

١- قال بعض الحكماء: الحَسَدُ خُلُقٌ دَنِيٌّ، وَمِن دنَاءَتِهِ أَنَّهُ يَبْدَأُ بِالأَقْرَبِ فَالأَقرب. (الجاحظ، رسائل، ١: ١٢٤؛ الراغب، محاضرات، ١: ٢٥٢؛ آبي، نثر، ٤: ١٨٠ "إبن المقفع"؛ ش/ن- ٢٠: ٣٠٠).

١٥٣٧- لَوْ أَخَذْتَ بِمَا أُعْطِيتَ وَعَمِلْتَ بِمَا حُبِيتَ كُنْتَ عَنِ اللَّوْمِ وَالعِتَابِ غَنِيتَ.

1537– If you take what you have been given as a gift and act upon what you have been awarded, you would be free from blame and reprimand.

١- خُذُ مِنَ العَافيةِ مَا أُعْطِيتَ. (عقد، ٣: ٧٧ "أكثم وبزرجمهر"؛ ح- ١٥٩).

١٥٣٨- لِيَكُنْ مِمَّا تَنْظُرُ فِيهِ مِنْ أَمْرِ عَدُوِّكَ وَحَاسِدِكَ أَنْ تَعْلَمَ أَنَّهُ لا يَنْفَعُكَ أَنْ تُخْبِرَهُ أَنَّهُ لَكَ عَدُوٌّ، فَتُنذِرَهُ بِنَفْسِكَ وَتُؤذِنَهُ بِحَرْبِكَ قَبْلَ الإِعْدَادِ وَالفُرْصَةِ فَتَحْمِلَهُ عَلَى التَّسَلُّحِ وَتُوقِدَ نَارَهُ عَلَيْكَ. (={ ٥٤٠؛ كب- ١١٢-١١٣).

1538– In the affair considering the enemy who envies you, you should know that it is not opportune to inform him that you consider him an enemy; for by doing so you warn him against yourself and alarm him of your intention to fight before sufficient preparation and the right opportunity, and thus you force him to equip himself and ignite his fire upon you.

١٥٣٩- لِلجَاهِلِ أَخْلاقٌ يُعرفُ بِهَا وَهِيَ أَنْ يَظْلِمَ مَنْ خَالَطَهُ، وَيَعْتَدِي عَلَى مَنْ دُونَهُ، وَيَتَطَاوَلَ عَلَى مَنْ فَوْقَهُ، وَيَتَكَلَّمَ بِغَيْرِ تَدَبُّرٍ فَيَندَمَ، إِنْ تَكَلَّمَ فَبِإِثْمٍ وَإِنْ سَكَتَ فَبِسَهْوٍ، وَإِنْ عَرَضَتْ لَهُ فِتْنَةٌ وَقَعَ فِيهَا، [٢٣١] وَإِذَا رَأَى فَضِيلَةً أَعْرَضَ عَنْهَا وَنَكَصَ، لا يَخَافُ مِنْ سَيِّئَاتِهِ القَدِيمَةِ، وَلا يَرْتَدِعُ فِيمَا بَقِيَ، يَتَوَانَى فِي أَنْوَاعِ البِرِّ غَيْرُ مُكْتَرِثٍ لِمَا فَاتَهُ مِنْهَا. (بهجة، ١: ٥٣٦).

1539– The ignorant has characteristics with which he is known, and these are: he treats his associates unjustly, infringes the rights of those underneath him, becomes insolent with those above him, speaks without contemplating, so regrets; when he talks, his talk is sinful, and when he keeps silence, his silence is because of forgetfulness; when a temptation occurs to him he gives in, and when seeing a merit he turns away from it and withdraws; he fears not his old evil deeds, and is not prevented from doing same in what remains; he hesitates in different kinds of benevolence, and is unconcerned about what he missed from it. (cf. # 650).

١٥٤٠- لِيَعْلَمِ الوَالِي وَذُو السُّلْطَانِ أَنَّهُ لا قُدْرَةَ لَهُ عَلَى سَدِّ أَفْوَاهِ النَّاسِ عَنْ ذِكْرِ عُيُوبِهِ وَمَسَاوِئِهِ فَلا يَلْتَمِسْ ذَلِكَ [إلا] بِإِصْلاحِ مَا يَعِيبُ النَّاسُ مِنْ آرَائِهِ وَأَخْلاقِهِ. (جا- ٤٦ "بزرجمهر"، ٥٥ "أنوشروان"؛ كب- ٧٧).

1540– The governor and man of power should know that he is not capable of closing the people's mouth from narrating his faults and evil deeds; he should not expect this (except) by improving that which the people condemn of his judgments and traits.

١٥٤١- لَيْسَ شَيْءٌ بِأَزْيَنَ لِلْمَادِحِ مِنْ أَنْ يُوجَدَ المَمْدُوحُ مُوَافِقاً لِمَا مُدِحَ بِهِ وَلا شَيْءٌ بِأَشْيَنَ لِقَوْلِهِ مِنْ أَنْ يُوجَدَ المَمْدُوحُ مُخَالِفاً لِمِدْحَتِهِ.

1541– Nothing is more adoring to the eulogizer than the eulogized to be found to be in agreement with what he is eulogized for; and nothing is more disgraceful to him than the eulogized to be found to be in disagreement with his eulogy.

١- حدثنا أبو حاتم [السجستاني] قال حدثنا العتبي، قال: رأيتُ كتابا من كتب الفرس كتب رجلٌ إلى رجلٍ يقرظه في كتابه: من فلان بن فلان السلامة والعافية، فهمتُ كلامك، فطوبى للممدوح إذا كان للمدح مُستحِقّاً وللداعي إذا كان للإجابة أهلاً. (عبد الحسين المبارك، "من أخبار أبي بكر بن دريد"، المورد، ٧(١)، ١٩٧٨، ١٦٨؛ الحصري، زهر، ٢٠٧ "أردشير").

١٥٤٢- لِسَانُكَ يَقْتَضِيكَ مَا عَوَّدتَهُ وَيَجْرِي بِقَوْلِ مَا أَلَّفتَهُ فَلا تُعَوِّدْهُ إلاَّ النُّطقَ بِالجَمِيلِ المُقِيمِ لِجَاهِكَ عِنْدَ النَّاسِ النَّافِعِ لَكَ عِنْدَ اللَّهِ الَّذِي تَأْمَنُ عَوَاقِبَهُ فِي الدُّنيَا وَالآخِرَةِ.

1542– Your tongue demands what you have accustomed it to and rushes to express what you have habituated it with; so do not accustom

it to other than speaking the commendable words that enhance your standing among the people, are beneficial to you in the presence of God Whose punishment you want to avoid in this and the next world.

١- لسانُك يقتضيك ما عَوَّدْتَهُ. (أسامة، لباب، ٣٢٦).
٢- نفسك تَقتضيكَ ما عودتها من خير أو شر. (أسامة، لباب، ٣٢٦).

١٥٤٣- لَيْسَ المُحْسِنُ الكَامِلُ لِلإِحْسَانِ مَنْ أَحْسَنَ إِلَى المُحْسِنِ دُونَ المُسِيْءِ.

1543– He is not a perfect benevolent who confers favors to a good person but not to a bad.

١- لَيْسَ المُحْسِنُ من توخى المُحْسِنَ بالإحسانِ دُونَ المُسِيس. ولكن من عمهما جميعاً بالإحسان: ألا ترى الصدوق يصدق من كذبه، والأمين يؤدى الأمانة إلى من خانه، وأن العاقلَ يعول على من جار عليه؟ فكذلك المحسن: يحسن إلى من أساء إليه، ويعفو عمن ظلمه، ويجودُ عَلَى مَنْ بَخِلَ عَلَيْهِ. (جا- ٢٦٩؛ كوبرلي، ٤٧ ب).

"The truly benevolent person is not he who seeks to do good to a benevolent person only and not to an evil-doer." (Gutas 193); + "but he who does good to both of them alike. Do you not see that the really truthful person tells the truth to one who lied to him, that the trustworthy returns what is deposited in trusted to one who cheated him; and that the wise man supports him who wronged him? Likewise the benevolent does good to one who treated him ill, forgives the one who oppressed him, and shows generosity to one who was niggardly towards him." (The source for this seems to be The Bible, Matt. v. 43–48).

٢- لَيْسَ الإحسَانُ أَنْ تُحسِنَ إِلَى مَنْ أَحْسَنَ إِليْكَ، فَإِنَّمَا ذَلِكَ مُكَافَأَةٌ. وَإِنَّمَا الإحسَانُ أَنْ تُحسِنَ إِلَى مَنْ أَسَاءَ إِلَيْكَ. (ح- ٧٦ "أفلاطن"؛ أبو عبيد، الخطب والمواعظ، ١٥٦ "عيسى بن مريم").

٣- إِذَا أَنْتَ جَازَيْتَ المُسِيَّ بِفِعْلِهِ * فَفِعْلُكَ مِنْ فِعلِ المُسِيْءِ قَرِيبُ. (اليوسي، أمثال، ١: ٢٥٠).

٤- بدى را بدى سهل باشد جزا * اگر مردى أحسن إلى من أسا. (سعدى، بوستان، ٩٣).

١٥٤٤- لِلمُزَاحِ خِصَالٌ أَوَّلُهَا ذَهَابُ الوَرَعِ وَذَهَابُ الهَيْبَةِ وَخِيَانَةُ الجَلِيسِ وَهَدْمُ المَوَدَّةِ القَدِيمَةِ وَمَذَمَّةُ العُقَلَاءِ [٢٣٢] وَسُخْرِيَّةُ السُّفَهَاءِ وَأَنْ يَكُونَ فَرَحُهُ قَلِيلاً وَغَمُّهُ طَوِيلاً وَهُوَ يُقسِى القَلْبَ وَيَكُونُ عَلَيْهِ وِزْرُ مَنِ ٱقْتَدَى بِهِ.

1544– Jesting has many effects starting with the disappearance of timidity and awe, the betrayal of associates, the ruining of old

friendship, the condemnation of the learned, and the mockery of the fool. Moreover, its joy is short, its sorrow is long; it hardens the heart and is a burden on him who emulates it.

١- المُزَاحُ يُذهِبُ الهَيْبَةَ وَالوَقارَ. (العاملي، المخلاة، ١٦٥).

١٥٤٥- لَيْسَتِ المُرُوءَةُ الفِسْقُ وَالفُجُورُ وَإِنَّمَا المُرُوءَةُ طَعَامٌ مَوْضُوعٌ وَنَائِلٌ مَبْذُولٌ وَبِشْرٌ مَقْبُولٌ وَأَذَى مَكْفُوفٌ وَعَفَافٌ مَعْرُوفٌ.[18]

1545– Manliness is not sinfulness and debauchery, rather it means that man keeps food prepared for guests and the poor, offers humane support to people, is friendly to them, prevents damage from them, and has chaste behavior.

١- لَيْسَتِ الفُتُوَّةُ الفِسْقُ وَالفُجُورُ وَإِنَّمَا الفُتُوَّةُ طَعَامٌ موضُوعٌ وَنَائِلٌ مَبْذُولٌ وَعَفَافٌ مَعْرُوفٌ وَأَذَى مَكْفُوفٌ. (المرزباني، نور القبس، ١٨٣ "المدائنى").

Here *futuwwa* has replaced *muruwwa*. al-Washsha seems to be responsible for the addition to this saying.

٢- ذكرت الفُتُوَّةَ عِندَ سفيان رَحِمَهُ اللَّهُ، فَقَالَ: لَيْسَتِ بِالفِسْقِ وَلا الفُجُورِ، وَلَكِنَّ الفُتُوَّةُ كَمَا قَالَ جعفر بن محمد، طَعَامٌ موضوعٌ وَحجابٌ مرفوعٌ، وَبشرٌ مقبولٌ وَعَفَافٌ مَعْرُوفٌ؛ وَأَذَى مَكْفُوفٌ. (بهجة، ١: ٦٤٥-٦٤٦).

١٥٤٦- لِقَاءُ الإِخْوَانِ وَإِنْ كَانَ يَسِيراً غُنْمٌ حَسَنٌ، (=‹ ٢٢٢) وَالقَرِيبُ مَنْ قَرُبَتْ مُوَافَقَتُهُ وَمُمَالأَتُهُ، وَالبَعْيدُ مَنْ تَبَاعَدَتْ مَنْفَعَتُهُ وَقَرُبَتْ مَضَرَّتُهُ.

1546– To see friends, even for a short while, is a lovely gain. He is near whose consent and collaboration is near, and he is remote whose benefit is remote and his harm is near.

١- القَرِيبُ مَنْ قَرُبَ نَفْعُهُ. (عقد، ٢: ٣١٤؛ ٣: ٧٦ "أكثم وبزرجمهر").
٢- القَرِيبُ مَنْ تَقَرَّبَ لا مَنْ تَنَسَّبَ.

“He is [indeed] an ally who allies himself by affection and friendship, not he who asserts himself to be a kinsman.” (Lane 2787).
A good friend is worth more than a near kinsman. (E).

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[18] الراغب، محاضرات، ١: ٣٠١؛ الوشاء، الموشى، ١٩٦؛ + "واجتنابٌ للقبيح، وأدبٌ ظاهرٌ، وخلقٌ طاهر، وترك مجالسة أهل الشرور، والسموُّ إلى معالي الأمور، والإحسان إلى من أساء، ومكافأةُ من أحسن، وقضاء حوائج الناس".

٣- القَرِيبُ مَنْ قَرَّبَتَهُ المَوَدَّةُ وَإِنْ بَعُدَ نَسَبُهُ، وَالبَعِيدُ مَنْ بَاعَدَتْهُ العَدَاوَةُ وَإِنْ قربَ نَسَبُهُ.
(السيوطي، تأريخ الخلفاء، ١٨٥ "علي"؛ أبو نعيم، أخبار إصبهان، ١: ١٠٢).

"He is near of kin whose kinship is affection though his relationship be distant, and he is remote whom enmity has rendered distant though his kinship be close." (Jarrett 188).

١٥٤٧- لَيْسَ مِنْ خُلْقِ الكَرِيمِ أَنْ يَتَوَانَى عَنْ حَاجَةِ صَاحِبِهِ إِذَا تَمَكَّنَ مِنْ قَضَائِهَا.

1547– It is not a characteristic of the noble to hesitate in fulfilling the needs of his associate if he were capable of doing it.

١٥٤٨- لَمْ يَتَخَلَّص مِنَ الكِبْرِ وَالحَسَدِ وَالدَّعْوَى إلاَّ صَدِيقٌ.

1548– No one is void of arrogance, envy, and allegation, except a true friend.

١٥٤٩- لَمْ يَتَمَتَّعْ بِالعِلْمِ مَنْ زَايَلَتْهُ الحِكْمَةُ، وَلَمْ يَتَلذَّذْ بِالعِبَادَةِ مَنْ فَارَقَتْهُ، عَظُمَ شَأْنُهَا وَظَهَرَ بُرهَانُهَا، القُلُوبُ مَحجُوبَةٌ عَنْ إِنْكَارِهَا وَالعُقُولُ لا تَسْتَطِيعُ تَكْذِيبَهَا وَإِنَّمَا يَدفَعُهَا المُعَانِدُونَ بأَلْسِنَتِهِم وَقُلُوبُهُمْ مُقِرَّةٌ وَيُمارُونَ فِيهَا وَإِنْ عَلِمُوا بُطْلانَ مَا عِندَهُمْ يَخْضَعُ لَهَا الجَبَابِرَةُ وَيُعَظِّمُهَا العُلَمَاءُ وَيَرغَبُ فِي حِفْظِهَا الأُدَبَاءُ.

1549– He takes no profit from knowledge whom wisdom has parted, and he takes no pleasure from worship whom it has left. The rank of wisdom is high and her proof is evident; the hearts are veiled from refusing her, and reasons cannot afford to deny her. Sometimes the obdurate reject her with their tongues, but their hearts acknowledge her, they dispute with each other over her, but if they only knew the falsity of their opinions, the tyrants would humble themselves before her, the learned would make her greater in esteem, and the literati would show more interest in preserving her.

١٥٥٠- لَيْسَ [٢٣٣] شَيْءٌ مِنَ الشَّرِّ أَقْطَعُ مِنَ الحَسَدِ يُقَلِّدُ الحَاسِدَ سِتَّ عُقُوبَاتٍ قَبْلَ أَنْ يَصِلَ إِلَى المَحْسُودِ مِنهُ مَكْرُوهٌ. أَوَّلُهُ غَمٌّ لا يَنْقَطِعُ، وَمُصِيبَةٌ لا يُؤْجَرُ فِيهَا، وَخَلِيقَةٌ لا تُحْمَدُ، وَإِسْخَاطُ الربِ تَعَالَى، وَالبِغْضَةُ عِنْدَ أَهْلِ الخَيْرِ، وَإِغْلاقُ بَابِ التَّوْفِيقِ عَلَيْهِ.

1550– No evil is more sever than envy; it girds the envious with six punishments before any harm would reach the envied from it: a grief that does not end, an affliction that has no recompensation, a disposition that is not praised, the embitterment of God, the Exalted,

the disdain in the company of the good people, and the closing of the gate of prosperity to him.

١٥٥١- لِلدُّنْيَا مَحَاسِنُ وَمَسَاوِئُ وَالعَاقِلُ يَنْظُرُ إِلَى مَسَاوِئِهَا بِعَقْلِهِ، وَالأَحْمَقُ يَنْظُرُ إِلَى مَحَاسِنِهَا بِعَيْنِهِ، فَلا العَاقِلُ يُسَرُّ بِمَا يُسَرُّ بِهِ الأَحْمَقُ، وَلا الأَحْمَقُ يُسَرُّ بِمَا يُسَرُّ بِهِ العَاقِلُ.

1551– This world has advantages and disadvantages: the intelligent considers its disadvantages with his intelligence, the fool considers its advantages with his eyes. Surely neither the intelligent is made happy with that which the fool is made happy with, nor the fool is made happy with that which the intelligent is made happy with.

١٥٥٢- لَمْ تَتِمَّ الحِكْمَةُ فِي أَحَدٍ حَتَّى يَكُونَ مُقَدَّماً فِي ثَلاثٍ مُؤَخَّراً فِي ثَلَاثٍ مُبَرَّأً مِنْ ثَلَاثٍ مُرَكَّباً فِي ثَلَاثٍ. فَأَمَّا اللَّوَاتِي يَكُونُ مُقَدَّماً فِيهِنَّ فَالحِلْمُ وَالفَضْلُ وَالمَنْطِقُ. وَأَمَّا اللَّوَاتِي يَكُونُ مُؤَخَّراً فِيهِنَّ فَالحِدَّةُ وَالعَجَلَةُ وَالاسْتِبْدَادُ. وَأَمَّا اللَّوَاتِي يَكُونُ مُبَرَّأً مِنْهُنَّ فَالحَسَدُ وَالهَوَى وَالكَذِبُ، لِأَنَّ مَنْ حَسَدَ بَغَى، وَمَنْ هَوِيَ عَمِيَ، وَمَنْ كَذَبَ لَمْ يَنْتَفِعْ مِنْ خَيْرِهِ بِشَيْءٍ. وَأَمَّا اللَّوَاتِي يَكُونُ مُرَكَّباً فِيهِنَّ فَالرِّفْقُ وَالصَّبْرُ [٢٣٤] وَحُسْنُ الصَّمْتِ.

1552– Wisdom will not become perfect in anyone before he becomes forerunner in three things, tardy in three things, void of three things, and composed of three things. As for the three he should be forerunner in: Forbearance, grace, and logic. As for the ones he should be tardy in: Vehemence, hastiness, and despotism. As for the ones he should be void of: Envy, passion, and lying; for he who envies covets, he who is passionate acts blindly, and he who lies benefits not from its goodness in any way. As for the ones he should be composed of: Kindness, patience, and proper keeping of silence.

١- لا يَستَحِقُّ أَحَدٌ اسْمُ الرِّئَاسَةِ حَتَّى تَكُونَ فِيهِ ثَلاثَةُ أَشْيَاءَ: العقلُ والعِلمُ وَالمَنطِقُ. ثُمَّ يتعرى عَنْ سِتَّةِ أَشْيَاءَ: عَنِ الحِدَّةِ، وَالعَجَلَةِ، وَالحَسَدِ، وَالهَوَى، وَالكَذِبِ، وَتَرْكِ المُشَاوَرَةِ. ثُمَّ لِيَلْزَمْ فِي سِيَاسَتِهِ عَلَى دَائِمِ الأَوقَاتِ ثَلاثَةُ أَشْيَاءَ: الرِّفقُ فِي الأُمُورِ، وَالصَّبرُ عَلَى الأَشْيَاءِ، وَطُولُ الصَّمْتِ. (إبن حبان البستي، روضة، ٢٧٢).

١٥٥٣- لِلْغَضَبِ مَوَاضِعُ لا يَصْلُحُ الرِّضَاءُ فِيهَا وَلِلرِّضَاءِ مَوَاضِعُ لا يَصْلُحُ الغَضَبُ فِيهَا وَالعَاقِلُ يُنَزِّلُ كُلَّ شَيْءٍ مِنْ ذَلِكَ مَوْضِعَهُ فَيَغْضَبُ إِذَا كَانَ الغَضَبُ أَحْرَى وَيَرْضَى إِذَا كَانَ الرِّضَاءُ أَحْرَى.

1553– On some occasions when being consent is improper one should show anger, on other occasions when being angry is improper one should show consent. The intelligent assigns to each one of these its due: shows anger when anger is more proper, shows consent when consent is more proper.

١٥٥٤- لَيْسَ مِنَ الأَدَبِ أَنْ تُجِيبَ مَنْ لا يَسأَلُكَ وَلا أَنْ تَسْأَلَ مَنْ لا يُجِيبُكَ وَلا أَنْ تُحَدِّثَ مَنْ لا يُنْصِتُ لَكَ وَلا أَنْ تُحَدَّثَ فَلا تُنْصِتُ لِمَنْ يُحَدِّثُكَ.

1554– It is not a good manner to answer when not questioned, to question someone who does not answer, to speak to someone who does not listen, to be spoken to but not listen to him who speaks.

١- اِعْلَمْ أَنَّ مَا يَجِبُ عَلَى العَاقِلِ،...لا يكثر الكلام والخطاب، وإن سئلَ عما يعمله أجاب، وإن لم يسأل صمت للاستماع. (الوشاء، الموشى، ٦).

Among the measures incumbent upon the learned...that he does no excess in talk and conversation, that if he were asked about what he does, he responds, and if not asked he remains silent to listen.

١٥٥٥- لَيْسَ لِلْمَرْءِ أَنْ يَفرَحَ بِحَالَةٍ نَالَهَا بِغَيْرِ عَقْلٍ أَوْ مَنْزِلَةٍ حَلَّهَا بِغَيْرِ فَضْلٍ فَإِنَّ الجَهْلَ يُزِلُّهُ مِنْهَا وَيُخرِجُهُ عَنهَا وَيَحُطُّهُ إِلَى رُتْبَتِهِ وَيَرُدُّهُ إِلَى قِيْمَتِهِ بَعْدَ أَنْ تَظْهَرَ عُيُوبُهُ وَتَكْثُرَ ذُنُوبُهُ وَيَصِيرَ مَادِحُهُ هَاجِياً وَيُصْبِحَ وَلِيُّهُ مُعَادِياً. (الصغاني، فرائد، ٧-٨؛ الماوردي، أدب الدنيا، ١٦).

1555– One should not be pleased for a good condition he happens upon without intelligence, or a high rank he sanctions without merit; for ignorance dismounts him from it expels him, reduces him to his rank, brings him back to what he is worth of after his faults are revealed and his offenses are increased, and his eulogizer becomes his censurer and his affiliate becomes antagonistic.

١٥٥٦- لَيْسَ أَحَدٌ مِنَ النَّاسِ إِلاَّ وَهُوَ مُسْتَحِقُّ الإِحْسَانِ إِبْتِدَاءً عَلَى قَدْرِ ٱسْتِحْقَاقِهِ إِلاَّ مَنْ كَانَ الإِحْسَانُ إِلَيْهِ مُضِرًّا بِمَنْ لَيْسَ لِلأَضْرَارِ بِأَهْلٍ.

1556– There is no one who is not entitled to receive favor first in accordance with his merits except the one the favor to him is harmful to him who does not deserve to be harmed. (in other words: Everyone can receive favor in proportion to his merits except the one the favor to him causes harm to others)!

١٥٥٧- لِتَكُنْ عِنَايَتُكَ فِيمَا بَيْنَكَ وَبَيْنَ عَدُوِّكَ العَدْلَ وَفِيمَا بَيْنَكَ وَبَيْنَ صَدِيقِكَ [٢٣٥] الرِّضَاءَ. وَذَلِكَ أَنَّ العَدُوَّ خَصْمٌ تَلقَاهُ بِالحُجَّةِ وَتَغلِبُهُ بِالحُكَّامِ وَأَنَّ الصَّدِيقَ لَيْسَ بَينَكَ وَبَينَهُ قَاضٍ وَإِنَّمَا هُوَ رِضَاهُ وَحُكْمُهُ. (كب- ١٠٣-١٠٤؛ آبي، نثر، ٤: ٢١٣).

1557– Let your concern in the issues between you and your enemy be fairness, and between you and your friend be consent. This is because the enemy is an adversary whom you encounter with proof and win over him through judges, whereas no judge comes between you and your friend, for he is his own consent and his judge.

١٥٥٨- لَنْ يُدْرِكَ العِلْمَ مَنْ لَمْ يُطِلْ دَرْسَهُ وَيَكُدَّ نَفْسَهُ وَيَسْتَقِلَّ مَا عَلِمَ وَيَعْمَلَ بِمَا فَهِمَ.

1558– He will not become learned who does not prolong his learning, does not exert himself, does not find what he has learnt as insignificant, and does not act upon what he has learned.

١- لا يُدرَكُ العِلمُ بِرَاحَةِ الجِسْمِ. (ثعلب، مجالس، ١: ٢٥٨).

١٥٥٩- لُمْ نَفسَكَ عَلَى قُبْحِ مَقَالِكَ وَسُوءِ فِعَالِكَ قَبْلَ أَنْ يَلُومَكَ صَدِيقٌ نَاصِحٌ أَوْ عَدُوٌّ كَاشِحٌ وَلا تَسْتَبِدَّنَّ بِتَدْبِيرِكَ وَلا تَسْتَخِفَنَّ بِأُمُورِكَ فَمَنِ ٱسْتَخَفَّ بِأُمَيْرِهِ ذَلَّ وَمَنِ ٱسْتَبَدَّ بِتَدْبِيرِهِ ضَلَّ.[19]

1559– Condemn yourself for the infamy of your words and evil deeds before a sincere friend or a concealed enemy condemns you; neither be opinionated, nor take your affairs lightly, for he who takes his little affair lightly is humiliated, and he who is opinionated goes astray.

Instead of *umurika* and *umayrihi*, al-Ṣaghānī has *amīrika* and *amīrihi* which also make good sense, but the text deals with the person himself and not his relation with others.

١- لا تَسْتَبِدَّ بِتَدْبِيرِكَ وَلا تَستَخِفَّ بِأَمِيرِكَ فَمَنِ ٱسْتَبَدَّ بِتَدْبِيرِهِ زلَّ وَمَنِ ٱستَخَفَّ بِأَمِيرِهِ ذَلَّ. (وطواط: غرر: ٧٥).
٢- مَنِ ٱستَخَفَّ بِالأُمَرَاءِ ذَهَبَتْ دُنيَاهُ. (العزي، آداب العشرة، ٢٩).

١٥٦٠- لَيْسَ الرَّأيُ بِمَضْمُونٍ وَلا المُسْتَشَارُ بِكَفِيلٍ بَلِ الرَّأْيُ كُلُّهُ غَرَرٌ لأَنَّ أُمُورَ الدُّنيَا لَيْسَتْ فِي شَيْءٍ مِنْهَا عَلَى ثِقَةٍ، فَإِذَا أَشَارَ عَلَيْكَ صَاحِبُكَ بِرَأْيٍ ثُمَّ لَمْ تَجِدْ عَاقِبَتَهُ عَلَى مَا كُنْتَ تَأْمُلُ فَلا تَجْعَلْ ذَلِكَ عَلَيْهِ [ذَنْباً وَلا تلْزَمْهُ لَوماً بِأَنْ تَقُولَ]: أَنْتَ فَعَلْتَ هَذَا بِي

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[19] الصغاني، فرائد، ٢٦.

وَلَوْلاَ أَنْتَ [لَمْ أَفْعَلْ]، وَلا جَرَمَ لا أُطِيعُكَ بَعْدُهَا. فَإِنَّمَا هَذَا كُلُّهُ ضَجَرٌ وَلُؤْمٌ وَخِفَّةٌ. وَإِنْ كُنْتَ أَنْتَ المُشِيرُ فَفَعَلَ بَرأْيِكَ فَبَدَأَ صَوَابُهُ فَلا تُمَنِّنْ بِهِ وَلا تُكْثِرْ ذِكرَهُ وَلا تَلُمْ [٢٣٦] عَلَيْهِ إِنْ كَانَ ٱسْتَبَانَ فِي تَركِهِ ضَرَراً [بِأَنْ] تقُولَ: أَلَمْ أَقُلْ لَكَ أَلَمْ أَفْعَلْ. فَإِنَّ هَذَا كُلُّهُ مُجَانِبٌ لِأَدَبِ الحُكَمَاءِ.[20]

1560– Neither the judgment is guaranteed, nor the consultant is responsible, rather judgments, all of them, are risky, for none of the affairs of the world can be sure. So if a friend advises you with an opinion, but you do not find its result as you hoped for, do not consider this an error on his part and do not treat him with reproof by saying: “You have done this to me. If it were not because of you, I would not have done this, consequently, I am not going to follow your opinion after this.” Verily, this is all irritation, meanness, and fickleness. In case you happen to be the adviser and someone acts upon your judgment and it turns out to be good, do not remind him of it, do not indulge in mentioning it, and do not censure him if he were to experience a loss by not accepting it, by saying: “Did I not tell you, I would not do this.” Indeed all these is distant from the decorum of the wise.

١٥٦١- لِيَكُنْ طَلَبُكَ لِلدُّنْيَا طَلَباً جَمِيلاً رَفِيقاً وَلا تَطْلُبِ النَّوَافِلَ وَأَنْتَ مُضَيِّعٌ لِلفَرَائِضِ، وَٱعْلَمْ أَنَّ الحِرصَ وَالمَسْأَلَةَ مَذَلَّةٌ وَتَعَبٌ، وَالرِّضَاءَ وَالقُنُوعَ رَاحَةٌ وَشَرَفٌ، فَعَلَيْكَ بِالقَصْدِ فِي أُمُورِكَ كُلِّهَا يَطِبْ عَيْشُكَ.

1561– Let your search for the pleasures of this world be a commendable moderate search. Expect not reward while you neglect the ordinances of God, and know that cupidity and begging are humiliation and pain, whereas satisfaction and contentment are comfort and honor. You should take the middle path in all your affairs, so your life becomes pleasant.

١- سَبَبُ المَذَلَّةِ المَسْأَلَةُ. (جا- ٦٨).
٢- عَلَيْكَ بِالقَصدِ فَإِنَّهُ أَفْضَلُ. (أبو داود السجستاني، الزهد، ٢٢٩ "حديث").
٣- عَلَيكَ بِالقَصدِ وَالدَّوَامِ. (أبو داود السجستاني، الزهد، ٢٣٢).
٤- عَلَيكَ بِالقَصْدِ فِيمَا أَنتَ فَاعِلُهُ * إِنَّ التَّخَلُّقَ يأتِي دُونَهُ الخُلُقُ. (الماوردي، تسهيل، ١٠٤؛ أبو زيد الأنصاري، النوادر، ٤٨٩).

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[20] كب- ١٢٩؛ العامري، السعادة، ٤٣٠ "أرسطو"؛ مب- ٣٤٦؛ ياقوت المستعصمي، أسرار الحكماء، ١١٧.

١٥٦٢- لُزُومُ العُزْلَةِ تَصْحَبُ مَعَهُ السَّلامَةُ فَمَنْ لَمْ يَجِدْ إِلَيْهَا سَبِيلاً فَلْيَلْزَمِ الصَّمْتَ يَعِشْ سَلِيماً.

1562– Recourse to seclusion is accompanied by well-being, and he who does not find a way to do this, should have recourse to silence to live secure.

Here *luzūm* (necessity, exigency, requirement; need, want) is used for *ilzam* (adhesion, close attachment; dependence).

١٥٦٣- لَيْسَ لِلَّجُوجِ تَدبِيرٌ، وَلا لِسَيِّئِ الخُلُقِ طِيْبَةُ عَيْشٍ، وَلا لِمُتَكَبِّرٍ صَدِيقٌ، وَلا لِحَرِيصٍ لَذَّةٌ[21] وَلا لِحَسُودٍ رَاحَةٌ[22] وَالحَسَدُ يَبِينُ فِيكَ وَلا يَبِينُ فِي المَحْسُودِ.

1563– The obstinate has no devised plan, the ill-natured has no good life, the conceited has no friends, the covetous has no pleasure, the envious has no comfort, and the envy comes to light in you and not in the envied.

١- بدخو هميشه در عذاب است. (خردنامه، "نجات نامه"، ١٠١).
٢- لَيْسَ لِمُعْجَبٍ رَأىٌ وَلا لِمُتَكَبِّرٍ صَدِيقٌ. (رسالة آداب، ٧١؛ المرزباني، نور القبس، ٤٩ "يونس بن حبيب"؛ الإبشيهي، ٥٣).
٣- التَّكَبُّرُ مَعَ المُتَكَبِّرِ صَدَقَةٌ. (نظامى عروضى، چهار مقاله، ١٣).

"Haughtiness towards the haughty is a good work." (E. Browne, *Chahar Maqala* 13).

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21 =} ١٩٠٥؛ آبي، نثر، ٤: ١٨٥.

22 =} ١٩٠٥؛ الجاحظ، بيان، ٣: ٦٣؛ عيون، ٢: ١٠؛ عقد، ٢: ٣١٩؛ ٣: ٧٨؛ آبي، نثر، ٣: ١٥١؛ الثعالبي، تمثيل، ٤٥١، والفوائد، ١٣٤.

١٥٦٤- مَنْ خَافَ اللَّهَ خَافَهُ كُلُّ شَيْءٍ. (السلمي، طبقات، ٥٣ "سَرِيُّ السَّقَطِي"؛ ش/ن- ٢٠: ٢٩٦).

1564– He who fears God, everything fears him.

١٥٦٥- مَنْ هَابَ اللَّهَ وَأَجَلَهُ هَابَهُ النَّاسُ.

1565– He who is afraid of God and His deadline, the people are afraid of him.

١- مَنْ هَابَ الرِّجَالَ تَهَيَّبُوهُ. (الميداني، ٣: ٣٦٠).

He who treats people with respect will be treated with respect.

٢- مَنْ هَابَ الرِّجَالَ تَهَيَّبُوهُ * وَمَنْ يُهِنِ الرِّجَالَ فَلَنْ يُهَابَا. (ديوان الإمام علي، ٣٨).

١٥٦٦- مَنْ أَطَاعَ اللَّهَ الَّذِي هُوَ فَوقَهُ أَطَاعَهُ مَنْ دُونَهُ. (السلمي، طبقات، ٥٣ "سَرِيُّ السَّقَطِيُّ").

1566– He who is obedient to supreme God, those under him are obedient to him.

١٥٦٧- مَنْ ضَيَّعَ الأُصُولَ تَعَذَّرَ عَلَيْهِ الوُصُولِ.

1567– He who damages the foundations makes the achievement of his goal difficult.

١٥٦٨- مُدَاوَمَةُ النَّوْمِ وَالرَّاحَةِ مُفْقِرَانِ فِي [٢٣٧] الدُّنْيَا وَالآخِرَةِ.

1568– The lengthening of sleep and comfort are the two things that impoverish life in this world and in the world to come.

١- مَنْ كَثُرَ نَوْمُهُ اَشْتَدَّ فَقرُهُ. (أبو هلال العسكري، أمثال، ١: ٧٦).

“He whose sleepiness is much his poverty is much.” (Kassis 177).

١٥٦٩- مَا أَكْثَرَ مَنْ يُؤَدِّبُ غَيْرَهُ وَمَا أَقَلَّ مَنْ يُؤَدِّبُ نَفْسَهُ!

1569– How numerous are those who teach others, and how few are those who teach themselves!

١٥٧٠- مِنْ أَخْلاقِ الحَكِيمِ التَّقَدُّمُ فِي الأُمُورِ وَالنَّظَرُ فِي العَوَاقِبِ.

1570– It is a habit of the wise to contemplate on affairs prior to engagement and to weigh the consequences.

١- العَاقِلُ مَنْ يَرَى بِأَوَّلِ رَأْيِهِ آخِرَ الأَمْرِ. (الثعالبي، تمثيل، ٤٢٦).
٢- لَيْسَ لِلأُمُورِ بِصَاحِبٍ مَنْ لَمْ يَنْظُرْ فِي العَوَاقِبِ. (أبو عبيد، أمثال، ٢١٨؛ الكرخي، أمل، ٤٠؛ أبو هلال العسكري، أمثال، ٢: ٣٣٢؛ الميداني، ٣: ١٣١).
٣- قال فوثاغورس: لا تَحْمِلنْ نَفْسَكَ عَلَى ٱرْتِكابِ أَمْرٍ مِنَ الأُمُورِ بِلا تَمْيِيزٍ.

Undertake no task without prior consideration. (Cf. Daiber, *Pythagorica* 52–53).

٤- قال فوثاغورس: وَٱسْتَعْمِلِ الفِكرَ قَبَلَ العَمَلِ. Think first, then act!
Reflect before you act. (Cf. Daiber, *Pythagorica* 74–76).

٥- هر چه بگويى نا انديشيده مگوى و هميشه انديشه را مقدم گفتار دار تا بر گفته پشيمان نشوى، كه: پيش انديشى دوم كفايت است. (قابوس نامه، ٤٧).

"Say nothing without consideration, making thought the advance-guard of your words. Thus you will never repent of what you say, because: Forethought provides a double safeguard." (Qābūs 40–41).

١٥٧١- مَنْ بَادَرَ سَبَقَ وَمَنْ أَبْطَأَ بُطِئَ بِهِ.

1571– He who sets out without delay outstrips, he who moves slowly comes in late.

١٥٧٢- مَنْ تَخَفَّفَ نَجَا.

1572– The lightly burdened is saved.

١- تَخَفَّفُوا تَلْحَقُوا. (ن- ٢١، ١٧٤).

Take less burden and you shall join (the good people who have gone before you). Sharīf al-Raḍī explains that after the words of God and those of the Prophet Muḥammad, no other words have been so few in extent with so much content, that is, the message conveyed with these two words is so far-reaching. It is full of wisdom and knowledge, and I have talked in detail about it in my book *al-Khaṣāʾiṣ*, he adds.

٢- نَجَا المُخَفَّفُونَ وَهَلَكَ المُثَقَّلُونَ. (الهجويري، كشف المحجوب، ٤٧٢ "الحسن البصري").

Ḥasan of Basra says: The lightly burdened shall be saved and the heavily laden shall perish. (Nicholson, *The Kashf* 362).

٣- تَخَفَّفُوا تَلْحَقُوا. هَلَكَ المُثَقَّلُونَ وَنَجَا المُخَفَّفُونَ. (دامادی، ١٤٣).
٤- از زبان سوسن آزاده ام آمد به گوش * کندرین دیر کهن، کار سبکباران خوش است. (دامادی، ١٩٢ "حافظ"؛ دهخدا، ١: ٢٩١).
٥- "سبکبار مردم سبك تر روند" * حق این است و صاحبدلان بشنوند. (سعدی، بوستان، ٦١).

Light-burdened men go lighter. Such is the truth: let men of heart hear it! (Wickens 43).

٦- وفي الخبر: نَجَا المُخَفُّون. (ش/ن- ١٩: ٢٣٠).

Here the saying is included among those recommending poverty instead of wealth. To be poor is to engage less in sinful acts, be less rebellious, etc. In this connection Saʿdī says:

٧- بار سبك زود بمنزل می رسد.

"A light burden soon reaches home." (Haim 51).

Much coin, much care. (E)

٨- مگو جاهی از سلطنت بیش نیست * که ایمِن تر از ملك درویش نیست. (سعدی، بوستان، ٦١).

"Say not 'No place is greater than the Sultanate!'
For no dominion's safer than a pauper's." (Wickens 43).

١٥٧٣- مَنْ مَنَعَ نَفسَهُ مَا تَهوَى نَجَا بِهَا مِنَ الشُّرُورِ وَصَارَتْ كَالطَّيرِ المُؤَدَّبِ إذَا دُعِيَ أَجَابَ دَاعِيهُ.

1573– He who prevents his soul from what she longs for is saved with her from wickedness, and she becomes like a tamed bird that responds to him who calls.

١٥٧٤- مَنْ لَمْ يَتَعَرَّضْ لِلنَّوَائِبِ تَعَرَّضَتِ النَّوَائِبُ لَهُ.[1]

1574– He who does not stand up against misfortunes, misfortunes stand up against him.

١٥٧٥- مَا أَكْثَرَ مَنْ يَغْضَبُ لِلَّهِ عَلَى غَيْرِهِ وَمَا أَقَلَّ مَنْ يَغْضَبُ لِلَّهِ عَلَى نَفسِهِ.

[1] مع- ٧٦؛ الثعالبي، أحاسن كلم، ٢٧، وتمثيل، ٣٢٩ "إبن المعتز"؛ مب- ٣٢٦؛ الماوردي، أدب الدنيا، ١٠٧، وقوانين، ١٧٩؛ ياقوت، ١٥٢٤.

1575– O how numerous are those who are angry with others for God, and how few are those who are angry with themselves for God!

١٥٧٦- مَا ضَاعَ مَنْ مَالِكَ مَا وَعَظَكَ وَنَبَّهَكَ عَلَى مَا نَفَعَكَ. (={ ٦٠٣).

1576– The expended part of your property that admonishes you, or instructs you of your benefits, is not wasted.

١٥٧٧- مَنْ حَكَمَ لِنَفْسِهِ بِغَيْرِ حَقٍّ حَكَمَ اللَّهُ عَلَيْهِ بِالحَقِّ. (مع- ٩٩).

1577– He who adjudges himself improperly, God adjudges him properly.

١٥٧٨- مَنْ لَمْ يَعْدِلْ عَدَلَ اللَّهُ فِيهِ. (مع- ٩٩).

1578– He who does not act justly, God treats him justly.

١٥٧٩- مُلْكُ الحَكِيمِ الاَنْعِزَالُ عَمَّنْ تَعَظَّمَ بِالدُّنيَا عَلَى أَهْلِ الدِّينِ وَ[...؟] عَلَى مَنْ قَصْدُهُ إِذْلالُ أَهْلِ الفَضْلِ وَرِفْعَتُهُ التَّوَاضُعُ لِمَنْ تَذَلَّلَ لِلْحَقِّ وَأَهْلِهِ.

1579– The sovereignty of the wise consists of segregation from those who boast of worldly goods to the people of religion, and of [refusal of?] those whose intention is to degrade the meritorious people; and his highness consists of modesty towards those who humble themselves to the truth and its adherents.

١٥٨٠- مَنْ نَسِيَ الاَسْتِغْفَارَ ذَكَّرَهُ العِقَابُ (مع- ١١٦) وَمَنْ نَسِيَ إِكرَامَ النَّاسِ ذَكَّرَهُ الهَوَانُ.

1580– He who forgets to ask God for pardon, punishment will remind him; and he who forgets the honor shown him by people, dishonor will remind him.

١- دَوَاءُ مَنْ لَمْ يُصْلِحْهُ الإِكرَامُ الهَوَانُ. (بهجة، ١: ٣٠٩ "عبد مناف").

١٥٨١- مَنْ أَكْثَرَ مُذَاكَرَةَ العُلَمَاءِ لَمْ يَنْسَ مَا عَلِمَ وَاَسْتَفَادَ مَا لَمْ [٢٣٨] يَعْلَمْ.[2]

1581– He who discusses frequently with the learned does not forget what he knows and learns what he does not know.

١٥٨٢- مَنْ أَرَادَ أَنْ تَنْقَادَ لَهُ القُلُوبُ بِالطَّاعَةِ وَيَسْعَدَ بِقَبُولِ مَا يَأْمُرُ بِهِ وَيَنْهَى عَنْهُ فَلْيَتَوَلَّ ذَلِكَ مِنْ نَفْسِهِ فَإِنْ قَدَرَ عَلَيْهِ مِنْهَا وَوَقَفَ بِهَا حَيْثُ يُحِبُّ مِنَ المَحَامِدِ فَلْيَثِقْ

[2] مع- ١١٦؛ الثعالبي، تمثيل، ١٦٦.

بِسُرعَةِ إِنْفَاذِ أَمْرِهِ فِي غَيْرِهِ وَقَبُولِ مَا يَراهُ وَيَأمُرُ بِهِ فَإِنَّ المُهَذَّبَ مُطَاعٌ وَالعَاجِزَ عَنْ مَصْلَحَتِهِ لا يَحظَى بِعِظَتِهِ. (=؟ ٢٤٢٢).

1582– He who wants the hearts tend towards him with obedience, and to enjoy the acceptance of what he orders and prohibits, he should start with his soul: if he can impose this on her and bring her to the standards of virtues he admires, then he can be sure of the swift impact of his orders on others and the acceptance of what he intends and orders. For in fact the intercession of a well-bred man for his people is accepted, and he who is unable to improve himself will not enjoy the good graces of others for his admonitions.

١- لا يَنْبَغِي لِلعَاقِلِ أَنْ يَطلُبَ طَاعَةَ غَيْرِهِ وَطَاعَةُ نَفْسِهِ عَلَيْهِ مُمتَنِعَةٌ. (مع- ٧٧؛ الراغب، محاضرات، ١: ١٩).

١٥٨٣- مَنْ عَامَلَ النَّاسَ بِمَا يُحِبُّونَ فِيمَا يَكْرَهُ اللَّهُ وَكَّلَهُ اللَّهُ إِلَيْهِمْ وَمَنْ عَامَلَهُمْ بِمَا يَكرَهُونَ فِيمَا يُحِبُّ اللَّهُ كَفَاهُ اللَّهُ إِيَّاهُمْ.

1583– He who treats people as they like by what God dislikes, God puts him in charge of them, and he who treats people as they dislike by what God likes, God suffices him from them.

١٥٨٤- مَنْ أَحْسَنَ فِيمَا بَقِيَ غُفِرَ لَهُ مَا مَضَى وَمَا بَقِيَ، وَمَنْ أَسَاءَ فِيمَا بَقِيَ أُخِذَ بِمَا مَضَى وَمَا بَقِيَ.

1584– He who does well with what remains is pardoned for what is gone and what remains, and he who does ill with what remains is taken responsible for what is gone and what remains.

١٥٨٥- مَنْ كَانَتْ حَيوتُهُ فِي الدُّنيَا لِنَفسِهِ كَانَ كَالبَهَائِمِ وَمَنْ كَانَتْ حَيوتُهُ لِلَّهِ ارْتَبَطَ بِحَيوتِهِ وَمَوْتِهِ.

1585– He whose life in this world is only for himself is like the beast, and he whose life is for God, he commits himself to his life and death.

١٥٨٦- مَنْ لَعِبَ بِعُمْرِهِ كَانَ كَمَنْ ضَيَّعَ أَيَّامَ زَرْعِهِ وَمَنْ ضَيَّعَ أَيَّامَ زَرْعِهِ نَدِمَ أَيَّامَ حَصَادِهِ.

1586– He who plays with his life is like the one who wastes the time of his sowing, and he who wastes the time of his sowing regrets at the time of his harvesting. (cf. # 881).

١- كَمَا تَزْرَعُ تَحْصُدُ. (الميداني، ٣: ٥٩: هذا كما يقال: كما تَدِينُ تُدَانُ).

As you sow, so you reap. (E)

٢- مكتوب في التوراة: كَمَا تَدِينُ تُدَانُ، وَكَمَا تَزْرعُ تَحْصَدُ. (الخطيب البغدادي، إقتضاء العلم العملُ، بيروت ١٣٨٩، ٩٨؛ عقد، ٣: ٧٧ "أكثم وبزرجمهر").

"Do not be deceived: God cannot be mocked. A man reaps what he sows." (The Bible, Galatians, vi. 7). "Do not judge, or you too will be judged." (The Bible, Matt. vii. 1).

٣- من يزرعَ المعروفَ يحصُدُ الشكرَ. (عقد، ٣: ٨٠ "أكثم وبزرجمهر").
٤- مَنْ يَزْرَعْ شَرّاً يَحْصُدْ نَدَامَةً. (أبو هلال العسكري، أمثال، ٢: ٦٩؛ آبي، نثر، ١: ١٦٧؛ بهجة، ١: ٣٠٧).

"He who sows evil reaps repentance." (Lane 581).

٥- مَنْ يَزرَعُ الشَّرَّ يَحصُد فِي عَوَاقِبِهِ * نَدَامَةً وَلحَصدِ الزَّرعِ إبانُ. (أبو الفتح البستى، ديوان، ١٨٨).
٦- من يَزرَع خيراً يحصُدُ رغبة، ومَنْ يَزْرَعْ شَرّاً يَحْصُدْ نَدَامَةً. (القضاعي، الشهاب، ١٢؛ أبو نعيم، حلية، ١: ١٣٤).
٧- در مرزع دهر آنچه كارى بدروى.

"As a man sows so shall he reap." (Haim 198).

٨- از مكافات عمل غافل مشو *گندم از گندم برويد جو زجو. (دهخدا، ١: ١٥٨).

"Do not neglect to consider the outcome of the act; wheat grows from wheat and barley from barely." (Haim 27).

٩- هر كسى آن درود عاقبت كار كه كشت. ("حافظ").

"As you sow, so shall you reap." (Haim 420).

١٠- "يكى آن كه كارد همان بدرود." (لازار، ١١٢ "ابو شكور").

He who sows reaps.

١١- چون همى بدرود اين سفله جهان كِشته خويش * بى گمان هر چه كه من نيز بكارم دروم. (ناصر خسرو، ديوان، ٢٨٧).
١٢- مَا يُنَالُ الخَيْرُ بِالشَّرِّ وَلا * يَحصُدُ الزَّارِعُ إلَّا مَا زَرَعْ. (أبو العتاهية، ديوان، ٢٥٥).
١٣- كُلُّ آمْرِئٍ فَكَمَا يَدينُ يُدَانُ * سُبْحَانَ مَنْ لَمْ يُخْلُ مِنهُ مَكَانُ. (أبو العتاهية، ديوان، ٤١٩).
١٤- "وگر بد كنى جز بدى ندروى." (دهخدا، ١: ١٩٣ "فردوسى").
١٥- اگر بد كنى چشم نيكى مدار * كه گر خار كارى سمن ندروى. (دهخدا، ١: ١٩٣ "ابن يمين").

١٦- اگر بد كنى چشم نيكى مدار * كه هرگز نيارد گز انگور ببار.
١٧- مَنْ يَزْرَعْ خَيْراً يَحْصُدْ بِهِ غِبْطَةً. (أبو هلال العسكري، أمثال، ٢: ٦٩؛ الميداني، ٤: ٦١؛ + "ومن يزرعْ شَرّاً يوشك أن يحصُدَ ندامة." الزمخشري، أمثال، ١: ٢٣٦).
١٨- وَلا تَجْتَنِي مِنْ شَوْكَةٍ عِنَبَةً. (أبو هلال العسكري، أمثال، ٢: ٦٩؛ وراوينى، مرزبان نامه، ٢٥٢).

In a versified version of the *Sindbādnāma* from the 8th/14th c. introduced by Maḥjūb, the poet ʿAḍudī Yazdī says (p. 573, 583):

١٩- چو خوش گفت دهقان در آن پهلوى * زمين چون نكارى كجا بدروى.

This is in turn similar to the following saying by Saʿdī:

٢٠- دهقان سالخورده چه خوش گفت با پسر * كاى نور چشم من بجز از كشته ندروى.

This suggests that the proverb was still current in Pahlavi in Shiraz in Saʿdī's period. The background of the saying points towards areas with long tradition in agriculture.

٢١- أردشير: مَنْ زَرَعَ فِي أَرْضٍ مُخْصِبَةٍ زَكَا رَيْعُهُ، وَمَنْ بَذَرَ الحِكْمَةَ عِندَ القَابِلِينَ لَهَا حَسَّنَ آثَارَهَا. (أسامة، لباب، ٤٣٩).
٢٢- مَنْ زَرَعَ العَدَاوَةَ حَصَدَ النَّدَامَةَ. (البلاذري، أنساب، ٧(١): ٣٧٣ "أكثم").
٢٣- من زرعَ العُدوانَ حَصدَ الخُسْرَانَ. (الصغاني، فرائد، ٤٣).

He who sows enmity reaps loss.

٢٤- مَنْ زَرَعَ الشَّرَّ يحصُدُ الشَّر. (ش- ١: ١٦١ "سقراط").

He who sows evil reaps evil.

٢٥- مَنْ زَرَعَ سَبْخَةً حَصَدَ الفقر. (عيون، ١: ٢٩٩؛ آبي، نثر، ٦(٢): ٥١١ "أمثال العامة").
٢٦- أربعةٌ ليس لأعمالهم ثمرة،...والباذِرُ في السَّبَخَةِ. (عيون، ٣: ١٦١ "في كتاب للهند").
٢٧- وباذلُ النصح لمن لم يشكره * كطارحٍ في سَبَخ ما يبذره. (أبو بكر الصولي، أخبار الشعراء، ٤٩ "أبان اللاحقي، كليله ودمنه").
٢٨- مَنْ زَرَعَ خَيْراً حَصَدَ أَجْراً، وَمَنْ ٱصْطَنَعَ حُرّاً ٱسْتَفَادَ شُكْراً. (الصغاني، فرائد، ٣٧؛ إبن عربي، محاضرة الأبرار، ٢: ٤٩٢).

He who sows good reaps reward, and he who does a favor profits from praise.
"He who sows righteousness reaps a sure reward." (The Bible, Prov. xi. 18).

٢٩- كُلٌّ يَحصُدُ مَا يَزرعُ، وَيُجْزَى مَا يَصنَعُ. (الصغاني، فرائد، ٩).
٣٠- فزرعتَ شوكاً عنده فحصدتَهُ * وكذا لَعمري كُل زرعٍ يُحصَدُ. (علي بن الجهم، ديوان، ٨٨).
٣١- هر چه کاری بـَرَش همان دِرَوی * وانچه گویی جواب آن شنوی. (الظهیری، سندبادنامه، ٣٤).
٣٢- مَنْ يَزْرَعِ الخَيْرَ يَحْصُدْ حَصَادَهْ * مَوَفَّراً يَوْماً إِذَا مَا أَرَادَهْ. (بهجة، ١: ٣٠٧).
٣٣- مَنْ زَرَعَ الإِحَنَ حَصَدَ المِحَنَ. (جا- ٢٠٧؛ الصغاني، فرائد، ٧٣؛ التوحيدي، إمتاع، ٢: ٦٢؛ الزمخشري، نوابغ الكلم، ١١٥).
٣٤- من زرع خيراً فيوشك أن يحصُدَ رغبة، ومن زرع شَرًّا فيوشك أن يحصدَ ندامة، ولكل زارع ما زرع. (أبو داود السجستاني، الزهد، ١٥٩؛ إبن الجوزي، ذم الهوى، ٦٦٨).
٣٥- گر اینجا بخش کرد آنجاش سودست *گر اینجا کشت کرد آنجا درودست. (ناصر خسرو، روشنایی نامه، ٥١٢).
٣٦- "زجو جو روید و گندم زگندم." (ناصر خسرو، روشنایی نامه، ٥١٨).

١٥٨٧- مَنْ حَكَمَ لِلنَّاسِ كَمَا يَحكُمُ لِنَفسِهِ كَانَ أَعْدَلَ النَّاسِ، وَمَنِ ٱبْتَغَى عِلْمَ النَّاسِ إِلَى عِلْمِهِ صَارَ أَعْلَمَ النَّاسِ.

1587– He who judges people as he judges himself is more just. He who strives to add people's learning to his own will become more learned.

١- آنچه بر خود نپسندی بر دیگران نپسند.

"Do not to others what you would not like others to do to you." (Haim 13, 89).

٢- هر چیز کی بر جان وتن خود نپسندی * بر همچو خوذی کو تن وجان دارد مپسند. (الظهیری، سندبادنامه، ٢٦١).
٣- نگر تا خویش را چه پسندی * به هر کس آن پسند ار هوشمندی. (گرگانی، ویس و رامین، ٣٣٨).
٤- أَعْدَلُ النَّاسِ مَنْ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ. (بلوهر، ٧٨).
٥- أي الناسِ أعلمُ؟ فقال (=لقمان): من أخذَ من علم الناس إلى علمه. (مب- ٢٧٣).

١٥٨٨- مَهْمَا تَتْرُكُ مِنَ الحَقِّ لا تَتْرُكُهُ [٢٣٩] إلاَّ إِلَى البَاطِلِ وَمَهْمَا تَدَعُ مِنَ الصَّوَابِ لا تَدَعُهُ إلاَّ إِلَى الخَطَأِ فِي فِعْلٍ مِنْكَ أَوْ قَوْلٍ أَوْ فِكْرٍ.

1588– Whatever you abandon from the truth ends in falsehood, and whatever you leave from the right ends in the wrong either in action, words, or thoughts.

١٥٨٩- مَنْ زَادَ أَدَبُهُ عَلَى عَقْلِهِ كَانَ كَالرَّاعِي الضَّعِيفِ مَعَ غِنَمٍ كَثِيرَةٍ[3]، وَمَنْ خَلَّطَ لَمْ يَرَ سُرُوراً.

1589– He whose education supersedes his intelligence is like a weak shepherd with a large herd. He who commingles things will not see any joy.

١- قالوا أحرص أن لا يكونَ أدبك أغزر من عقلك فإن مَنْ زَادَ أَدَبُهُ عَلَى عَقْلِهِ كَانَ كَالرَّاعِي الضَّعِيفِ مَعَ الغَنَمِ الكَثِيرَةِ. (وطواط، غرر، ٧٠).

١٥٩٠- مَنْ جَهِلَ شَيْئاً عَادَاهُ، وَمَنْ مَلَكَ لِسَانَهُ كَانَتِ الخِيَرَةُ بِيَدِهِ.[4]

1590– He who does not know something acts hostility towards it. He who controls his tongue, the choice remains his.

١- النَّاسُ أَعْدَاءُ مَا جَهِلُوا. (أبو أحمد العسكري، التفضيل، ٢١٩؛ أبو هلال العسكري، أمثال، ٢: ٢٤٠؛ ن- ٣٩٢ { ١٧٢، ٤٤٠ { ٤٣٨؛ الراغب، محاضرات، ١: ٤٤؛ التوحيدي، إمتاع، ٢: ١٧، والبصائر، ١: ٣٠٧؛ الحصري، زهر، ٤٣؛ الثعالبي، تمثيل، ٢٩ "علي"، وخاص الخاص، ٢٠، وأحاسن كلم، ١٠؛ الميداني، ٤: ٥٥؛ الزمخشري، ربيع، ١: ٦٢٩؛ ش/ن- ١٨: ٤٠٣؛ ٢٠: ٨٦؛ دهخدا، ١: ٢٧٥).

People are enemies of what they do not know.

٢- الإنْسَانُ عَدُوٌّ لِمَا جَهِلَ. (الماوردي، أدب الدنيا، ١٣؛ دهخدا، ١: ٢٣٦، ٢٧١ "المرءُ").

Man is an enemy to what he does not know.

٣- مَنْ أَمَّلَ شَيْئاً هَابَهُ، وَمَنْ جَهِلَ شَيْئاً عَابَهُ. (الماوردي، أدب الدنيا، ٣٠٦؛ ش/ن- ٢٠: ٣٠٨).

٤- وَضِدُّ كُلِّ ٱمْرِئٍ مَا كَانَ يَجْهَلُهُ * وَالجَاهِلُونَ لأَهْلِ العِلمِ أَعْدَاءُ. (ديوان الإمام علي، ١٥).

٥- جَهِلْتَ أَمْراً فَأَبْدَيْتَ النَّكِيرَ لَهُ * وَالجَاهِلُونَ لأَهْلِ العِلمِ أَعْدَاءُ. (ش/ن- ٢٠: ٨٦).

٦- جَهِلتَ فَعَادَيْتَ العُلومَ وَأَهلَهَا * كَذاك يُعَادي العِلمَ مَنْ هُوَ جَاهِلُه. (إبن دريد، ديوان، ١٠٥؛ الماوردي، أدب الدنيا، ٢٦).

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[3] ح- ١٢٥؛ مع- ٧٤؛ الحصري، زهر، ٧٧١ "إبن المعتز"؛ آبي، نثر، ٣: ١٤٨؛ التوحيدي، البصائر، ٤: ١٨٨؛ الثعالبي، تمثيل، ١٥؛ مب- ٢٥٤ "بطلميوس"؛ الزمخشري، ربيع، ٣: ٢٤٩؛ ش/ن- ٢٠: ٣٤١.

[4] الجهشياري، الوزراء، ٢٠٢-٢٠٣ "يحيى بن خالد"؛ أبو أحمد العسكري، المصون، ١١٥؛ التوحيدي، أخلاق الوزيرين، ٢٣٥؛ الراغب، محاضرات، ١: ٥١؛ الثعالبي، خاص الخاص، ٢٠؛ الماوردي، أدب الدنيا، ٢٦؛ بهجة، ٢: ١٩٣؛ ش/ن- ٢٠: ٨٦؛ إبن الجوزي، الأذكياء، ٥٠ "يحيى البرمكي"؛ القفطي، إنباه، ١: ٣٣٦؛ فرايتاج، ٣: ٧٧.

٧- الجَاهِلُ كُلُّ شَيْءٍ ضِدٌّ لَهُ. (كوبرلى، ١١٨ أ "سليمان"؛ أسامة، لباب، ٤٤٤).

“Do not hate what you do not know; for the greater part of knowledge consists of what you do not know.” (*Maxims of ʿAli* 16).

٨- وَٱعلم أنه ليس من علم تذكُرُهُ عند غير أهله إلا عابوه، ونَصَبوا له ونَقَضُوه عليكَ، وحرصوا أن يجعلوه جهلا. (كب- ١٢٧).

Art has no enemy but ignorance. Or: Science has no enemy but the ignorant.

٩- مَنْ كَتَمَ سِرَّهُ كَانَتِ الخِيَرَةُ بِيَدِهِ. (ح- ٤٧ "على خاتم مهواريس"؛ إبن أبي الدنيا، الصمت، ٣١١؛ البيهقي، المحاسن، ٤٠٤ "حديث"؛ إبن حبان البستي، روضة، ٩٠، ١٩١؛ ن- ٣٩١ ﴿ ١٦٢؛ آبي، نثر، ٢: ٤٣؛ الميداني، ٤: ٥٠ "عمر"؛ ٤: ٦٦؛ أسامة، لباب، ١٢؛ إبن عربي، محاضرة الأبرار، ٢: ٣٠٩؛ ش/ن- ١٨: ٣٨٤).

He who hides his secrets, the choice is his.

١٠- مَنْ مَلَكَ لِسَانَهُ نَجَا مِنَ العَطَبِ. (كوبرلي، ١١٩ أ؛ أسامة، لباب، ٤٤٥).
١١- من ملك لسانه نجا من الشر. (السجستاني، صوان، ٣٠٥).
١٢- مَنْ أَفْشَى سِرَّهُ كَثُرَ المُتَآمِرُونَ عَليهِ. (الجاحظ، رسائل، ١: ١١٦).
١٣- مَنْ كَتَمَ سِرَّهُ كَانَ الخِيارُ لَهُ، وَمَنْ أَفْشَاهُ كَانَ الخِيَارُ عَلَيهِ. (عيون، ١: ٤٠؛ إبن أبي الدنيا، الصمت، ٢١٤؛ المبرد، الفاضل، ١٠١؛ الثعالبي، أحاسن كلم، ٩؛ الماوردي، أدب الدنيا، ٢٧٩؛ أسامة، لباب، ٢٣٩).

He who conceals a secret keeps the choice for himself, but he who divulges it, gives to others the choice against himself.

١٤- مَنْ حَصَّنَ سِرَّهُ كَانَ الخِيَارُ فِي يَدِهِ. (آبي، نثر، ٤: ٢٢٣-٢٢٤).
١٥- مَنْ حَصَّنَ سِرَّهُ أَمِنَ ضَرَرَ ذَلِكَ. (إبن المقفع، حكم ﴿ ٤٢).

He who fortifies his secret is secure from its damage.

١٦- من حصن سره كان له من تحصينه أمران: إما ظفر بما يريد وإما السلامة من عيبه وضرره، إن أخطأه ما كان يؤمّلُ من الظفر. (كل- عزام، ١٥١؛ اليمني، مضاهاة، ٨٥).
١٧- مَن حصَّن سرَّه فله بتحصينه خصلتان: الظفر بحاجة والسلامة من السطوات. (الإبشيهي، ٢١٤ "أنوشروان").
١٨- وفي تحصينِ السِّرِّ الظفرُ بِالحاجةِ وَالسَّلامةُ مِن الخِللِ. (عيون، ١: ٢٧ "في كتاب للهند").
١٩- مَنْ كَتَمَ سِرَّهُ أَحْكَمَ أَمْرَهُ. (الصغاني، فرائد، ٥١؛ أسامة، لباب، ٦٨).

He who hides his secrets strengthens his affairs.

٢٠- من ملك سره أخفى على الناس أمره. (ح- ٦٢؛ مب- ٩٤؛ اص- ٧٦؛ ش- ١: ١٣٦؛ العاملي، المخلاة، ١٥٩).

“He who controls his secrets conceals his affairs from [other] people.” (Alon 68 n. 389).

٢١- من كتم سره أرتفع قدره، ومن أذاع سره ٱنضعف قدره. (الون ٨١).

“The dignity of him who keeps his own secrets increases and that of him who reveals them shrinks.” (Alon 68 n. 376; cf. Halkin 87 n. 76).

٢٢- مَنْ أَذَاعَ سِرَّهُ فَقَدْ خَاطَرَ بِنَفْسِهِ. (آبي، نثر، ٤: ٢٢٦).
٢٣- طُوبَىٰ لِمَنْ مَلَكَ لِسَانَهُ.

Good betide him who has power over his tongue.

“Blessed is the one who controls his tongue.” (Kassis 154; cites al-Ajlūnī, II, 60).

١٥٩١- مَا أَكْثَرَ مَنْ يَصِفُ الصِّفَاتَ الجَمِيلَةَ وَمَا أَقَلَّ مَنْ يُوَافِقُ فِعْلُهُ لِمَا يَصِفُهُ.

1591– O how numerous are those who describe commendable traits, and how few are those whose deeds agree with what they describe!

١- ما أكثرَ مَنْ يَصفُ الصِّفةَ وَأَقَلَّ مَنْ يُوَافِقُ فِعلُهُ صِفتَه! (السلمي، طبقات، ٥٣ "سري السقطي").

١٥٩٢- مَنْ تَمَلَّقَ لَكَ فَقَدِ ٱسْتَغَرَّ فِطْنَتَكَ. (مع- ٧٥).

1592– He who flatters you tries to delude your sagacity.

١٥٩٣- مَنْ طَلَبَ الدُّنيَا أَتْعَبَتْهُ وَمَنْ تَركَهَا رَغْبَةً عَنهَا طَلَبَتْهُ وَمَنْ تَركَتْهُ الدُّنيَا كَثُرَتْ حَسَرَاتُهُ عَلَيْهَا. (ش/ن- ٢٠: ٧٦؛ =ﻙ ١١٠٣).

1593– He who seeks this world, it troubles him; he who abandons it willingly, it seeks him, and he whom this world abandons his sorrow over it grows.

١٥٩٤- مَنْ طَلَبَ عُيُوبَ النَّاسِ أَظْهَرَ عُيُوبَ نَفْسِهِ وَأَغْرَى النَّاسَ بِهَا، وَمَنْ أَكْرَمَ نَفْسَهُ لَمْ يَبْتَذِلْهَا، وَمَنْ نَازَعَ بِهَا جَاهِلاً فَقَدَ ٱمْتَهَنَهَا، وَمَنْ عَجَزَ عَنْ أَدَبِ نَفسِهِ كَانَ عَنْ أَدَبِ غَيْرِهِ أَعْجَزَ.[5]

1594– He who seeks the faults of people reveals his own faults and excites the people to talk about them. He who respects his soul should

[5] السلمي، طبقات، ٥٣ "سَرِيُّ السَّقَطِيُّ"؛ إبن الجوزي، ذم الهوى، ٥٠.

not hackney it, and he who contests over it with an ignorant renders it low indeed. He who is not capable of educating himself is even more incapable of educating others.

١- أي بني! قَلِّل التَّفَقُّدَ لِعُيُوبِ النَّاسِ يَقِلَّ تَفَقُّد النَّاسِ لِعُيُوبِكَ. (مب- ١١٦ "سقراط").
٢- قال الأعرابي لرجلٍ: قد ٱسْتَدْلَلْتُ علَى عُيُوبِكَ بِكَثْرَةِ ذِكْرِكَ لِعُيُوبِ النَّاسِ، لأَنَّ طالبَهَا مُتَّهَمٌ بِقَدْرِ مَا فِيهِ مِنْهَا. (العزي، آداب العشرة، ٥٦).

١٥٩٥- مَنْ أَطْلَقَ نَظَرَهُ فِي الدُّنيَا كَثُرَ تَأَسُّفُهُ. (=؛ ٢٥٧٥).

1595– He who lets free his eyes in this world his grief increases.

١- مَنْ أَطْلَقَ بَصرَهُ طَالَ أَسَفُهُ. (السلمي، طبقات، ٣٦ "إبراهيم بن أدهم").
٢- مَنْ أَطْلَقَ طَرْفَهُ كَثُرَ أَسَفُهُ. (مج- ٤٦؛ رسالة آداب، ٦٩؛ الحصري، زهر، ٨١٠).
٣- مَنْ طَاوَلَ طَرْفَهُ ٱسْتَدْعَى حَتْفَهُ. (الصغاني، فرائد، ٧٥).
٤- من طاوع طرفه، تابع حتفه. (إبن الجوزي، ذم الهوى، ٩٤).
٥- مَنْ أَرْسَلَ طَرْفَهُ ٱقْتَنَصَ حَتْفَهُ. (كلمات مختارة، ٤٠).
٦- مَنْ أَرْسَلَ طَرْفَهُ ٱسْتَدْعَى حَتْفَهُ. (الماوردي، أدب الدنيا، ٢٩٤).
٧- أَرْسَلَ طَرْفَهُ فَٱقْتَنَصَ حَتْفَهُ. (جا- ٢٠٤).
٨- مَنْ أَطَاعَ طَرْفَهُ أَصَابَ حَتْفَهُ. (الثعالبي، تمثيل، ٣١٠؛ النويري، ٢: ١١١).

١٥٩٦- مَنْ سَعَى بِالنَّمِيمَةِ حَذِرَتْهُ النُّفُوسُ وَمَقَتَتْهُ [٢٤٠] القُلُوبُ. (الجاحظ، بيان، ٤: ٩٤ "عبدالملك بن صالح").

1596– He who creates discord by slander is disliked and detested.

١- مَنْ سَعَى بِالنَّمِيمَةِ حَذِرَهُ الغَرِيبُ وَمَقَتَهُ القَرِيبُ. (آبي، نثر، ٤: ٢٢٨).

١٥٩٧- مَنِ ٱسْتَطَالَ عَلَى الإِخْوَانِ لَمْ يَثْبُتْ مَعَهُ إنْسَانٌ.

1597– He who is presumptuous to friends, nobody stays with him.

١- بايد كه از تكبر و استطالت احتراز كنى تا بنزديك دوستان ملوم نباشى. (الطوسي، الأدب الوجيز، ٤٧).

١٥٩٨- مَنْ صَبَا إِلَى الشَّهَوَاتِ عَاقَبَتْهُ المُلِمَّاتُ.

1598– He who inclines to lustful appetites, disasters afflict him.

١- بافراط گر كنى شهوت زيانست * ضعيفى تنست وقطع جانست
همه رنج جهان از شهوت آمد * كه آدم زان برون از جنت آمد. (ناصر خسرو، روشنايى نامه، ٥١٥).

١٥٩٩- مَنِ ٱسْتَعْمَلَ التَّعَزُّزَ أَفْسَدَ خُلَّتَهُ وَتَـرَكَ أَهْلَ مَوَدَّتِهِ. (=﴿ ٢٠٣٤).

1599– He who affects pride distorts his best friends and abandons his affiliates.

١٦٠٠- مَا أَكْثَرَ مَنْ يُعَاقِبُ [غَيْرَهُ] مِمَّنْ يَرْعَى وَمَا أَقَلَّ مَنْ يُعَاقِبُ نَفْسَهُ.

1600– How numerous are those who punish their subjects for wrongdoing, and how few are those who punish themselves!

١٦٠١- مَنْ غَلَبَ هَوَاهُ عَلَى عَقْلِهِ ٱفْتُضِحَ.[6]

1601– He whose fancy takes over his wisdom is exposed.

"This was engraved on Socrates' seal: He whose passions overpower his intellect is disgraced." (Alon 80 n. 617).

١- مَنْ غَلَبَ هَوَاهُ عقلَهُ وَجَزَعُهُ صَبرَهُ ٱفتُضِحَ. (إبن الجوزي، ذم الهوى، ٢٧؛ إبن قيم الجوزية، روضة، ٥١٤).
٢- العَاقِلُ مَنْ غَلَبَ هَوَاهُ عَقْلُهُ، وَمَلَكَ غَضَبَهُ، وَلَمْ تَغْلِبْهُ شَهْوَتُهُ. (البلاذري، أنساب،٧(١): ٣٧٥ "أكثم").

The intelligent is he whose intellect defeats his fancy, controls his anger, and his voracity does not takeover him.

٣- القَوِيُّ مَنْ غَلَبَ هَوَاهُ. (الصغاني، فرائد، ١٣).

The strong is he who defeats his fancy.

٤- مَنْ غَلَبَ عَقْلُهُ عَلَى شَهْوَتِهِ فَهُوَ خَيْرٌ مِنَ المَلائِكَةِ، وَمَنْ غَلَبَتْ شَهْوَتُهُ عَلَى عَقْلِهِ، فَهُوَ شَرٌّ مِنَ البَهَائِمِ. (الماوردي، أدب الدنيا،٢٠).

He who accords his wisdom to overcome his voraciousness, is more elevated than the angles, and he who accords his voraciousness to overcome his wisdom is lower than the animals.

٥- ايزد تعالى فرشتگان را عقل داد بى شهوت، و ستوران را شهوت داد بى عقل، و آدميان را شهوت داد با عقل. هر آن كسى كه عقل وى شهوت او را غلبه كند او بهتر از فرشتگان باشد، و هر آن كسى كه شهوت وى مر عقل او را غلبه كند او بتر از ستوران است. (خردنامه، "نجات نامه"، ١٠٢).

[6] =﴿ ١٦٢٤؛ ح- ٤٥ "على خاتم سقراط"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٦؛ كوبرلي، ١٠أ؛ أسامة، لباب، ٤٥١ "أفلاطون"؛ اص- ٧٦.

٦- لا يَغْلَبَنَّ عَلَيْكَ هَوَاكَ فَيَصْرِفكَ عَنِ الرَّأي وَيقطعكَ دُونَ الفِكرِ. (عباس، عبدالحميد بن يحيى، ٢٢٢).

Let not your fancy take you over, divert your attention, and leave you perplexed.

٧- أَفْضَلُ النَّاسِ مَنْ كَانَ رَأيُهُ غَالِباً لِهَوَاهُ. (أقوال الحكماء، ٤٥).
٨- أَعْدَلُ النَّاسِ مَنْ أَنْصَفَ عقله من هواه. (ح- ١٢٧ "بطلميوس"؛ مع- ١١٦؛ مب- ٢٥٥؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٥ "إبن المعتز"؛ إبن الجوزي، ذم الهوى، ٣٢).
٩- الحكيم من ٱستطال رأيه على هواه، وتسلطت حكمته على شهوته. (إبن الجوزي، ذم الهوى، ٣١٠).
١٠- قيل: من أشدُّ الناس؟ قال: من رد هواه برأيه. قال: فمن أعلمُ الناسِ؟ قال: من غلب علمه جهله. (أقوال الحكماء، ٦٦).
١١- بِغَلِبَةِ سُلطَانِ العَقْلِ عَلَى الهَوَى يُنالُ السُّؤْدُدُ. (وطواط، غرر، ٧٢).
١٢- مَنْ كَانَ مَنْطِقُهُ أكثرَ مِنْ عَقْلِهِ كَانَ مَنْطقُهُ عَلَيْهِ، ومن كان عقله أكثرَ من منطقه كان منطقه له. (البلاذري، أنساب، ٣: ١٦٤ "عبد الحميد بن يحيى").
١٣- الفَصلُ بَينَ العَاقلِ والجاهِلِ: أنَّ العاقلَ مَنطقُهُ لَهُ، وَالجَاهِلَ منطقُهُ عَلَيهِ. (الشهرستاني، ٧٦٠ "هرمس").
١٤- اگر چیره گردد هوا بر خرد * خردمندت از مردمان نشمرد. (دهخدا، ١: ٢٠٥).
١٥- اگر بر خرد چیره گردد هوا * نیابد زچنگ هوا کس رها. (دهخدا، ١: ١٩٣ "فردوسی").
١٦- وگر بر خرد چیره گردد هوا * نخواهد بدیوانگی بر گوا. (فردوسی، شاهنامه، ٨: ٢٣١٢ "أنوشروان").

"To let your reason be overpowered by your passion is to cover yourself with opprobrium." (*Maxims of ʿAli* 61).

١٦٠٢- مَا أَكْثَرَ مَنْ يَمْدَحُ مِنَ النَّاسِ البَذْلَ وَأَقَلَّ مَنْ يَبْذُلُ مَا عِنْدَهُ.

1602– How numerous are those who praise people's spending, and how few are those who spend what they have!

١٦٠٣- مَنْ سَاءَ خُلُقُهُ كَانَتِ البِغْضَةُ أَوْلَى بِهِ.

1603– He who is ill natured hatred fits him better.

١- مَنْ سَاءَ خُلقُهُ دَامَتْ بِغْضَتُهُ وَنَفَرَتْ النُّفُوسُ مِنهُ. (ح- ٦٩ "سقراط").
٢- مَنْ سَاءَ خُلقُهُ كَانَ مَمقُوتًا. (ح- ٦٩ "سقراط").
٣- مَنْ سَاءَ خُلُقُهُ تَنَكَدَّ عَيْشُهُ وَمَقَتَهُ جَلِيسُهُ. (مب- ١١١ "سقراط").

"He whose character is bad has his life disturbed and is despised by his companions." (Alon 83 n. 673).

٤- مَنْ سَاءَ خُلقُهُ قبحتْ صورتُهُ. (كوبرلي، ٦٤ ب).
٥- مَنْ سَاءَ خُلقُهُ عُوقِبَ فِي حَيَاتِهِ وَلَمْ يَصفح عَنْ زَلَّتِهِ. (ح- ٧١ "سقراط").
٦- مَنْ سَاءَ خُلقُهُ ضَاقَ رِزْقُهُ. (الماوردي، أدب الدنيا، ٢٢٠؛ إبن عربي، محاضرة الأبرار، ٢: ٣٨٢؛ الإبشيهي، ٥٢).
٧- مَنْ سَاءَ خُلْقُهُ ضَاقَ مَذْقُهُ. (الصغاني، فرائد، ٣٣).
٨- مَنْ سَاءَ خلُقُهُ كَثُرَ عَدُوُّهُ. (أقوال الحكماء، ٢٢).
٩- مَنْ أَسَاءَ خُلُقُهُ عَذَّبَ نَفسهُ. (ح- ١٦١؛ أقوال الحكماء، ٢٦؛ إبن أبي الدنيا، الصمت، ٨٥، ١٠٢، ٢٦٠ "لقمان").
١٠- مَنْ سَاءَ خُلقُهُ كَثُرَ غَمُّهُ. (ش/ن- ٢٠: ٣٢٦).
١١- مَنْ سَاءَ أَدَبُهُ ضَاعَ نَسَبُهُ. (الصغاني، فرائد، ٥).
١٢- مَنْ سَاءَ خُلقُهُ قَلَّ صَدِيقُهُ. (الجاحظ، بيان، ٢: ١٨٨؛ عقد، ٢: ٤٧٢).
١٣- مَنْ قَلَّ صِدقُهُ قَلَّ صَدِيقُهُ. (الحصري، زهر، ٨٣٤).
١٤- مَنْ قَلَّ أَدَبُهُ كَثُرَ سفهُهُ. (الصغاني، فرائد، ٧٩).
١٥- مَنْ قَلَّ حَزْمُهُ كَثُرَ غَمُّهُ. (الصغاني، فرائد، ٥٣).
١٦- مَنْ عَاشَ نَمَّاماً كَثُرَ غَمُّهُ. (إبن هندو، ٤٧٩ { ٧٨٠).
١٧- مَنْ تَوَانَى فِي نَفْسِهِ ضَاعَ. (الماوردي، أدب الدنيا، ١٢٥).

١٦٠٤- مَنْ قَرُبَ الوُشَاةَ لَمْ يَبْقَ لَهُ صَدِيقٌ.

1604– He who comes near to slanderers no friends remain for him.

١٦٠٥- مَنْ لَمْ يَمْلِكْ غَضَبَهُ لَمْ يَملِكْ عَقْلَهُ، وَمَنْ لَمْ يَعْتَبِرْ لَمْ يُزْجَرْ.

1605– He who does not control his anger does not control his mind, and he who does not learn is not restrained.

١- من لَمْ يَملِكْ عَقْلَهُ، لَمْ يَمْلِكْ غَضَبَهُ. (ح- ٤٦ "على خاتم فوروخوس"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٧ "أوميروس"؛ كوبرلي، ٦٤ ب "فيلسوس"؛ مب- ٢٦ "صاب").
٢- مَنْ لَمْ يَعْتَبِرْ بِالأَيَّامِ لَمْ يَنْزَجِرْ بِالمَلامِ. (الصغاني، فرائد، ١١؛ التوحيدي، إمتاع، ٢: ٦١؛ كلمات مختارة، ٢١).
٣- خَسِرَ مَنْ لَمْ يَعْتَبِرْ. (البلاذري، أنساب، ٧(١): ٣٦٩ "أكثم").

١٦٠٦- مَنْ أَمِنَ مَكَائِدَ الأَعْدَاءِ لَمْ يُعَدَّ مِنَ العُقَلاءِ. (آبي، نثر، ٤: ٢٢٩).

1606– He who feels safe from the enemies' intrigues will not be counted among the wise.

١- إظهَارُ المَوَدَّةِ لِلأَعْدَاءِ مِنْ مَكَائِدِ العُقَلاءِ. (الراغب، في آداب، ٩٦).

١٦٠٧- مَنْ لَمْ يُرْجَ الخَيْرُ لَدَيْهِ ٱنْصَرفَتْ وُجُوهُ الرِّجَالِ عَنْهُ.

1607– He from whom no good is hoped, people turn away from.

١٦٠٨- مَنْ لَمْ يَقْدِرْ عَلَى السَّلامَةِ كَيْفَ يَطْلُبُ الزِّيَادَةَ؟

1608– How could he who cannot afford safety, seek more?

١٦٠٩- مَنْ وَطَّنَ نَفْسَهُ فِي ذَاتِ اللَّهِ أَمِنَهُ اللَّهُ مِنْ مَقْتِهِ.

1609– He who reconciles himself to God's essence, God saves him from His detestation.

١٦١٠- مَنْ حَكَّمَتْهُ الأَيَّامُ تَحَكَّمَتْ فِيهِ.

1610– He who has been made a judge by the passing away of the days, the days will pass judgment on him.

١٦١١- مِنْ كَرَمِ الطَّبْعِ الوَفَاءُ بِالعَهْدِ، وَمَا أَذْنَبَ مَنْ أَعْتَبَ.

1611– Fidelity to one's covenant is due to the nobility of disposition. Reproving is no crime.

١٦١٢- مَا أَبْعَدَ مَا فَاتَ وَمَا أَقْرَبَ مَا هُوَ آتٍ. (الميداني، ٣: ٣٦٠).

1612– O how remote is that which is passed away, and how near is that which is to come!

١- كُلُّ آتٍ قَرِيبٌ. (عيون، ٤: ١٣٦؛ عبد الرزاق، المصنف، ١١: ١١٦، ١٥٩؛ أبو داود السجستاني، المَرَاسيل، ١٠٣ "حديث"، والزهد، ١٦١؛ المفضل، الفاخر، ٢٦٥؛ أبو الشيخ الإصبهاني، الأمثال، ١٨٢، ٢٨٠ "أكثم"؛ الثعالبي، تمثيل، ٣٢٨؛ القضاعي، الشهاب، ٧؛ الطرطوشي، سراج، ١٧٥؛ سعيد عبود، الطرفة الباهجة، ١٦٢ { ٣٥٠٣).
٢- كُلُّ مُنْتَظَرٍ آتٍ. (رسالة آداب، ٧٠).
٣- كُلُّ مُتَوَقَّعٍ آتٍ، وَكُلُّ آتٍ قَرِيبٌ دَانٍ. (ن- ٩٥).

Everything that is expected will come, everything to come is near and it will soon set in.

٤- كُلُّ مَعْدُودٍ مُنْقَضٍ، وَكُلُّ مُتَوَقَّعٍ آتٍ، وَكُلُّ آتٍ قَرِيبٌ دَانٍ. (ن- ٣٧١ { ٧٥).

The countable ends; the expected comes, and what comes soon departs.

٥- كُلُّ آتٍ لا بُدَّ آتٍ، وَذو الجَ * هْلِ مُعَنَّىً بالغَمِّ وَالحُزنُ فَضلُ. (البكري، فصل المقال، ٢٦٢ "صالح بن عبد القدوس"؛ إبن رشيق، العمدة، ٤٨٤).

٦- وَلابُدَّ مِنْ إتْيَانِ مَا حُمَّ في غَدٍ* وَإِنَّ قَرِيباً كُلُّ مَا هُوَ آتِ. (البحتري، الحماسة، ٢٦٣ "صالح بن عبد القدوس").

١٦١٣- مَنْ أَسْرَعَ إِلَى النَّاسِ بِمَا يَكرَهُونَ [٢٤١] قَالُوا فِيهِ مَا لا يَعلَمُونَ وَمَا يَعْلَمُونَ.[7]

1613– He who hurries to people with what they disdain, they tell about him what they know and what they do not know.

١٦١٤- مَنْ أَحَبَّكَ نَهَاكَ، وَمَنْ أَبْغَضَكَ أَغْرَاكَ. (بهجة، ٢: ١٨٩).

1614– He who loves you interdicts you, he who hates you instigates you.

١٦١٥- مَنْ حَلُمَ سَادَ، وَمَنْ تَفَهَّمَ ٱزْدَادَ.[8]

1615– He who is mild-tempered becomes lord; he who tries to understand grows.

١- مَنْ حَلُمَ سَادَ، وَمن سَادَ ٱسْتَفَادَ، وَمَنْ تَفَهَّمَ زَادَ. (ح- ١٣٨ "أنوشوس"؛ مب- ٢٧٨).
٢- مَنْ جَادَ سَادَ، وَمَنْ أَضْعَفَ ٱزْدَادَ. (الماوردي، أدب الدنيا، ١٦٩).
٣- مَنْ جَادَ سَادَ، وَمَنْ بَخِلَ رَذُلَ. (إبن حبان البستي، روضة، ٢٣٦؛ النويري، ٣: ٢٠٥).

Generosity is virtue, and misery is vice. (E)

٤- مَنْ جَادَ سَادَ، ومن سَادَ قَادَ، وَمَنْ قَادَ بَلغَ المُرَاد. (الثعالبي، أحاسن كلم، ١١ "أفراسياب").
٥- مَنْ تَعَلَّمَ ٱزْدَادَ، كَمَا أَنَّ مَنْ حَلُمَ سَادَ. (إبن حبان البستي، روضة، ٤٠؛ عقد، ٢: ٢٨٣، ٤٢٠؛ ٣: ١٥٧؛ آبي، نثر، ٤: ٢٢٢؛ الثعالبي، أحاسن كلم، ١١؛ الماوردي، أدب الدنيا، ٢٢٨؛ المرادي، الإشارة، ٢٧٨؛ بهجة، ٢: ١٩٥؛ الطرطوشي، سراج، ١٦٩؛ تذكره، ٣: ٣٣٠ "علي"؛ الإبشيهي، ٥٣).

١٦١٦- مَنْ أَدَّبَ ٱبْنَهُ صَغِيراً قَرَّتْ عَيْنُهُ بِهِ كَبِيراً.[9]

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[7] عيون، ٢: ٢٥؛ مج- ٤٥؛ عقد، ٣: ٤٤١؛ قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ٢٠٠؛ ن- ٣٦٦ { ٣٥؛ التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٢؛ الحصري، زهر، ٥٥ "الأحنف"؛ آبي، نثر، ٤: ٢١٦، ٢٢٤؛ الثعالبي، تمثيل، ٣٣، وأحاسن كلم، ١٦ "هرمز بن سابور"؛ بهجة، ١: ٦٨٧؛ تذكرة، ١: ٣٧٤؛ وطواط، غرر، ٨٣؛ ش/ن- ٦: ٣٥٩؛ ١٨: ١٥٢؛ ٢٠: ٣٢٣؛ ياقوت المستعصمي، أسرار الحكماء، ٢٧.

[8] الجاحظ، بيان، ٤: ٩٣ "عبد الملك بن صالح"؛ عيون، ١: ٢٨٢؛ البلاذري، أنساب، ٧(١): ٣٧٢ "أكثم"؛ الماوردي، أدب الدنيا، ٢٢٨؛ أقوال الحكماء، ٣٧؛ فرايتاج، ٣: ١١٢؛ + "ومن سكت سلم".

[9] ={ ٣١٥، ٣٨٣؛ عقد، ٢: ٤٣٥ "سُرَّ بِه"؛ المبرد، الكامل، ١: ٧٤؛ آبي، نثر، ٤: ٢٢٥؛ بهجة، ١: ١١٠؛ ش/ن- ١٨: ١٨٧؛ فرايتاج، ٣: ٩.

1616– He who educates his son as a child will be delighted with him when he is an adult.

١- حَرِّضْ بَنِيْكَ عَلَى الآدَابِ فِي الصِّغَرِ * كَيْمَا تَقِرَّ بِهِمْ عَيْنَاكَ فِي الكِبَرِ. (ديوان الإمام علي، ٦٨).

Encourage your children to education early on so that you will be delighted with them at old age.

٢- اگر در حالت صغر سن و عنفوان كودكى كسب أدب واجب دانى، و بتعليم آن قيام نمايى، چون بزرگ شوى نتيجه محبوب و ثمره مطلوب آن بتو برسد، و بدان انتفاع يابى. (الطوسي، الأدب الوجيز، ١١).
٣- من استفاد الأدب في ضغره انتفع به في كبره، ومن يغرس كرماً يشرب خمراً. (أبو المجد محمد، سفينه تبريز، ٢٢٧).

١٦١٧- مَنْ بَذَلَ بَعْضَ عِنَايَتِهِ لَكَ فَٱبْذِلْ جَمِيعَ شُكْرِكَ لَهُ.[10]

1617– He who spends part of his concern on you, spend all your gratitude on him.

١٦١٨- مَنْ رَضِيَ عَنْ نَفسِهِ أَسْخَطَ النَّاسَ عَلَيْهِ.[11]

1618– He who is content with himself embitters people towards himself.
"People will be angry with him who is satisfied with himself." (Alon 65 n. 336).

١- مَنْ رَضِيَ عَنْ نَفْسِهِ رَأَىَ فِيهِ غَيْرُهُ مَا لا يرى. (جا- ١٦٣).
٢- مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَاخِطُ عَلَيْهِ. (عقد، ٣: ٨٠ "أكثم وبزرجمهر"؛ آبي، نثر، ١: ٢٧٩؛ مب- ٣٣٥؛ القضاعي، دستور، ٢٩ "علي"؛ ش/ن- ١٩: ٣٣).

When one is happy with himself, his opponents increase.

٣- از خود بهر آنچه كنى راضى مشو تا مردمت دشمن نگيرند. (وراوينى، مرزبان نامه، ٣٥).

١٦١٩- مَنْ مَيَّزَ خَوَاطِرَهُ قَلَّ شُغْلُهُ بِمَا لا يَنْفَعُهُ.

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[10] مج- ٤٥؛ التوحيدي، إمتاع، ٢: ١٥٢ "فَاْجْعَلْ"؛ كلمات مختارة، ٢٥.

[11] عيون، ١: ٢٧٢؛ الراغب، محاضرات، ١: ٢٠؛ جا- ١٩٨؛ الثعالبي، تمثيل، ٤٤٤؛ الماوردي، أدب الدنيا، ٢١٤، وتسهيل، ١٣٧؛ ن- ٣٦٢ { ٦؛ تذكره، ١: ٢٨٧؛ ٣٧٣ "علي"؛ الزمخشري، ربيع، ٣: ٤٢٨؛ إبن عربي، محاضرة الأبرار، ٢: ٤٢٥ "سقراط"؛ وراويني، مرزبان نامه، ٣٥؛ ش/ن- ١٨: ١٠٠.

1619– He who differentiates his concerns, spends less time on what is of no benefit to him.

١٦٢٠- مَنِ ٱقْتَصَدَ فِي الغِنَى وَالفَقْرِ فَقَدِ ٱسْتَعَدَّ لِنَوَائِبِ الدَّهْرِ. (جا- ١٩٥؛ آبي، نثر، ٤: ٢٢١).

1620– He who economizes in prosperity and poverty is prepared for the blows of destiny.

١- مَنِ ٱقْتَصَدَ فِي الغِنَى وَالفَقْرِ حَمِدَ عَاقِبَةَ أَمْرِهِ. (ح- ١٦١).
٢- اِسْتَظْهَرَ بِالغِنَى عَلَى النَّوَائِبِ.

"He sought aid in wealth against calamities." (Lane 1927).

١٦٢١- مَنْ عَلِمَ وَلَمْ يَسْتَعْمِلْ مَا عَلِمَ فَكَأَنَّهُ لَمْ يَعْلَمْ.

1621– He who learns but does not use his learning is as if he has not learned.

١- مَنْ كَتَمَ عِلماً فَكَأَنَّمَا جَهِلَهُ. (الميداني، ٣: ٣٦٦؛ مع- ٨٥؛ الحصري، زهر، ٣٧٤).
٢- الكَاتِمُ لِلعِلمِ كَمَنْ لا عِلمَ لَهُ. (الطرطوشي، سراج، ١٧٥).

١٦٢٢- مَنِ ٱقْتَصَرَ عَلَى قَدْرِهِ كَانَ أَبْقَى لِحَالِهِ. (آبي، نثر، ٤: ٢٢٨).

1622– He who restricts himself to his worth, this is more conducive to his situation.

١٦٢٣- مَنْ لَمْ يُسَاعِدْ شَهْوَتَهُ تَمَّتْ مُرُوءَتُهُ.

1623– He who does not assist his lust, his manliness becomes perfect.

١- مَنْ أَمَاتَ شَهْوَتَهُ أَحيَا مُرُوءَتَهُ. (الصغاني، فرائد، ٣٠؛ الماوردي، أدب الدنيا، ٢٠).

١٦٢٤- مَنْ تَرَكَ التَّأَمُّلَ أُتِيَ، وَمَنْ غَلَبَهُ الهَوَى دُهِيَ. (=؛ ١٦٠١).

1624– He who forsakes contemplation is afflicted, and he whom passion overtakes is over-smarted.

١٦٢٥- مَنْ أَيْقَنَ بِالخَلَفِ سَهُلَ عَلَيْهِ العَطَاءُ. (=؛ ٩١٣).

1625– He who is convinced of the substitute (i.e. future reward), to give donations becomes easy for him.

١- مَنْ أَيْقَنَ بِالخَلَفِ جَادَ بِالعَطِيَّةِ. (الجاحظ، بيان، ٣: ١٤٣؛ إبن حبان البستي، روضة،

٢٤٢؛ آبي، نثر، ١: ٣٥٦؛ الثعالبي، تمثيل، ٣٠؛ ن- ٣٨٦ ≬ ١٣٨؛ القضاعي، الشهاب، ١٢؛ بهجة، ١: ٦٢٥؛ الميداني، ٣: ٣٦٧؛ تذكرة، ١: ٧٤).

١٦٢٦- مَنْ لَمْ يَصبِرْ ٱحْتِسَاباً صَبَرَ سُلُوًّا. (=≬ ١٨٠٧).

1626– He who does not endure by resignation, will endure by forgetting.

iḥtisaban: believing in God, and reckoning upon a reward, or seeking a reward from God, is the proper word for resignation, and renunciation.

١- مَنْ لَمْ يَتَعَزَّ عَنْ مُصِيبةٍ بِالصَّبرِ وَالٱحتسابِ، سَلا كَمَا تَسلو البهائمُ. (المدائني، التعازي، ٦٤).
٢- إذَا أَنْتَ لَمْ تَسْلُ ٱصطِبَاراً وَحِسْبَةً * سَلوتَ على الأيامِ مِثلَ البهائمِ. (المتنبي، ديوان، ١: ٥٥ "محمود الوراق").
٣- إنْ صَبَرْتَ جَرَى عَليك القَدَرُ وَأَنْتَ مَأجُور، وَإِنْ جَزِعْتَ جَرَى عَلَيْكَ القَدَرُ وَأَنْتَ مَأزُور. (المدائني، التعازي، ٦٧؛ المبرد، التعازي، ٢٠٦؛ عقد، ٣: ٣٠٤؛ أبو هلال العسكري، صناعتين، ٢١١؛ + "فإِنَّكَ إنْ لَمْ تَسْلُ ٱحْتِسَاباً سلوتَ كَمَا تَسْلُو البهائم").
٤- أَتَصبر لِلبلوَى عَزاءً وَحِسْبَةً * فتؤجرَ أَمْ تَسلو سُلُوّ البَهائِمِ. (المتنبي، ديوان، ١: ٥٥ "حبيب الطائي").

١٦٢٧- مَنْ ظَنَّ بِكَ خَيْراً فَصَدِّقْ ظَنَّهُ وَمَنْ أَمَّلَكَ فَكُنْ عِندَ أَمَلِهِ.[12]

1627– When someone thinks good of you, give him credence by doing good, and when someone puts his hope on you, be (the fulfiller) of his hope.

If a person thinks well of you, make his idea hold true.

١٦٢٨- مَنْ لَمْ يُقَدِّمْهُ حَزْمٌ أَخَّرَهُ عَجْزٌ. (التوحيدي، إمتاع، ٢: ١٤٧).

1628– He who does not proceed with caution, inability will impede him.

١٦٢٩- مَنْ كَثُرَ كَذِبُهِ ذَهَبَ بَهَاؤُهُ، وَمَنْ لاحَى الرِّجَالَ سَقَطَتْ كِرَامَتُهُ. (إبن أبي الدنيا، الصمت، ١٠٢).

1629– He whose lying increases his honor dissipates, and he who reviles people, his nobility sinks.

[12] ح- ١٣٨ "أنوشوس"؛ ن- ٣٠٦؛ ٤٠١ ≬ ٢٤٨؛ مب- ٢٧٩؛ الزمخشري، ربيع، ٢: ٧٩٩؛ ش/ن- ١٩: ٨٢.

١٦٣٠- مَنْ رَكِبَ مَا نُهِيَ عَنهُ حِيْلَ بَيْنَهُ وَبَيْنَ مَحَبَّتِهِ. [٢٤٢]

1630– He who engages in what he has been interdicted, a gap is interposed between him and his object of love.

١- وَقَّعَ أنوشروان فِى قِصَّةِ مَحْبُوسٍ: مَنْ رَكِبَ مَا نُهِىَ عَنْهُ حيلَ بَيْنَهُ وَبَيْنَ مَا يَشْتَهِي. (عقد، ٤: ٢٢٣).
٢- هر كه آن كند كه نبايد آن بيند كه نشايد.

"He who does an act which should not be done meets with a result which should have been avoided." (Haim 421).

"Do not pay attention to every word people say, or you may hear your servant cursing you." (The Bible, Ecc. vii. 21).

١٦٣١- مَا أَقْبَحَ الخُضُوعَ وَاللِّينَ عِندَ الحَاجَةِ (=﴿ ٦٣٣) وَالجَفَاءَ وَالبَطَرَ عِندَ الغِنَى.[13]

1631– How infamous it is to be humble and soft when in need, harsh and arrogant when rich!

١- مَا أَقْبَحَ الخُضُوعَ عِندَ الحَاجَةِ، وَالتَّكَبُّرَ عِنْدَ الاْستِغْنَاءِ. (الثعالبي، تمثيل، ٤٣ "من أمثال الفرس"؛ ٤٥٤؛ الزمخشري، ربيع، ٤: ١٤٧).
٢- مَا أَقْبَحَ الخُضُوعَ عِندَ الحَاجَةِ، وَالجَفَاءَ عِندَ الغِنى. (ن- ٣٠٦؛ القضاعي، دستور، ٢٥ "علي").

How repugnant is humbleness when in need, and antipathy when wealthy!

٣- مَا أَقْبَحَ الاْستطَالَةَ عِنْدَ الغِنَى، وَالخُضُوعَ عِندَ الفَقرِ. (الحصري، زهر، ١٠٠٩).
٤- دو كس هستند كه همواره زهر بدل افكنده بوند: يكي درويش كه هر چيز به نياز خواهد و ديگر توانگر تند و اوژك . (اندرز اوشنر ﴿ ١٦؛ عفيفى، ٣٥٣؛ ياسمى، ١٧١).
٥- الخُضُوعُ عِندَ الحَاجَةِ رُجُولِيَّةٌ. (الميداني، ١: ٤٦٣؛ الإبشيهي، ٥٥).

"To be humble when we want (the help of others) is manliness." (Burckhardt 78).

٦- مَنْ قَنِعَ لَمْ يَخْضَعْ، وَالقُنُوعُ خَيْرٌ مِنَ الخُضُوعِ. (أسامة، لباب، ٤٣٥).

He who is content will not be humiliated; Contentment is better than humility.

[13] إبن أبي الدنيا، إصلاح المال، ٢٣٧؛ مع- ١١٩؛ الثعالبي، أحاسن كلم، ١٨ "خشنوان بن فيروز بن يزدجرد".

٧- القُنُوعُ خَيْرٌ مِنَ الخُضُوعِ. (السجستاني، صوان، ٢٩٢ "الكندي").
٨- الجُوعُ خَيْرٌ مِنْ بَعْضِ الخُضُوعِ. (البلاذري، أنساب، ٧(١): ٣٦٠ "أكثم").

Hunger is better than many a humiliation.

٩- الجُوعُ خَيْرُ الخُضُوعِ. (الصغاني، فرائد، ٧٤؛ الإبشيهي، ٥٣).
١٠- البَطَرُ عِنْدَ الرَّخَاءِ حُمْقٌ. (أبو حاتم السجستاني، المعمرون، ١٤ "أكثم"؛ المفضل، الفاخر، ٢٦٤؛ أبو هلال العسكري، أمثال، ١: ٤٠١؛ الواحدي، الوسيط، ١٦٢؛ الميداني، ٣: ٢٤٦؛ + "والعجز عند البلاء أمنٌ"؛ فرايتاج، ٣: ٣٥).

Arrogance in prosperity is stupidity. (cf. Kassis 169).

١١- الرَّخَاءُ يُبْطِرُ وَالبَلاءُ يُؤَدِّبُ. (السجستاني، صوان، ١٢٨ "سقراط").

Prosperity makes reckless, affliction educates.

١٦٣٢- مَا عَلَى الرَّجُلِ غَيْرُ الجُهْدِ، فَٱجْتَهِدْ بِغَيْرِ وَنْيَةٍ.

1632– Man must do his best, so try hard without weakness.

١٦٣٣- مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَأَلْهَى.[14]

1633– Little livelihood that is sufficient is better than much that distracts from the next world.

Ibn Durayd interprets: The little wealth that does not prevent you to be busy with the hereafter is better than much that turns you away from it.

١٦٣٤- مَنْ تَوَاضَعَ فِي سُلْطَانِهِ فَقَد [أَنْبَأَ] أَنَّ الَّذِي هُوَ فِيهِ دُونَ قَدْرِهِ، وَمَنْ تَرَفَّعَ فِي سُلْطَانِهِ فَقَدْ أَنْبَأَ أَنَّ الَّذِي هُوَ فِيهِ فَوْقَ قَدرِهِ. (عيون، ١: ٢٦٨ "يحيى بن خالد").

1634– He who is humble when in power imparts that his position is lower than what he deserves; and he who shows pride when in power imparts that his position is higher than what he deserves.

١- مَنْ رَفَعَ نَفْسَهُ فَوْقَ قَدْرِهِ ٱسْتَجْلَبَ مَقْتَ النَّاسِ. (الإبشيهي، ١٤٨).
٢- إِذَا بَلَغَ المَرءُ مِنَ الدُّنْيَا فَوْقَ قَدْرِهِ تَنَكَّرَتْ لِلنَّاسِ أَخْلاقُهُ. (ش/ن- ٢٠: ٢٧٢؛ إبن هندو، ٣١٢ { ١٥ "أفلاطن").

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[14] عبد الرزاق، المصنف، ١١: ١٥٩؛ الجاحظ، البخلاء، ١٨٦؛ بيان، ١: ٢٥٦؛ ٢: ٢٠ "حديث"؛ ٢: ٥٧ "عبدالله إبن مسعود"؛ أبو داود السجستاني، الزهد، ١٦١؛ مج- ٢٥، ٢٦؛ عقد، ٢: ٤١٨؛ المسعودي، مروج، ٣: ٣٧؛ أبو الشيخ الإصبهاني، الأمثال، ١٨١؛ أبو هلال العسكري، صناعتين، ٣١١؛ الحاكم النيشابوري، المستدرك، ٢: ٤٤٥؛ الحصري، زهر، ٢٤؛ آبي، نثر، ٢: ٦٩؛ جا- ١٠٣؛ الثعالبي، تمثيل، ٢٧؛ أبو نعيم، حلية، ١: ١٣٨؛ القضاعي، الشهاب، ٣٦؛ تذكرة، ١: ٢٤٣.

٣- إذا بلغ المرءُ فوق مقداره من الدنيا تَنَكَّرَتْ أحوالُه للناس. (السجستاني، صوان، ١٢٨ "سقراط"؛ أسامة، لباب، ٤٤٩).
٤- مَنْ تَرَفَّعَ بِعِلْمِهِ وَضَعَهُ اللَّهُ بِعَمَلِهِ. (مع- ٨٥).

١٦٣٥- مِنْ عُظْمِ الخَطَرِ أَنْ لا يُكَافَأُ الشَّرُّ بِمِثْلِهِ.

1635– It is great dignity not to requite evil with evil.

١- لا يجبُ على العاقل أنْ يُكَافِئَ الشَّرَّ بمثله. (إبن حبان البستي، روضة، ٩٤).
٢- كافِئْ بالخير، وٱصفح عن الشر. (جا- ٢١٨ "أفلاطون"؛ مب- ١٤٢ "أفلاطون").

١٦٣٦- مَنْ وُلِدَ فِي الفَقْرِ أَبْطَرَهُ الغِنَى. (بهجة، ١: ٢٠٧ "عبدالله بن الأهتم").

1636– Whoso is born in poverty, wealth makes him reckless.

١٦٣٧- مَنِ ٱسْتَوْضَعَ التَّاجِرَ مِنْ رَأْسِ مَالِهِ فَقَدِ ٱسْتَخَانَهُ.

1637– He who humiliates a merchant (as not being suitable for) his capital has in deed mistrusted him

١٦٣٨- مَنْ أَكْثَرَ كَلامَهُ عَلَى المَائِدَةِ خَسِرَ.

1638– He who talks much when eating suffers damage.

١- مَن أكثرَ الكلامَ عَلَى المَائِدَةِ غَشَّ بَطنهُ وَٱستثقلهُ إخوانُهُ. (بهجة، ٢: ١٨٩).

١٦٣٩- مَنْ لَمْ يُهَذِّبْ نَفْسَهُ بِالرِّيَاضاتِ لَمْ يَجدِ السَّبِيلَ إِلَى سَنِيّ المَقَامَاتِ.

1639– He who purifies his soul not by hard training will not find the way to dignified positions.

١٦٤٠- مَنْ كَانَ أَعْقَلَ كَانَ بِاللَّهِ أَعْرِفَ وَمَنْ كَانَ بِاللَّهِ أَعْرَفَ كَانَ مِنهُ أَخْوَفَ.

1640– He who is more intelligent knows God better, and he who is more knowledgable of God fears Him most.

١٦٤١- مَا تُقَدِّمُهُ لِنَفْسِكَ خَيْرٌ لَكَ وَمَا تُؤَخِّرُهُ يُورَثُ عَنْكَ عَلَيْكَ وِزْرُهُ وَلِغَيْرِكَ خَيْرُهُ.

1641– What you send in advance for yourself is better for you; what you put off is bequeathed from you, its burden is yours and its benefit for others.

١- مَا لَكَ إلاَّ شَيْءٌ تُقَدِّمُهُ * وَكُلُّ شَيْءٍ أَخَّرْتَهُ تَلَفْ

تَرْكُكَ مَالًا لِوَارِثٍ يَتَهَ * نَّاهُ وتَصْلَى بِحَرِّهِ أَسَفْ. (عيون، ١: ٢٤٦ "محمد بن حازم الباهلي").

١٦٤٢- مَنِ ٱسْتَقَلَّ قَلِيلَ الرِّزق حُرِمَ كَثِيرَهُ.

1642– Whoso considers the little livelihood as insignificant is deprived of much of it.

١٦٤٣- مَنْ لَمْ يَرُبَّ مَعْرُوفَهُ فَلَمْ يَصْنَعْهُ.[15]

1643– Not to add to one's beneficence is like not to have done it.

١٦٤٤- مَنْ كَثُرَ كَلامُهُ كَثُرَ سَقَطُهُ، وَمَنْ كَثُرَ سَقَطُهُ [٢٤٣] قَسَا قَلْبُهُ وَقَلَّ وَرَعُهُ.[16]

1644– He whose speech increases, his mistakes increase, and he whose mistakes increase, his heart becomes hardened and his piety decreases.

"He who talks much produces much nonsense; he who produces much nonsense has much to be blamed for." (Alon 73 n. 476; Halkin 81 n. 33).

١- قَالُوا: مَنْ كَثُرَ كَلامُهُ كَثُرَ سَقَطُهُ، وَمَنْ طَالَ صَمْتُهُ كَثُرَتْ سَلامَتُهُ. (الجاحظ، بيان، ٢: ٧٦).
٢- مَنْ دَامَ لَفْظُهُ كَثُرَ سَقَطُهُ. (آبي، نثر، ٤: ٢٢٢).
٣- مَنْ كَثُرَ كَلامُهُ كَثُرَ كَذِبُهُ. (أقوال الحكماء، ٢٦؛ إبن أبي الدنيا، الصمت، ٨٥).
٤- قَلَّ مَنْ كَثُرَ كَلامُهُ إلاَّ ظَهرَ خَلَلُهُ وَبَان زَلَلُهُ. (الماوردي، تسهيل، ١٤٥).
٥- مَنْ كَثُرَ سَقَطُهُ كَثُرَ غلطُهُ. (الصغاني، فرائد، ٧٤).
٦- مَنْ كَثُرَ سقطُهُ لَمْ يَعْتب وَمَنْ كَثُرَ سخطُهُ لَم يَصْحَبْ. (الصغاني، فرائد، ٨٠).

"As a dream comes when there are many cares, so the speech of a fool when there are many words." (The Bible, Ecc. v. 3).
"The more the words, the less the meaning." (The Bible, Ecc. vi. 11).

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[15] آبي، نثر، ٤: ٢١٨؛ الراغب، محاضرات، ٢: ٥٥١ "فكأنما"؛ الثعالبي، أحاسن كلم، ١٥ "سابور بن أقفور"؛ بهجة، ١: ٣٠٦ "فَكَأَنَّهُ لَم يَصْطَنَعْهُ"؛ الزمخشري، ربيع، ٤: ٣٢١.

[16] الجاحظ، بيان، ٢: ٧٦، ١٨٨؛ إبن أبي الدنيا، الصمت، ٦٨؛ عقد، ٢: ٤٧٢؛ كوبرلي، ٢٢أ "سقراط"؛ إبن حبان البستي، روضة، ٥٥؛ أبو الشيخ الإصبهاني، الأمثال، ١٧٩، ٢٦٧؛ إبن وهب، البرهان، ٢٢١؛ أبو هلال العسكري، أمثال، ١: ٢٣ "حديث"؛ أبو نعيم، حلية، ٣: ٧٤؛ القضاعي، الشهاب، ١٢؛ بهجة، ١: ٦٠؛ الزمخشري، ربيع، ٤: ٢٦٢؛ بهاء الدين محمد بن مؤيد بغدادى، التوسل إلى التَّرَسُّلِ، تهران ١٣١٥، ٢١٢.

١٦٤٥- مَنْ لَمْ يَغْفِرِ الزَّلَّةَ وَيَقبلِ العُذْرَ وَيَرُدِّ النَّصِيحَةَ وَقَبِلَ النَّمِيمَةَ فَلَيْسَ يَصْلُحُ لِلسِّيَاسَةِ.

1645– He who forgives not a slip of the tongue, accepts no apology, rejects advice, and accepts gossip, he is not suitable for ruling the state.

١٦٤٦- مَنْ عُرِفَ بِالصِّدْقِ جَازَ كَذِبُهُ، وَمَنْ عُرِفَ بِالكَذِبِ لَمْ يَجُزْ صِدْقُهُ.[17]

1646– He who is famous for being truthful, his (occasional) lying is permissible, but he who is famous for lying, his telling the truth is not permissible. (cf. Kassis 146–47).

Abū ʿUbayd considered this as a current proverb among the common people.

١- من عُرِفَ بِالكَذِبِ لم يَجُزْ صدْقُهُ. (عقد، ٢: ٣٦٨).
٢- مَنْ عُرِفَ بِالكَذِبِ اتُّهِمَ فِي الصِّدقِ. (إبن عربي، محاضرة الأبرار، ٢: ١٦١).
٣- خويشتن را براست گویی معروف کن تا اگر وقتی بضرورت دروغ گویی از تو بپذیرند. (قابوس نامه، ٤١).

"Rather become known for veracity, so that if ever in an emergency you utter a lie it will be believed." (Qābūs 35).

٤- یکی را که عادت بود راستی * خطایی رود در گذارند از او
وگر نامور شد به قول دروغ * دگر راست باور ندارند از او. (سعدی، گلستان، ١٨٦).
٥- ثبات دولت ودین راستی دان * زکذب این هر دو را کم کاستی دان. (ناصر خسرو، روشنایی نامه، ٥١٢).

١٦٤٧- مَنْ بَخِلَ عَلَيْكَ بِجَاهِهِ فَلا تُصَدِّقْهُ فِي مَوَدَّتِهِ.

1647– Do not regard him who withholds (the possibilities of) his high standing from you sincere in his friendship.

١٦٤٨- مَنْ عَرَفَ مِنْ نَفْسِهِ الكَذِبَ لَمْ يُصَدِّقِ الصَّادِقَ.

1648– He who knows himself as a liar gives no credence to the truthful.

[17] أبو عبيد، أمثال، ٤٧؛ عيون، ٢: ٢٧ "ميمون بن ميمون"؛ البلاذري، أنساب، ٧(١): ٣٧٤ "أكثم"؛ عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ الحصري، زهر، ٨٣٤؛ آبي، نثر، ٤: ٢٢٥؛ بهجة، ٢: ١٨٨؛ البكري، فصل المقال، ٣٠؛ الميداني، ٣: ٣٢٥؛ الزمخشري، أمثال، ٢: ٣٥٧؛ تذكرة، ٧: ٥٠؛ ش/ن- ٢٠: ٣٢٩؛ وراويني، مرزبان نامه، ٣٦.

١٦٤٩- مَنْ قَالَ رَبِحْتُ وَلَمْ يَرْبَحْ، قَالَ لَهُ كِيسُهُ: كَذِبْتَ.

1649– He who says: “I profited,” but in fact he did not, his pocket tells him: “You lied!”

١٦٥٠- مَنِ ٱتَّهَمَكَ وَلَمْ يَقْبَلْ نَصِيْحَتَكَ فَلا تُعَنِّي لَهُ نَفْسَكَ.

1650– He who makes an accusation against you and does not accept your excuse, preoccupy yourself not with him.

١٦٥١- مَنْ لَمْ يُبَال أَنْ يَرُدَّكَ عَنْ حَاجَتِكَ فَلا تَبْذُلَنَّ لَهُ وَجْهَكَ.

1651– Undermine not your dignity to him who does not care to relieve you from need.

١- أَكْرِمْ وَجْهَكَ عَنْ بَذْلَةٍ لِمَنْ لا يُكْرِمُكَ عَنْ رَدِّهِ. (مب- ٣٢٩).
٢- لا تَطلُبَنَّ حَاجَتَكَ إِلَى مَنْ لا يَجِيبُ لَكَ نَجَاحَهَا. (إبن حبان البستي، روضة، ٩٠).
٣- لا تَسْتَعِينَنَّ إِلَّا بمن يُحِبُّ أَنْ يُظفِرَكَ بِحَاجَتِكَ. (كب- ١٠٧؛ العامري، السعادة، ١٦٠).

١٦٥٢- مَنْ كَانَ النَّاسُ عِنْدَهُ سَوَاءٌ لَمْ يَكُنْ لَهُ أَصْدِقَاءُ. (ح- ٦٢؛ مب- ١٢٣ "سقراط"؛ العاملي، المخلاة، ١٥٩).

1652– He to whom the people are all the same has no friends. (cf. Alon 65 n. 349).

١٦٥٣- مَنْ لَمْ يُكَرِّمْ إخْوَانَهُ بِالكَلامِ فَلَيْسَ لِعَاقِلٍ عِنْدَهُ مَرَامٌ.

1653– He who does not treat his friends with respect in speech, the wise cannot find his goal with him.

١٦٥٤- مَنِ ٱسْتَهْوَتْهُ النِّسَاءُ أَدْرَكَهُ البَلاءُ وَذَهَبْنَ بِدِينِهِ وَمُرُوءَتِهِ.

1654– He who is seduced by women, tribulation overtakes him, and they sweep his religion and manliness away.

١٦٥٥- مَنْ صَبَرَ عَلَى المَرْأَةِ السُّوءِ فَلا أَرْغَمَ اللَّهُ إِلَّا بِأَنْفِهِ.

1655– He who endures an evil woman, may God leave him!

١- أَرْغَمَ اللَّهُ أَنْفَهُ. (أبو عِكرَمَة الضبي، الأمثال، ٨٦؛ المفضل، الفاخر، ٧؛ الأنباري، الزاهر، ١: ٢٢٩؛ لسان العرب، ١٢: ٢٤٦ "رغم").

God humiliated him.

١٦٥٦- مَنِ ٱبْتَدَأَ لِلنَّاسِ مِنْهُ الفَقرَ لَمْ يَكُنْ لَهُ عِندَهُمْ قَدرٌ وَمَنْ أَظهَرَ لَهُمْ الغِنَى تَعَرَّضَ مِنهُمْ لِلأَذَى فَليَكُنْ مِنْ ذَلَكَ عَلَى مَنْزِلَةٍ [٢٤٤] وُسْطَى.

1656– He whom the people come to know as poor will have no respect with them, and he who shows them wealth faces trouble from them. So he should take a middle point in this.

١٦٥٧- مَنْ لَمْ يُفَرِّقْ بَيْنَ الإحْسَانِ وَالإِسَاءَةِ إِلَيْهِ فَٱلْحِقْهُ بِالبَهَائِمِ.

1657– He who distinguishes not between a good deed and a misdeed done to him, let him join the beast.

١- مَنْ لا يَعرفُ الخَيْرَ مِنَ الشَّرِّ فَٱلْحِقُوهُ بِالبَهَائِمِ. (ح- ٦٤؛ مب- ١٠.٠ "سقراط"؛ أسامة، لباب، ٢٣٦؛ ش- ١: ١٣٩؛ العاملي، المخلاة، ٦٩).

"Classify him who cannot distinguish between good and evil in [the category of] the beasts." (Alon 73 n. 493).

٢- الوَاجِبُ عَلَى العَاقِلِ أَنْ لا يُكَدِّر وَقْتَهُ بِالدُّخُولِ فِي أَخْلاقِ البَهَائِمِ بِالمُجَازَاةِ عَلَى الإِسَاءَةِ إِسَاءَةً. (إبن حبان البستي، روضة، ١٦٩).

١٦٥٨- مَنْ أَنْزَلَ نَفْسَهُ بِمَنْزِلَةٍ عَظِيمَةٍ ٱشْتَدَّتْ مَؤُونَتُهُ وَأَطَالَ النَّاسُ بُغْضَهُ.

1658– He who considers himself to be high in position, his burden becomes heavier, and the people lengthen their hatred of him.

١- مَنْ أَنْزَلَ نَفسَهُ مَنْزِلَةَ العَاقِلِ أَنْزَلَهُ النَّاسُ مَنْزِلَةَ الجَاهِلِ. (ح- ٦٢ "سقراط"؛ مب- ١٢٣؛ كوبرلي، ١٦ ب: ٢؛ العاملي، مخلاة، ١٥٩).

"He who considers himself an intelligent person is considered by others an ignorant one." (Alon 85 n. 716).

١٦٥٩- مَعْدِنُ قُلُوبِ الفُضَلاءِ الحِكْمَةُ وَالدَّلِيلُ عَلَيْهَا تَرْكُهُ مَا لا يَعْنِيهِ وَٱشْتِغَالُهُ بِالعَمَلِ بِمَا تُوجِبُهُ الحِكْمَةُ لَهُ وَعَلَيْهِ.

1659– Wisdom is the mine of the hearts of eminent people, and the guide to her is their abandoning that which does not concern them, and occupying themselves with that which wisdom has granted them and made it incumbent upon them.

١٦٦٠- مُبَالَغَتُكَ فِي المُشَاحَّةِ ٱسْتِكْمَالٌ لِلُّؤْمِ وَالقَحَةِ، وَمُبَالَغَتُكَ فِي المُسَامَحَةِ ٱسْتِكْمَالٌ لِلتَّفْرِيطِ وَالوَهْنِ. فَٱسْتَعْمِلِ الأَوْسَاطَ تَسْلَمْ مِنْ عَيْبِ الإِفْرَاطِ.

1660– Your exaggeration in stinginess concludes in miserliness and impudence, and your exaggeration in munificence concludes in immoderation and feebleness. Adopt the golden mean, and you shall be saved from the error of excess.

١- فَإِنَّ خَيْرَ الأُمُورِ أَوْسَاطُهَا. (أبو عبيد، أمثال، ٢٢٠، وغريب الحديث، ٤: ٣٨٨؛ الجاحظ، بيان، ١: ٢٥٥، ٢٥٦؛ ٣: ٢٥٤؛ والبخلاء، ١٨٦؛ أبو حاتم السجستاني، المعمرون، ٢٣ "أكثم"؛ ح- ٦٣ "سقراط"؛ عيون، ١: ١٦٠، ٣٢٦؛ المبرد، الكامل، ١: ٢٤٣؛ الوشاء، الموشى، ٣٣؛ عقد، ٢: ٣٧١؛ ٣: ١١١؛ المسعودي، مروج، ٣: ٣٧ "حديث"؛ إبن حبان البستي، روضة، ١٩٨؛ الخطابي، العزلة، ٢٣٦، ٢٣٨؛ أبو هلال العسكري، أمثال، ١: ٣٣٩، ٤٠٢؛ الحصري، نور الطرف، ١٠٧، ٢١٦؛ الراغب، محاضرات، ١: ٤٤٩؛ التوحيدي، أخلاق الوزيرين، ٥٠٧ وإمتاع، ٢: ١٤٨، والبصائر، ٢: ٢٧٩؛ كلمات مختارة، ٢٢؛ آبي، نثر، ٤: ٢٠٠؛ الثعالبي، تمثيل، ٢٨؛ ٣٤٢، وخاص الخاص، ١٢، وأحاسن كلم، ٩؛ مب- ١٠٠ "سقراط"؛ المرزوقي، شرح ديوان الحماسة، ١٢٦١؛ الماوردي، أدب الدنيا، ١٢؛ بهجة، ١: ٢١٩؛ قابوس نامه، ٤٦؛ البكري، فصل المقال، ٢٥٣؛ الميداني، ١: ٤٣٠؛ الزمخشري، أمثال، ٢: ٧٧؛ تذكرة، ١: ٢٤٢؛ ٧: ٥٦؛ وطواط، لطائف، ٩٨؛ السخاوي، المقاصد الحسنة، القاهرة ١٩٥٦، ٢٠٥؛ نجم رازى، مرصاد العباد، ٤٥٤؛ إبن عربي، محاضرة الأبرار، ١: ٢٣٣؛ اص- ٧٧؛ ياقوت، ٢١٢٠؛ العبدري، تمثال الأمثال، ٤٤٤؛ اليوسي، أمثال، ٢: ٢٠٣؛ ش- ١: ١٣٩).

"The best of everything is its middle." (Alon 78).
"The best of affairs, or actions, or cases are such of them as are between: two extremes." (Lane 607, 2941).
"The best actions are always those which are means." (Fakhri 160, n. 8).
"The best way is modus vivendi." (Shivtiel 60).
"Of all things, those in the middle are best." (Qābūs 40).
"Happy medium." (E) "Golden mean." (E)

٢- خيْرُ الأُمُورِ الوَسَطُ. "In everything observe the golden mean.
"The virtue of affairs (lies in taking) the middle (course)." (Frayha, I, 294).

٣- اندازه نگهدار كه اندازه نكوست.

"The golden mean (is best)." (Haim 41, 187).

Be moderate, for moderation is good. Or: A middle course is best. Or: Neither extreme is good. Or: The best part of anything (or any affair) is the middle of it.
"Moderation in all things." (*CDP*, 184). This is a more recent adaptation of the Latin:
"There is measure (= moderation) in all things." *CDP*, 184).

٤- خَيْرُ الأمُورِ النَّمَطُ الأوْسَطُ. (أبو عبيد، غريب الحديث، ٣: ٤٨٢؛ المفضل، الفاخر، ٢١٦؛ الماوردي، أدب الدنيا، ١٢ "علي"، ونصيحة، ٢٧٣ "حديث"؛ الميداني، ١: ٤٣٢ "خير الناس"؛ الزمخشري، فائق، ٢: ٢١١؛ ٤: ٢٧).

"The best actions are those pertaining to intermediate course." (Fakhri 160, n. 8).

٥- خَيْرُ الناس هَذا النَّمَطُ الأَوْسَطُ، يَلحَقُ بِهِم التَّالِي، وَيَرجَعُ إِلَيْهِم الغَالِي. (أبو عبيد، أمثال، ٢٢٠، وغريب الحديث، ٣: ٤٨٢؛ عيون، ١: ٣٢٦ "خَيْرُ هَذا الأُمَّةِ"؛ عقد، ٢: ٣٧٠؛ ٣: ١١٢؛ لسان العرب، ٧: ٤١٧ "نمط").

"The best of this people is the middle body thereof whose case is one; i.e. the middle class thereof. He who falls short shall be made to reach them, and he who exceeds the due bounds shall be brought back to them." (Lane 2855).

٦- خيرُ النَّاسِ فِيَّ حَالًا النَّمَطُ الأَوْسَطُ. (ن- ١٢٥؛ الثعالبي، تمثيل، ٣٠).

The best of this nation are those who take the middle course (those who have gone ahead return to them and those who come from behind shall join them). This is interpreted as ʿAlī's disliking those who exaggerate and go to excess in matters of religion or fall short of observing its obligations. This saying is reported in the *Nahj al-balāgha* as:

٧- نَحْنُ النُّمْرُقَةُ الوُسطَى، بِهَا يَلحَقُ التَّالِي وَإِلَيْهَا يَرجِعُ الغَالِي. (ن- ٣٧٩ ؟ ١٠٩؛ ش/ن- ١٨: ٢٧٣).

"We are the resting place on the middle of the road, those who come from behind shall reach us, and those who have advanced far shall return to us."

Here *namaṭ* appears to be a synonym for *namraq* (*narmak*). This is one of the meanings given to the word as a comfortable cushion or pillow to which one leans and feels at ease, descried as the 'middle' because the rest of the furniture in the house is set around it in one way or another. The House of ʿAlī is the just and the middle path to justice. Those who seek justice join it, those who are unjust leave it. The word namat is of course the Persian *namad*, also replaced by *namraq*.

٨- خَيرُ الأُمورِ عَزَائِمُهَا [=عوازمها]. (الجاحظ، بيان، ٢: ٥٦ "عبدالله إبن مسعود"؛ الزمخشري، فائق، ٢: ٤٢٥).

The best of affairs are those in which is determination [resolution].

٩- خِيارُ أُمَّتِي أوساطها. (الكرخي، المنتهى، بستان، ١٧٨).
١٠- میانه گزین در همه کار کرد * به پیوستگی هم به ننگ و نبرد. (فردوسی، شاهنامه، ٨: ٢٣٩٧).

١١- ميانه گزينى بمانى به جاى * خردمند خواندت پاكيزه رأى. (فردوسى، شاهنامه، ٧: ١٩٩٠).
١٢- ستوده كسى كو ميانه گزيد * تن خويش را آفرين گستريد. (دهخدا، ٢: ٩٤٧ "فردوسى").
١٣- ز كار زمانه ميانه گزين * چه خواهى كه يابى ز خلق آفرين. (دهخدا، ٢: ٩١٠ "فردوسى").
١٤- كسى كو ميانه گزيند ز كار * پسند آيدش گردش روزگار. (دهخدا، ١: ١٦٩ "فردوسى").
١٥- عَلَيْكَ بِالاعْتِدَالِ فِي كُلِّ الأُمُورِ، فَإِنَّ الزِّيَادَةَ عيبٌ وَالنُّقصَانُ عَجْزٌ. (الماوردي، أدب الدنيا، ١٢ "قالت الحكماء للإسكندر"؛ الثعالبي، الفوائد، ٥).
١٦- اِلزَمِ العَدلَ فِي كُلِّ أَمْرِكَ. (جا- ٢١٩ "أفلاطون").

Keep on to justice in all your affairs.

١٧- لا تَذْهَبَنَّ فِي الأُمُورِ فَرَطَا * لا تَسْأَلَنَّ إنْ سَأَلْتَ شَطَطَا
وَكُنْ مِنَ النَّاسِ جَمِيعاً وَسَطَا. (أبو العتاهية، ديوان، ٤٩٦؛ الجاحظ، بيان، ١: ٢٥٥).
١٨- لا وَكْسَ وَلا شَطَطْ. (الجاحظ، بيان، ٣: ٢٥٤؛ البخلاء، ١٨٦؛ عيون، ١: ٣٣٢؛ الفارابي، ديوان الأدب، ٣: ٤١، ٢٥١؛ تذكرة، ٧: ٥٦؛ لسان العرب، "وكس"؛ النويري، ٥: ٣١٩).

No excess nor depreciation.

“There shall be no falling short nor exceeding.” (Lane 1548).

١٩- لا بَخْسَ فِيهِ وَلا شَطَطَ.

“There is no deficiency in it nor excess.” (Lane 150, 1548).

٢٠- مَنْ كَثُرَ شَطَطُهُ كَثُرَ غَلَطُهُ. (الجاحظ، بيان، ٢: ١٨٨؛ الماوردي، أدب الدنيا، ٢٣٤، وقوانين، ١٣٠؛ الزمخشري، ربيع، ٢: ٨٢٢).

He whose inroads abound, his errors abound.

٢١- مَنْ كَثُرَ سَخطُهُ كَثُرَ شَطَطُهُ. (الصغاني، فرائد، ٥٤).
٢٢- ميانه كار همى باش و بس كمال مجوى * كه مه تمام نشد جز كه براى نقصان را. (ناصر خسرو، ديوان، ٩).

١٦٦١- مُدَارِي الصَّدِيقِ حَارِسُ صِحَّةٍ، وَمُدَاجِي العَدُوِّ مُدَاوِي عِلَّةٍ، فَٱجْعَلْ مُدَارَاةَ الصَّدِيقِ فَرْضاً لَابُدَّ مِنهُ، وَمُدَاجَاةَ العَدُوِّ شُغْلاً لا تُخِلُّ بِهِ.

1661– Affability towards friends safeguards the well-being, and courtesy towards enemies is a treatment of sickness; so make the affability towards friends an inevitable duty, and the courteous treatment of enemies a concern that you would not forsake.

١٦٦٢- مَا ذَلَّ قَوْمٌ حَتَّى ضَعُفُوا، وَمَا ضَعُفُوا حَتَّى تَفَرَّقُوا، وَمَا تَفَرَّقُوا حَتَّى ٱخْتَلَفُوا، وَمَا ٱخْتَلَفُوا حَتَّى تَبَاغَضُوا، وَمَا تَبَاغَضُوا حَتَّى تَحَاسَدُوا، وَمَا تَحَاسَدُوا حَتَّى ٱسْتَأْثَرَ بَعْضُهُمْ عَلَى بَعْضٍ.[18]

1662– No people become lowly until they become weak; they do not become weak until they are dispersed; they are not dispersed until they quarrel; they do not quarrel until they hate one another; they do not hate one another until they envy one another; and they do not envy one another until some possess wealth with the exclusion of others.

١- مَا أَثْرَى قَوْمٌ قَطُّ إِلاَّ تَحَاسَدُوا وَتَخَاذَلُوا. (عقد، ٢: ٣٢١).
٢- لا تَبَاغَضُوا وَلا تَحَاسَدُوا وَلا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَاناً. (مسلم بن الحجاج، صحيح مسلم، ٤: ١٩٨٣ { ٢٥٥٩؛ إبن حبان البستي، روضة، ١٣٣؛ مالك بن أنس، الموطأ، ٩٠٧، ٩٠٨؛ أبو عبيد، الخطب والمواعظ، ١٨٦؛ الحميدي، المسند، ٢: ٥٠٠؛ أحمد بن حنبل، المسند { ٧٧٣١، ٧٨٣٠، ٧٨٨٠، ٩٠٦١، ١٠٠٦٨، ١٠٦٥٤، ١٤٠١٨؛ أبو داود السجستاني، سنن، ٤: ٢٧٨؛ الترمذي، سنن { ١٩٣٥؛ إبن أبي الدنيا، الصمت، ١١٨، والغيبة، ٤٤؛ السلفي، المنتقى، ١٦٧، ١٦٨؛ الخطيب البغدادي، تاريخ، ٤: ١٨؛ الزمخشري، ربيع، ١: ٤٦٩).

Neither nurse mutual hatred, nor jealousy, nor enmity, and become as fellow-brothers and servants of God.

٣- لا تَحَاسَدُوا فَإِنَّ الحَسَدَ يَأْكلُ الإِيمَانَ كَمَا تَأْكُلُ النَّارُ الحَطَبَ، وَلا تَبَاغَضُوا فَإِنَّهَا الحَالِقَةُ. (ن- ٦٨).

Envy not one another, for envy consumes the faith as the fire consumes wood, and hate not each other, for it engulfs everything.

٤- إِيَّاكُمْ وَالبِغضَةَ، فَإِنَّهَا هِيَ الحَالِقَةُ. (مالك بن أنس، الموطأ، ٩٠٤).

Avoid hatred, for it wipes out all virtues.

١٦٦٣- مَنْ ظَهَرَ غَضَبُهُ قَلَّ كَيْدُهُ،[19] وَمَنْ قَوِيَ هَوَاهُ ضَعُفَ حَزْمُهُ.[20]

1663– He who reveals his anger, his cunning reduces, and he whose passion is strong his caution is weak.

[18] مع- ١٠٩؛ آبي، نثر، ٣: ١٥٧؛ جا- ١٤٧.
[19] الثعالبي، تمثيل، ٤٥٠.
[20] مع- ١١٦؛ الثعالبي، تمثيل، ٤٥٣ "رأيه"؛ الماوردي، أدب الدنيا، ٢٣٢؛ الطرطوشي، سراج، ١٧٢.

١٦٦٤- مَنْ ظَنَّ بِكَ قَبِيحاً فَنَفسُكَ [٢٤٥] بِتَكذِيبِ ظَنّهِ مَحْقُوقَةٌ.

1664– He who thinks bad about you, you have the right to deny him.

١٦٦٥- مِنْ كَمَالِ الإِنْسَانِ ٱسْتِشْعَارُ النُّقْصَانِ.

1665– A sign of man's maturity is his recognition of immaturity.

١٦٦٦- مَهْمَا ذَكَرْتَ فَلا تَنْسَ مَا أَسْلَفْتَ مِنْ نِعْمَةٍ ذَهَبَتْ عَنكَ لَذَّتُهَا وَمَضَتْ مِنْكَ غَضَارَتُهَا وَبَقِيَتْ عَلَيْكَ حَسْرَتُهَا وَتَبِعَتُهَا وَمَهْمَا نَسِيتَ فَٱذْكُر أَجَلاً يَطلبُكَ وَقُوَّةً مِنْكَ تَنقُصُ وَنَفساً مِنْكَ مَعَ كُلِّ نَفَسٍ تُخْتَلَسُ.

1666– Whatever you may remember, do not forget the bounty that its pleasure departed you, its freshness left you, and its regret and consequence remained for you; and whatever you may forget, remember the deadline that seeks you, the power in you that depletes, and the part in you that is taken away secretly with each breathing.

١٦٦٧- مُحْفِظُ القَادِرِ عَلَيْهِ كَمُجرِّ بِ السَّمِّ عَلَى نَفسِهِ إِنْ هَلَكَ فَقَتِيلُ حَقٍّ وَإِنْ سَلِمَ فَطَلِيقُ حُمْقٍ.

1667– (The keeper of someone equal?) is like him who tests poison upon himself; if he dies he is a casualty of the laws of nature, and if he survives he is the freedman of foolishness.

١- إِيَّاكَ وَاللِّقَاءَ بِنَفسِكَ، فَإِنَّكَ إِنْ سَلِمْتَ كُنتَ مُخَاطِراً مُخطِئاً وَإِنْ ظُفِرَ بِكَ كُنتَ قتيلَ خُرقٍ. (إبن هندو، ٣٥٠ ؛ ٢٢٧ "أرسطو + اسكندر").

١٦٦٨- مَنْ لَمْ يُمَيِّزْ مَا مَضَى مِنَ الدَّهْرِ، وَيَفهَم مِنْ أَخْبَارِ النَّاسِ، وَيَصْطَفِي الأَفْضَلَ المَحْمُودَ عَلَى الأَنْقَصِ المَذمُومِ فَلا حَيَاةَ لَهُ.

1668– He who does not differentiate bygone events, does not understand the histories of peoples, and does not choose the praiseworthy eminent to that of condemned defective, he has no good life.

١٦٦٩- مِمَّا لا يَجِبُ أَنْ يُوثَقَ بِهِ وَلا يُسمَحُ (في الأصل: يتسمح) فِي تَرْكِ الصَّوَابِ لأَجْلِهِ وَإِنْ وَقَعَ فِي النَّادِرِ: لَجَجُ المُلِحِّ، وَإِكْدَاءُ المُتَلَطِّفِ، وَخَيْبَةُ الوَفِيِّ، وَسُقُوطُ الصَّادِقِ، وَفَلاحُ اللَّجُوجِ، وَحِرْمَانُ المُفَوِّضِ، وَضَلالُ المُسْتَجِيرِ، وَخَطَأُ المُسْتَشِيرِ، وَٱهتِدَاءُ المُسْتَبِدِّ، وَسَعَادَةُ الحَرِيصِ، وَظَفَرُ البَاغِي، وَأَمَانُ الغَادِرِ، [٢٤٦] وَسَلامَةُ الدَّاغِلِ، وَنَجَاةُ الوَاتِرِ، وَبَقَاءُ الظَّالِمِ.

1669– Among things not to be relied upon and no right thing to be forsaken because of them, though they may rarely happen, are: the importunate's insistence, the cunning's assurances, the trustworthy's failure, the truthful's lapse, the obstinate's salvation, the proxy's bereavement, the protection seeker's error, the consultation seeker's mistake, the headstrong's being rightly guided, the covetous' happiness, the rebellious' success, the treacherous' security, the perfidious' safety, the retaliation seeker's rescue (one who has been wronged by the murder of a relative, but to whom blood revenge is still denied), and the tyrant's survival.

١٦٧٠- مِنَ الأَخْلاقِ الَّتِي تَضُرُّ وَتَعَرُّ وَلا عُذْرَ فِيهَا لِأَحَدٍ وَلا حَظَّ: الحِقْدُ، وَالحَسَدُ، وَالمُلاحَاةُ، وَالمُبَاهَاةُ، وَالغِيبَةُ، وَالنَّمِيمَةُ، وَال...انَةُ [الإهانة؟ الخيانة؟]، وَالكَذِبُ. وَمَنِ اقْتَصَرَ عَلَى العَدْلِ فِي مَطَالِبِهِ كَانَ حَقِيْقاً أَنْ لا يُحْرَمَ الفَلْجَ عَلَى عَدُوِّهِ. (ح- ١٥٦ "مهاذر"؛ مب- ٢٨٣).

1670– Among the characteristics that harm and disgrace, and no one has an excuse for them or a requisite are: malevolence, envy, contending, vainglory, calumny, defamation, (contumely?) and lying. He who demands less than his just share should not be deprived of victory over his enemy.

١- إِيَّاكَ وَالبَغيَ وَالبُهتَانَ وَالغِيبَةْ * وَالشَّكَّ وَالكُفْرَ وَالطُّغيَانَ وَالرِّيْبَهْ. (أبو العتاهية، ديوان، ٦٤).
٢- إِيَّاكَ وَالغِيبَةَ وَالنَّمِيمَةْ * فَإِنَّهَا مَنْزِلَةٌ ذَمِيمَهْ. (أبو العتاهية، ديوان، ٤٩٦).
٣- إِيَّاكُمْ وَالغِيبَةَ، فَإِنَّ الغِيبَةَ أَشَدُّ مِنِ الزِّنَا. (إبن أبي الدنيا، الصمت، ١١٩، والغيبة، ٤٦).
٤- "مِنْ شَرِّ أَخْلاقِ الرِّجَالِ نَمِيمةٌ." (البحتري، الحماسة، ٢٤٠).

١٦٧١- مَنْ عَظَّمَكَ لِعِلْمِكَ لَمْ يُحْمِلْكَ مَؤُونَةً فِي مَالِكَ، وَلا يَجِدُ العَالِمُ فِي كُلِّ وَقْتٍ مِثْلَهُ.

1671– He who extols you for your knowledge will not burden you financially, and the learned will not find the like of him all the time.

١٦٧٢- مَنْ صَفَا عَمَلَهُ مِنَ الخَنَى صَفَتْ لَهُ الأَلْسُنُ بِالثَّنَاءِ.

1672– He who clears his deeds from obscene language, people's tongues become serene with his praise.

١٦٧٣- مَنِ ٱعْتَدَلَ يَوْمَاهُ فَهُوَ مَغبُونٌ، وَمَنْ كَانَ غَدُهُ شَرَّ يَوْمَيْهِ فَهُوَ مَحْرُومٌ.[21]

1673– He whose two days are alike is weak-minded, and he whose next day is the worse of his two days is bereaved.

١- مَنِ ٱسْتَوَى يَوْمَاهُ فَهُوَ مَغْبُونٌ، وَمَنْ كَانَ يَوْمُهُ خَيْراً مِنْ غَدِهِ فَهُوَ مَفْتُونٌ، وَمَنْ كَانَ غَدُهُ خَيْراً مِنْ يَوْمِهِ فَذَلِكَ السَّعِيدُ المَغْبُوطُ. (الجاحظ، رسائل، ١: ١٤٠).
٢- مَنْ لَمْ يَكُنْ يَومُهُ المقبلِ خيراً مِنْ أمسه وَٱستوى يوماهُ فَهُو مغبونٌ. (مب- ٣٣٠-٣٣١).
٣- مَنِ ٱعْتَدَلَ يَوْمَاهُ فَهُوَ مَغبُونٌ، وَمَنْ كَانَ غَدُهُ شَرَّ يَوْمَيْهِ فَهُوَ مَحْرُومٌ، وَمَنْ لَمْ يَرَ الزِّيادة في نَفْسِهِ كَانَ فِي نُقصَانٍ، وَمَنْ كَانَ فِي نُقصَانٍ فَالمَوْتُ خَيْرٌ لَهُ، وَمَنْ كَانَ غَدُهُ أَحْسَنَ يَوْمَيْهِ، وَيَوْمُهُ أَحْسَنَ مِنْ أَمْسِهِ، فَهُوَ رَابِحٌ مُعنى بِهِ. (إبن عربي، محاضرة الأبرار، ٢: ٤٧٦-٤٧٥؛ آبي، نثر، ٢: ٣٦٠؛ أبو نعيم، حلية، ٨: ٣٥؛ أسامة، لباب، ١١).
٤- گفت احمد هر كه دو روزش يكى است * هست مغبون و گرفتار شكى است. (دامادى، ١٠٨ "مولوى").
٥- الحسن: إِذَا ٱستَوى يَوْمَاكَ فَأَنتَ نَاقصٌ. قيل: كَيْفَ ذَاك؟ قَال: إِنَّ اللَّهَ زَادَكَ فِي يَوْمِكَ هَذا نِعَماً فَعَلَيْكَ أَنْ تَزْدَادَ لَهُ فِيهِ شُكراً. (الزمخشري، ربيع، ٤: ٣٢٢).

١٦٧٤- مَنْ لَمْ يَعرِفِ الزِّيَادَةَ مِنْ نَفسِهِ فَهُوَ مَنْقُوصٌ وَمَنْ كَانَ مَنْقُوصاً فَالمَوْتُ خَيْرٌ لَهُ.[22]

1674– He who does not know growth in himself is deficient, and he who is deficient death is better for him.

١٦٧٥- مَنْ حَسُنَ رِفْقُهُ عَظُمَ حَقُّهُ وَمَنْ جَارَتْ يَدُهُ كَثُرَ عَدُوُّهُ.

1675– He whose kindness is good his right becomes great, and he whose hand mistreats others, his enemies increase.

١٦٧٦- مَنْ قَلَّ قُنُوعُهُ كَثُرَ خُضُوعُهُ.[23]

1676– He who lacks contentment, his humiliation abounds.

١٦٧٧- مَنْ حَرِصَ عَلَى الدُّنيَا أَتْعَبَتْهُ وَمَنْ فَاتَتْهُ أَكْمَدَتْهُ.

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[21] سهل بن هارون، النمر والثعلب، ٧١؛ الخطيب البغدادي، إقتضاء، ١١٣ "حديث"؛ هجويري، كشف المحجوب، ٢٥٧.

[22] سهل بن هارون، النمر والثعلب، ٧١؛ الخطيب البغدادي، إقتضاء، ١١٣ "حديث".

[23] إسحاق بن حنين، نوادر فلسفية، ١٠٨ "على فص لقمان"؛ كوبرلي، ١٦٠٨: ١٠-ب؛ الراغب، محاضرات، ١: ٥٢٠.

1677– He who covets the world, it hurts him, and he whom it misses is made turbid.

١٦٧٨- مَنْ تَكبَّرَ عَلَى النَّاسِ ذَلَّ، وَمَنْ طَلَبَ مَا لا يَسْتَحِقُّهُ حُرِمَ.

1678– He who treats people arrogantly is humiliated; he who asks for what he does not deserve is disappointed.

١- مَنْ تَكبَّرَ عَلَى النَّاسِ ذَلَّ. (الميداني، ٤: ٦٣؛ فرايتاج، ٣: ١٢٠).
٢- مَنْ سَأَلَ فَوْقَ قَدْرِهِ ٱستَحَقَّ الحِرمَانَ. (صغ- ٢٧ "قدرته"؛ عيون، ٣: ١١٩؛ المفضل، الفاخر، ٢٦٣؛ عقد، ٣: ٣٨ "نعمان بن المنذِر"؛ العامري، نسك، ٤٩٦؛ جا- ١٨٨؛ آبي، نثر، ٤: ٢١٤، ٢٢٥؛ الواحدي، الوسيط، ١٤٩ "أكثم"؛ البكري، فصل المقال، ٢٧٢؛ الطرطوشي، سراج، ١٦٩؛ الميداني، ٣: ٩٦؛ تذكرة، ١: ٢٧٤؛ أقوال الحكماء، ٣٢).

Whoever asks for more than he deserves is meant for despair.

٣- مَنْ سَأَلَ صَاحِبَهُ فَوْقَ طَاقَتِهِ ٱسْتَوْجَبَ الحِرمَانَ. (أبو عبيد، أمثال، ٢٣٥، ٢٩٠؛ البلاذري، أنساب، ٧(١): ٣٥٥ "أكثم"؛ الزمخشري، أمثال، ٢: ٣٥٦؛ التحفة البهية، ١٤).

Whoever asks his associate more than he can fulfill deserves to be disappointed.

٤- مَنْ سِيمَاهُ فَوْقَ قَدْرِهِ ٱستَحَقَّ الحِرمَانَ مِنْ ذَوِي النِّعمَةِ عَلَيْهِ. (المرادي، الإشارة، ١٨٥).
٥- فَإِنَّ مَنْ طَلَبَ مَا لا يَستَحِقُّ ٱسْتوجَبَ الحِرمَانَ. (بهجة، ١: ٣٢٠ "خالد بن صفوان").
٦- مَنْ أَمَّلَ فَاجِراً كَانَ أَدْنَى عُقُوبَتِهِ الحِرْمَانُ. (الكرخي، أمل، ٤٢).

١٦٧٩- مَنْ بَخِلَ بِإِخْرَاجِ الوَاجِبِ مِنْ مَالِهِ [٢٤٧] أَنْفَقَ فِي البَاطِلِ مُعْظَمَ حَالِهِ. (أقوال الحكماء، ٣٢).

1679– He who is tightfisted with releasing what is due on his wealth spends most of his time in the wrong.

١- مَنْ بَخِلَ بِمَالِهِ عَلَى نَفْسِهِ جَادَ بِهِ عَلَى عِرْسِهِ. (الصغاني، فرائد، ٣٢؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٧ "على زوج عِرْسِه"؛ فرايتاج، ٣: ٢٧).
٢- مَنْ بَخِلَ عَلَى نَفْسِهِ بِخَيْرِهِ لَمْ يَجِدْ بِهِ عَلَى غَيْرِهِ. (الصغاني، فرائد، ٣٣).
٣- مَنْ لَمْ يُحسِنْ إلى نفسِهِ كَيفَ يُحسِنُ إِلَى غَيْرِهِ؟ (الثعالبي، تمثيل، ٣٠٧؛ الميداني، ٣: ٣٦٣).
٤- مَنْ بَخلَ بِدِينِهِ جلَّ، وَمَنْ بخلَ بِمَالِهِ ذلَّ. (الصغاني، فرائد، ٨٤).

٥- مَنْ بَخِلَ عَلَى نَفْسِهِ فَهُوَ عَلَى غَيْرِهِ أَبْخَلُ، وَمَنْ جَادَ عَلَى نَفْسِهِ فَذَلِكَ المَرْجُوُّ جُودُهُ. (مب- ٩٣ "سقراط"؛ ش- ١: ١٣٥؛ اص- ٧٦).

"Whoever is miserly towards himself is more so towards others, and he who is generous towards himself is the one whose generosity is sought by others." (Alon 82 n. 653).

٦- مَنْ أَنْفَقَ مَالَهُ عَلَى نَفْسِهِ فَلا يَتَحَمَّدْ بِهِ إِلَى النَّاسِ. (أبو عبيد، أمثال، ١٦٨؛ الميداني، ٣: ٣٤٠؛ الزمخشري، أمثال، ٢: ٣٥٣؛ لسان العرب، ٣: ١٥٦ "حمد").

Whoso expends his property on himself, he shall not reproach men therewith as for benefits bestowed (he shall not pretend to men that he is praiseworthy on account of it); a proverb meaning that a man is not praised for his beneficence to himself, but for his beneficence to others. (Lane 639).

١٦٨٠- مَنْ قَصَّرَ فِي طَلَبِ الإِخْوَانِ كَانَ عَاجِزاً وَأَعْجَزُ مِنهُ مَنْ ضَيَّعَ مَنْ وَجَدَه مِنْهُمْ. وَإِنَّمَا يُحْسِنُ الٱخْتِيَارَ لِغَيْرِهِ مَنْ أَحْسَنَ الٱخْتِيَارَ لِنَفسِهِ.[24]

1680– He who falls short in seeking friends is weak, but weaker than him is he who forfeits the ones he had already found. He who makes good choices for himself makes good choices for others too.

١- أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ ٱكْتِسَابِ الإِخْوَانِ وَأَعْجَزُ مِنهُ مَنْ ضَيَّعَ مَنْ ظَفرَ بِهِ مِنْهُ. (تذكرة، ٤: ٣٦٤؛ عيون: ٣: ١؛ عقد، ٣: ٤٤٢؛ إبن حبان البستي، روضة، ١٣٠؛ التوحيدي، البصائر، ٢: ١١٠، والصداقة، ٣٥؛ آبي، بشر، ٤: ١٧٤؛ ٦: ١٥؛ ش/ن- ١٨: ١١٢؛ ٢٠: ٢٩٧؛ ذيل الأمالي، ١١٠؛ الزمخشري، ربيع، ١: ٤٢٨؛ حسيني، مصادر، ٤: ١٤-١٥).

١٦٨١- مِنَ الأَخْذِ الحَسَنِ الكَفُّ عَنِ القَبِيحِ، وَمِنَ الدُّخُولِ فِي القَبِيحِ الإِمْسَاكُ عَنِ الحَسَنِ. (مب- ٣٥٥).

1681– To refrain from vileness is a good measure, and to abstain from doing good is like entering into vileness.

١٦٨٢- مِنْ سُوءِ حَمْلِ الأَدَبِ الٱسْتِخْفَافُ بِحَقِّ المُؤَدِّبِ.

1682– It is ill-bearing of education to take the teacher's rights lightly.

[24] =﴾ ١٤٠؛ الوشاء، الموشى، ٢٤؛ ن- ٣٦٢ ﴾ ١٢؛ الماوردي، أدب الدنيا، ١٤٦؛ الزمخشري، ربيع، ١: ٤٢٨، ٤٦٣.

١٦٨٣- مَنْ أَرَادَ السَّلامَةَ فَلْيُشْعِرْ نَفسَهُ الهَيْبَةَ لِلأُمُورِ ثُمَّ لا يُظْهِرَنَّ ذَلِكَ فَيُجْتَرَئُ عَلَيْهِ وَلْيَكُنْ مِنْ رَأْيِهِ المُدَارَاةُ وَإِظْهَارُ التَّأَيُّدِ. (كب- ١١٤-١١٥).

1683– Whoso wants to live in peace should face affairs with awe, but he should not reveal his feelings, for the adversary is made bold with him. As a precaution he should show leniency and steadfastness.

١٦٨٤- مَنْ ذَا بَلَغَ جَسِيْماً فَلَمْ يَبْطَرْ، وَاتَّبَعَ الهَوَى فَلَمْ يَندَمْ، أَوْ حَاوَرَ النِّسَاءَ فَلَمْ يُفْتَنْ، أَوْ طَلَبَ إِلَى اللِّئَامِ فَلَمْ يَهُنْ، أَوْ وَاصَلَ الأَشْرَارَ فَلَمْ يُضرَرْ، أَوْ صَحِبَ السَّلاطِينَ فَدَامَتْ لَهُ السَّلامَةُ؟[25]

1684– Who is the one who acquired a great thing and did not become arrogant, or followed passion and did not regret, or conversed with women and was not seduced, or asked the ignoble and was not humiliated, or joined the wicked and was not hurt, or kept company with the mighty and lived safe for long?

"Has there ever been a man who associated with evil men who did not regret it in the end?" (Zaehner, *Magi* 113 "Adarbad, n. 36").

١٦٨٥- مَنْ أَخْطَأَ وُجُوهَ المَطَالِبِ خَذَلَتْهُ الحِيَلُ.

1685– He who misses the proper manner of asking, stratagems fail him.

١٦٨٦- مَنْ أَعْطَى فتَمَنَّى أَنْ يَكُونَ أَعْطَى أَكْثَرَ مِنْهُ وَإِنْ أَخَذَ تَمَنَّى أَنْ يَكُونَ أَخَذَ أَقَلَّ مِنهُ فَهُوَ المُسْتَحِقُّ لِاسْمِ الكَرَمِ.

1686– He who gives a present and wishes that it was more, and when he receives a present wishes that it was less, he deserves to be called noble.

١٦٨٧- مُبَالَغَةُ الظَّالِمِ فِي [٢٤٨] العُقُوبَةِ مُقَرِّبَةٌ مِنْ حُكْمِ اللَّهِ فِيهِ. (مع- ٧٦).

1687– A tyrant's exaggeration in punishment corresponds to God's judgment on him.

١٦٨٨- مَنْ قَبِلَ عَطَاؤَكَ فَقَدْ أَعَانَكَ عَلَى الكَرَمِ.[26]

[25] كل- ١٢٧؛ اليمني، مضاهاة، ١٨، ١٣١؛ آبي، نثر، ٤: ١٦٢، ٢٢٠ "جاور النساء فلم يفتَتن".

[26] مع- ٨٤؛ + "وَلَوْلا مَنْ يَقْبَلُ الجُودَ لَمْ يَكُنْ مِنْ جُودٍ"؛ ح- ١٢٧ "يجود"؛ البيهقي، المحاسن، ٤٢٦؛ آبي، نثر، ٣: ١٥٠؛ مب- ٢٥٤ "بطلميوس"؛ ش/ن- ٢٠: ٣٤٣.

1688– He who accepts your generosity helps you indeed to be generous.

١- مَنْ قَبِلَ مَعْرُوفُكَ فَقَدْ بَاعَكَ مُرُوءَتَهُ. (جا- ١٤٠؛ الماوردي، أدب الدنيا، ٣٠٤ "صلتك"؛ ش/ن- ٢٠: ٣٤٣).
٢- تَرَى أَنَّكَ إذا قَضِيتَ حَاجتَهُ أَنَّكَ قَد صَنعْتَ إليه مَعروفاً؟! هُوَ الذي صَنعَ إليك معروفاً حِين خَصَّكَ بِهَا. (السلفي، المنتقى، ٤١).

١٦٨٩- مَنْ مَدَحَكَ بِمَا لَيْسَ فِيكَ فَحَقِيقٌ أَنْ يَذُمَّكَ بِمَا لَيْسَ فِيكَ.[27]

1689– He who praises you for qualities you lack will certainly blame you for faults you lack.

"It is to mock a man—to praise him for a quality that he lacks." (*Maxims of ʿAli* 31).

١- مَنْ مَدَحَكَ بِمَا لَمْ تَفْعَلْهُ بَهَتَكَ بِمَا لَمْ تَأْتِهِ. (البلاذري، أنساب، ٧(١): ٣٦٨ "أكثم").
٢- مَنْ مَدَحَكَ بِمَا لَيْسَ فِيكَ وَهُوَ رَاضٍ عَنْكَ مِنَ الجَمِيلِ ذَمَّكَ بِمَا لَيْسَ فِيكَ مِنَ القَبِيحِ وَهُوَ سَاخِطٌ عَلَيْكَ. (إبن هندو، ٣١٦ ﴿ ٣٦؛ أسامة، لباب، ٤٥٢؛ الأمثال الحكمية، ١٤٧ "أفلاطون").
٣- مادحُكَ بِمَا لَيْسَ فِيكَ مُخَاطِبٌ لِغَيرِكَ، وَجَوَابُهُ وَثَوَابُهُ سَاقِطَانِ عَنْكَ. (إبن هندو، ٣٢٠ ﴿ ٥٥؛ مب- ١٦١ "أفلاطون").

١٦٩٠- مَنْ كَثُرَ مَلَقُهُ لَمْ يُعْرَفْ بِشْرُهُ. (مع- ٨٣؛ ح- ١٣٤ "هرمس"؛ كوبرلي، ٦٤ ب؛ مب- ٢١).

1690– He who flatters much, his real joy will not be recognized.

١٦٩١- مَنْ لَمْ يُقَدِّمِ الْامْتِحَانَ قَبْلَ الثِّقَةِ (=﴿ ٢٠١٣) وَالثِّقَةَ قَبْلَ الأُنْسِ، أَثْمَرتْ مَوَدَّتُهُ نَدَماً.[28]

1691– He who does not proceed by testing before trusting, and trusting before intimacy, his friendship bears regret.

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[27] =﴿ ١٧٢٢؛ مع- ٨٦؛ ح- ١٣٤؛ مب- ٢١ "هرمس"؛ ١٦٢ "أفلاطون"؛ إبن أبي الدنيا، الصمت، ٢٧٥؛ البيهقي، المحاسن، ٤٢٦؛ آبي، نثر، ٣: ١٥٠؛ ٤: ٢٠٠، ٢٠٢؛ التوحيدي، البصائر، ٧: ٧٣؛ جا- ١١٠ "علي"؛ الماوردي، قوانين، ٢٢٩؛ بهجة، ٢: ١٩١؛ الطرطوشي، سراج، ١٧٥؛ الزمخشري، ربيع، ٤: ١٥٩، ٣٢٥؛ النسفي، القند، ٤٧١ "وهب بن منبه"؛ ش/ن- ٢٠: ٢٦٨، ٢٧٤؛ ياقوت المستعصمي، أسرار الحكماء، ١١١؛ أقوال الحكماء، ٧٨.

[28] مع- ٩٠؛ التوحيدي، صداقة، ٣٤٥؛ + "ليكن الأنس أغلى أعلاق مودتك وأبطأها عرضاً على صديقك." الثعالبي، تمثيل، ٤٦٤؛ الحصري، زهر، ٨٣٤؛ الماوردي، أدب الدنيا، ١٥١.

1– "To place reliance on any one before getting to know him well is to lack wisdom." (*Maxims of ʿAli* 19).

١٦٩٢- مَثَلُ الأَحْمَقِ كَالفَخَّارَةِ لا تُرْقَعُ وَلا تُشَعَّبُ وَلا تُعَادُ طِيناً، وَكَالثَّوْبِ الخَلِقِ إِنْ تَرَقَّعْتَهُ مِنْ جَانِبٍ تَمَزَّقَ مِنْ جَانِبٍ آخَرَ فَٱحْذَرْ صُحْبَتَهُ.

1692– The parable of the stupid is that of the fired clay that cannot be patched, split, and returned to dirt; and that of a piece of worn-out clothes that if you repair it on the one side falls apart from the other side; so avoid his company.

١- أحْمَقُ كَالثَّوبِ الخَلَقِ، إنْ رَفَأْتَهُ مِن جَانِبٍ ٱنْخَرَقَ مِنْ جَانِبٍ آخَرَ، مِثْلُ الفَخَّارِ المَكسُورِ، لا يُرَقَّعُ وَلا يُشْعَبُ وَلا يُعَادُ طِيناً. (إبن حبان البستي، روضة، ١٢٢ "وهب بن منبه").
٢- مَثلُ الأَحْمَقِ كَالثوبِ البَالِي إذَا رَقَّعْتَهُ مِنْ جَانبٍ تَخَرَّق مِن الجانبِ الآخرِ، كَالزُّجَاجةِ لا ترقَّع ولا تُشْعَبْ. (مب- ٢٦٧ "لقمان").
٣- اِحذَرِ الأَحْمَقَ أَنْ تَصْحَبَهُ * إنَّمَا الأَحْمَقُ كَالثَّوْبِ الخَلَقْ
كُلَّمَا رَقَّعْتَهُ مِنْ جَانِبٍ * حَركتْهُ الرّيحُ وَهْناً فَٱنْخَرَقْ. (إبن حبان البستي، روضة، ١٢٢ "صالح بن عبد القدوس").
٤- اِحْذَرِ الأَحْمَقَ وَٱحْذَرْ وُدَّهُ * إنَّمَا الأَحْمَقُ كَالثَّوْبِ الخَلَقْ
كُلَّمَا رَقَّعْتَهُ مِن جَانِبٍ * زَعْزَعَتْهُ الرّيحُ يَوْماً فَٱنْخَرَقْ
أَوْ كَصَدْعٍ فِي زُجَاجٍ فَاحِشٍ * هَلْ تَرَى صَدعَ زُجَاجٍ يَلتَصِقْ. (أبو العتاهية، ديوان، ٢٩١؛ عقد، ٢: ٣٥٧؛ أبو الفرج المعافى، الجليس الصالح، ٣: ٣٢ "مسكين الدارمي").
٥- مَثَلُ الأَحْمَقِ كَالثَّوبِ الخَلِقِ، إنْ رَفَأْتَهُ مِنْ جَانِبٍ تَخَرَّقَ مِنْ جَانِبٍ. (الثعالبي، تمثيل، ٤٣٩).
٦- الأَحْمَقُ كَالفَخَّارِ: لا يُرْقَعُ وَلا يُشْعَبُ. (الماوردي، أدب الدنيا، ١٤ "حديث").

١٦٩٣- مَتَى كَانَتْ لأَحَدٍ مِنَ النَّاسِ إلَيْكَ حَاجَةٌ فَمَضَى مِنْكَ فِيهَا نَعَمْ، فَإنَّ نَعَمْ عِدَةٌ، وَالعِدَةُ عَطِيَّةٌ وَاجِبَةٌ فَٱجْتَهِدْ وَٱحْرِصْ وَبَالِغْ فِي قَضَاهَا. فَنَعَمْ حَتْمٌ وَاجِبٌ فَإنْ قَدَرْتَ عَلَيْهَا وَإلَّا فَتَكَلَّفْهَا بِكُلِّ جُهْدِكَ وَهَنِّهَا لِطَالِبِهَا بِتَعْجِيلِكَ إيَّاهَا، وَلا تُكْثِرِ التَّرْدَادَ وَالتَّسْوِيفَ فَيَمَلُّ الطَّالِبُ وَإنْ أَنْتَ لَمْ تَقْدِرْ عَلَيْهَا فَأَعْلِمْهُ بِعُذْرِكَ فِيهَا وَآيِسْهُ مِنهَا فَإنَّ السَّرَاحَ مِنَ النَّجَاحِ.

1693– When someone comes to you with a request and you say "Yes," and to say "yes" is like giving a promise, and "Promise is (like) a present, binding," then try and strive and do your best in fulfilling it. "Yes" is definite and obligatory, when you can master it, otherwise, undertake its realization wholeheartedly and make it easy for the seeker thereof by being prompt in it; be not excessive in asking him to come back,

or in procrastinating, for this makes the seeker weary; if you cannot fulfill the request, then let him know by explaining your reason and dismiss him, for "Dismissal is a part of accomplishment of want."

١- العِدَةُ عَطِيَّةٌ. (أبو عبيد، أمثال، ٧١؛ أبو داود السجستاني، المَرَاسيل، ٣٥٢؛ إبن أبي الدنيا، الصمت، ٢٣٠؛ عقد: ٣: ٨٦؛ أبو الشيخ الإصبهاني، الأمثال، ١٧٧-١٧٨؛ آبي، نثر، ١: ٢٦٧؛ أبو نعيم، حلية، ٨: ٢٥٩؛ الماوردي، أدب الدنيا، ١٨٠؛ القضاعي، الشهاب، ٣؛ البكري فصل المقال، ٧٩؛ الميداني، ٢: ٣٦٣؛ الزمخشري، أمثال، ١: ٣٣٣؛ فرايتاج، ٢: ١١٩؛ زلهايم، الأمثال العربية، ٣٣).

A promise equals a given gift, which you cannot call it back.
"A promise is equivalent to a gift" (Lane 2952).

٢- عِدَةُ المُؤْمِنِ عَطِيَّةٌ. (ش/ن- ١٩: ٢٤٨).
٣- عِدَةُ المُؤْمِنِ كَأَخْذٍ بِاليَدِ. (مج- ٢٢ "حديث"؛ المسعودي، مروج، ٣: ٣٦؛ تذكرة، ٨: ١٦٠).
٤- عِدَةُ المُؤمِنِ أَخْذٌ بِالكَفِّ. (الوشاء، الموشى، ٤٣).

A believer's promise is hard cash.

٥- العِدَةُ أَحَدُ العَطَائَيْنِ. (الماوردي، أمثال، ١٧٢؛ إبن هذيل، عين الأدب، ٦٦).

Promise is as good as a present. (cf. Spitaler 42 n. 122).

٦- الوَعْدُ أَوَّلُ العَطَاءِ وَآخِرُهُ الإنْجَازُ. (مع- ٨٩).
٧- الوَعْدُ وَجْهٌ وَالإِنْجَازُ مَحَاسِنُهُ. (آبي، نثر، ٤: ١٨٤؛ ش/ن- ٢٠: ٣٠٠).
٨- الوَعْدُ سَحَابٌ وَالإِنْجَازُ مَطَرُهُ. (الثعالبي، تمثيل، ٤١٨؛ ش/ن- ١٩: ٢٤٨).
٩- الوَعْدُ السَّحَابَةُ وَالإِنْجَازُ المَطَرُ. (عقد، ١: ٢٨٣؛ تذكرة، ٨: ١٦١ "الموبذ").
١٠- الوَعْدُ مَرَضُ المَعْرُوفِ، وَإِنْجَازُهُ بُرؤُهُ، وَالمَطْلُ تَلَفُهُ. (مع- ٨٤؛ جا- ١٥٠؛ الثعالبي، تمثيل، ٤١٨؛ الحصري، زهر، ٧٧١ "إبن المعتز"؛ ش/ن- ١٩: ٢٤٨).

Promise is the disease of the favor, the fulfillment of the promise is its remedy, and its postponement is its waste.

١١- الوَعْدُ رَاحَةُ الجُودِ، وَالمَطْلُ مَرضُهُ، وَالإِنْجَازُ بُرؤُهُ. (أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٥ "إبن المعتز").
١٢- الوَعْدُ مَرَضٌ وَالبُرْءُ الإِنْجَازُ. (أبو الفتح الآمدي، غرر، ٥٤).
١٣- الوَعْدُ مَرَضٌ فِي الجُودِ، وَالإِنْجَازُ دَوَاؤُهُ. (تذكرة، ٨: ١٦٠؛ النويري، ٣: ٢٥٤).
١٤- مَتَى مَا أَقُلْ يَوْماً لِطَالِبِ حَاجَةٍ "نَعَمْ يَا فَتَى،" أَفْعَلْ، وَذَلِكَ مِنْ شَكْلِي
وَإِنْ قُلتُ: "لا" بَيَّنْتُهَا مِنْ مَكَانِهَا * وَلَمْ أُوذِهِ فِيهَا بِجَرٍّ وَلا مَطْلِ. (الوشاء، الموشى، ٤٣ "يعقوب بن يزيد التمار").
١٥- إذَا قُلتَ فِي شَيْءٍ "نَعَمْ" فَأَتِمَّهُ * فَإِنَّ "نَعَمْ" دَيْنٌ عَلَى الحُرِّ وَاجِبُ

وَإِلَّا فَقُلْ "لا" وَٱستَرِحْ وَأَرِحْ بِهَا * لِكَيْلا يَقُولَ النَّاسُ: إِنَّكَ كَاذِبُ. (الوشاء، الموشى، ٤٣؛ عقد، ١: ٢٨٤؛ المرزباني، نور القبس، ١٣؛ بهجة، ١: ٣٢٩؛ التُّجيبي، المختار من شعر بشار، ١٣٧).

"If you say 'yes' to do something, do it, for the word 'yes' constitutes a debt which is obligatory on well-born souls." Otherwise, say "no" and be delivered, and deliver the questioner too, lest the people would say: "You are a liar!"

١٦- لأَنْ أَقُولَ: "لا" أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ "نَعَمْ" ثُمَّ لا أَفْعَلُ. (إبن أبي الدنيا، الصمت، ٢٤٨-٢٤٩).

١٧- بِئْسَ الرِّدْفُ "لا" بَعْدَ "نَعَمْ"! (الميداني، ١: ١٧١).

How detestable 'no' is coming after 'yes'.

١٨- لا تَقُولَنَّ إِذَا مَا لَمْ تُرِدْ * أَنْ تُتِمَّ الوَعدَ فِي شَيْءٍ نَّعَمْ
حَسَنٌ قَوْلُ نَعَمْ مِنْ بَعْدِ لا * وَقَبِيحٌ قَوْلُ لا بَعْدَ نَعَمْ
إِنَّ لا بَعْدَ نَعَمْ فَاحِشَةٌ * فَبِلا فَٱبْدَأْ إِذا خِفْتَ النَّدَمْ
فَإِذَا قُلتَ نَعَمْ فَٱصْبِرْ لَهَا * بِنَجَاحِ القَوْلِ إِنَّ الخُلْفَ ذَمْ
وَٱعْلَمْ أَنَّ الذَّمَّ نَقْصٌ لِلفَتَى * وَمَتَى لا يَتَّقِ الذَّمَّ يُذَمْ ... (مفضليات، ١: ٥٨٨-٥٨٩).

Say not, when you have not in mind to fulfill your promise, "Yes!"
A fair word is 'Yes' after 'No': but an ugly word is 'No' after 'Yes'.
Ay, 'No' after 'Yes' is unseemingly indeed: therefore begin with 'No' when you fear to repent.
And when you have said 'Yes', then abide by it, and give your word fulfillment: to break a promise will surely bring blame.
And know that blame is a loss to the man of mark: if he shields himself not against blame, it falls upon him. (Lyall, II, 233).

١٩- لا تَقُولَنَّ إِذَا مَا لَمْ تُرِدْ * أن يَتِمَّ الوَعدُ فِي شَيْءٍ نَعَمْ
وَإِذَا قُلْتَ نَعَمْ فَٱمْضِ بِهَا * بِنَجَاحِ الوَعدِ إِنَّ الخُلفَ ذَمْ. (الوشاء، الموشى، ٤٣).

٢٠- مَنْ قَالَ لا فِي حَاجَةٍ * مَطْلُوبَةٍ فَمَا ظَلَمْ
وَإِنَّمَا الظَّالِمُ مَنْ * يَقُولُ لا بَعْدَ نَعَمْ. (بهجة، ١: ٣٢٩ "منصور الفقيه").

٢١- لا تَتْبَعَنَّ نَعَمْ "لا" طَائِعاً أَبَداً * فَإِنَّ "لا" أَفْسَدَتْ مِنْ بَعدها نَعَمْ
إِنْ قُلْتَ يَوْماً نَعَمْ بَدْءاً فَتمّ بِهَا * فَإِنَّ إِمْضَاءَهَا صِنْفٌ مِنَ الكَرَمِ. (أبو الفرج المعافى، الجليس الصالح، ٣: ١٨).

٢٢- قبحَتْ "لا" فَإِنَّهَا * خُلِقَتْ خِلقَةَ الجَلَمْ
تُذهِبُ العُرفَ وَالجَمِي * لَ وَتَأتِي عَلَى الكَرَمْ. (أبو الفرج المعافى، الجليس الصالح، ٣: ١٩).

٢٣- وَلا أَقُولُ: نَعَمْ، يَوْماً فَأُتبعُهَا * مَنْعاً، وَلو ذَهَبَتْ بِالمَالِ وَالوَلَدِ. (عبدالله بن معاوية، ديوان، ٤٣).

٢٤- السَّرَاحُ مِنَ النَّجَاحِ. (أبو عبيد، أمثال، ٢٤٠ "مع"؛ الكرخي، أمل، ٣١؛ عقد، ٣: ١٢٤؛ الفارابي، ديوان الأدب، ١: ٣٧٦؛ الجوهري، الصحاح، ١: ٣٧٤؛ المرزوقي، شرح ديوان الحماسة، ١٢٩٤؛ الراغب، محاضرات، ١: ٥٤٩؛ الميداني، ٢: ٩٩؛ الزمخشري، أمثال، ١: ٣٢٥؛ لسان العرب، ٢: ٤٧٩ "سرح"؛ اليوسي، أمثال، ٣: ١٦٢؛ وطواط، لطائف، ١٢٥ "رها كردن از جمله حاجت يافتن است").

"Dismissal is a part of the accomplishment of want." (Lane 1345). Meaning, when you cannot accomplish a man's want, make him to despair, for your doing so will be in his estimation an act that will stand him in lieu of your helping him to accomplish it.

Prompt dismissing of someone's request is better than postponing it by false promise.

٢٥- الشُّرَاحُ مِنَ النَّجَاحِ. (أبو هلال العسكري، أمثال، ١: ٤٤٧).

"The accomplishment of one's want is with the discovery there of. (Lane 1530; cf. Spitaler 26 n. 66).

٢٦- إنَّ السَّرَاحَ مِنَ السَّمَاحِ. (الطوسي، الأدب الوجيز، ٣٣).
٢٧- النَّجَاحُ مَعَ الشُّرَاحِ. (الميداني، ٣: ٣٨١).
٢٨- أَتَقضِي حَاجَتِي فَأَحُطَّ رَحْلِي * وَإلَّا فَالشَّرَاحُ مِنَ النَّجَاحِ. (أبو هلال العسكري، أمثال، ١: ٤٤٧).
٢٩- إن تكن أبطأتِ الحاجاتُ يوماً والسَّراحُ * فعَليَّ السعيُ فيها وعلى الله النجاح. (الثعالبي، تمثيل، ٤٦٧).
٣٠- إنَّ لِكُلِّ شَيْءٍ ثَمَرةٌ وَثَمَرَةُ المعروفِ تَعجِيلُ السَّرَاحِ. (الماوردي، أدب الدنيا، ١٨٦؛ الزمخشري، ربيع، ٢: ٦٦٩).
٣١- يَا صَاحِ قُلْ فِي حَاجَتِى * أَذَكَرْتَهَا فِيمَا ذَكرتَا
إنَّ السَّرَاحَ مِنَ النَّجَا * حِ إذَا شَقِيتَ بِمَا طَلَبْتَا. (عيون، ٣: ١٤٩).
٣٢- وَجَعَلنَا اليَأسَ مِفتَا * حاً لأَبوَابِ النَّجَاحِ. (ش/ن- ١٩: ٢٤٧ "عبدالله بن مبارك").
٣٣- "وَأَكْثَرُ أَسْبَابِ النَّجَاحِ مِنَ اليَأسِ." (الزمخشري، ربيع، ٤: ٣٨٨؛ التوحيدي، إمتاع، ٢: ١٤٧؛ كلمات مختارة، ٢٢؛ الظهيرى، سندبادنامه، ٢١٥).

Most means of accomplishment are in disappointment.

٣٤- أَرَحْتُ رُوحِي مِنْ عَذَابِ المِلاحْ * لِليَأْسِ رُوحٌ مِثلُ رُوحِ النَّجَاحْ. (ش/ن- ١٩: ٢٤٦).

The comfort that is felt after disappointment, i.e. giving up an expectation, is, of course, neither the same nor of the same quality as the comfort gained by the fulfillment of the want. This is similar to the saying: "I do not know," said to be "Half of the knowledge," but, though presented as a sign of humbleness and modesty, it is indeed the half that is of little good! The poet says:

٣٥- لا أَمْدَحُ اليَأسَ وَلَكِنَّهُ * أَرْوَحُ لِلقَلبِ مِنَ المَطمَعِ. (ش/ن- ١٩: ٢٤٦).

I do not praise despair, but indeed it is more consoling to the heart than what it wishes.

١٦٩٤- مَنْ حَاسَبَ نَفسَهُ فَلَيْسَ يُحَاسِبُهُ أَحَدٌ، وَمَنْ عَاتَبَ نَفسَهُ فَلَيْسَ [٢٤٩] يُعَاتِبُهُ أَحَدٌ، وَمَنْ لامَ نَفْسَهُ فَمَا يَلُومُهُ أَحَدٌ، وَمَنْ أَكرَمَ نَفسَهُ فَلَيْس يُهِينُهُ أَحَدٌ.

1694– He who takes himself into account, no one would take him into account. He who reprimands himself, no one would reprimand him. He who censures himself, no one would censure him. He who respects himself, no one would disrespect him.

١- حَاسِبْ نَفسَكَ قَبْلَ أَنْ تُسْبَقَ إِلَيْهَا. (الغني الفساوي، قصص، ١٩٥ "القمان"؛ مب- ٢٦٤ "يُسبَق").

١٦٩٥- مَتى وَرَدَ عَلَيْكَ مَا تَحتَاجُ فِيهِ إِلَى الحِيلَةِ فَٱمْنَعِ الحُزْنَ بِالحَزمِ وَفَرِّغِ العَقْلَ لِلَاحْتِيَالِ.

1695– When something happens to you that you need a stratagem to get rid of it, then prevent grief with prudence, and free the mind to look for the way out. (cf. # 480, 485).

١٦٩٦- مَجَالِسُ الحُكَمَاءِ وَالصَّالِحِينَ ٱحْذَرْ فِيهَا المِرَاءَ وَالمُزَاحَ، وَالحَدِيثَ فِيمَا لا يَحِلُّ وَلا يَجْمُلُ، فَإِنَّ مَنْ يَمْقَتُكَ مِنْهُمْ وَتَصْغُرُ فِي عَيْنِهِ أَكْثَرُ مِمَّنْ يُعْجِبُهُ حَدِيثُكَ، وَٱعْلَمْ أَنَّ المُزَاحَ وَالضَّحْكَ يُذْهِبُ بِالبَهَاءِ وَيُورِثُ النَّدَامَةَ، مَعَ مَا فِيهِ مِنَ النَّقْصِ فِي الدِّينِ وَالإِثْمِ العَظِيمِ. (الوشاء، الموشى، ١٤).

1696– When in the company of the sages and the virtuous, avoid bickering and jesting, as well as conversation about things that are not allowed and are not nice, for among them those who would disdain you and you lose respect in their eyes are more than the ones whom your conversation would amuse. Know that jesting and laughing breed contempt and bequeath remorse, in addition to causing defect in religion and great sins.

١- أَمَّا المُزَاحَةُ وَالمِرَاءُ فَدَعْهُمَا * خُلُقَانِ لا أَرْضَاهُمَا لِصَديقِ
إِنِّي بَلَوْتُهُمَا فَلَمْ أَحْمَدْهُمَا * لِمُجَاوِرٍ جَاراً وَلا لِرَفِيقِ. (أبو عبيد، أمثال، ٨٦؛ عيون، ١: ٣١٨؛ إبن أبي الدنيا، الصمت، ٢١٠؛ البحتري، الحماسة، ٤٠٠؛ الوشاء، الموشى، ١٥؛ إبن حبان البستي، روضة، ٧٩؛ الراغب، محاضرات، ١: ٢٨١؛ التوحيدي، صداقة، ٣٤٣؛ الطوسي، الأدب الوجيز، ٨٠).

٢- إِيَّاكَ إِيَّاكَ المِرَاءَ فَإِنَّهُ * إِلَى الشَّرِّ دعَّاءٌ وَلِلصَّرمِ جَالِبُ. (الجاحظ، بيان، ١: ١٩٧؛ الزجاجي، أخبار، ٢١٩ "للشر"؛ الراغب، في آداب، ٨٢).

"Then avoid, avoid obstinate disputation, for it is wont to invite to evil, and an attractor of evil لِلشَّرِّ." (Lane 136).
3– "Starting a quarrel is like breaching a dam; so drop the matter before a dispute breaks out." (The Bible, Prov. xvii. 14).

٤- اِقْتَصِدْ في مُزَاحِكَ، فَإِنَّ الإِفْرَاطَ فِيهِ يُذْهِبُ البَهَاءَ، وَيُجَرِّئُ عَلَيْكَ السُّفَهَاءَ، وَإِنَّ التَّقْصِيرَ فِيهِ يَفُضُّ عَنْكَ المُؤانِسِينَ، وَيُوحِشُ مِنْكَ المُصَاحِبِينَ. (الماوردي، أدب الدنيا، ٢٨٣، ٢٨٢).
٥- إِيَّاكَ وَهَذَرَ الكَلَامِ وَكَثْرَةَ الضَّحكِ وَالمُزَاحِ، وَمُهَازَلَةَ الإخوَانِ، فَإِنَّ ذَلكَ يُذهِبُ البَهَاءَ، وَيُوقِعُ الشَّحْنَاءَ. (إبن حبان البستي، روضة، ١٩٨).
٦- إِيَّاكَ وَالهَذَرَ فَإِنَّهُ يُكْثِرُ الزَّلَلَ وَيُورِثُ المَلَلَ. (الصغاني، فرائد، ٢٠).
٧- إِيَّاكَ وَالهَدرَ فإِنَّ بِكَثْرَةِ الكَلَامِ يَزِلُّ اللِّسَانُ، وَيَمَلُّ الإِخوَانُ، وَيَبرَمُ الجَلِيسُ، وَيَسْأَمُ الأَنِيسُ، فَأَقْلِلِ المَقَالَ، وَتوَقّ الآمَالَ. (إبن عربي، محاضرة الأبرار، ٢: ٤٨٠).
٨- إِيَّاكَ وَهَدرَ الكَلام، وَكَثْرَةَ الضَّحْكِ وَالمُزَاحِ، وَمُمَارَاةَ الإِخْوَانِ، فَإِنَّ ذَلِكَ يُذهِبُ البَهَاءَ، وَيُوقِعُ الشَّحْنَاءَ، وَعَلَيْكَ بِالرَّزَانَةِ وَالوَقَارِ مِنْ غَيْرِ كِبْرٍ يُوصَفُ مِنْكَ، وَلا خيلاءَ تُحكَى عَنْكَ، وَالْقَ صَدِيقَكَ وَعَدُوَّكَ بِوَجْهِ الرِّضَاءِ وَكَفّ الأَذَى ... (إبن عربي، محاضرة الأبرار، ١: ٢٣٣؛ وطواط، غرر، ١٤٩).
٩- الإِطَالَةُ مَمْلُولةٌ كَمَا يُمَلُّ التَّكرِيرُ. (الحصري، زهر، ١٥٥).
١٠- كَثْرَةُ الضَّحْكِ تُذهِبُ الهَيْبَةَ وَتعجلُ بِالهَرَمِ. (بدوي، سر الأسرار، ٨٠).
١١- فيم تذهب هيبة الرجل؟ قال: فِي كثرةِ ضحكِهِ. فما يخرجه إلى الاستخفاف به؟ قال: كثرة مزاحه. (سهل بن هارون، النمر والثعلب، ٧٧).
١٢- الأُنْسُ يُذهِبُ المَهَابَةَ. (أبو عبيد، أمثال، ٢٩٠؛ الزمخشري، أمثال، ١: ٣٠٣ "أكثم"؛ فرايتاج، ٣: ٢٠).

Familiarity removes dignity. Familiarity breeds contempt. (E)

١٣- خوار كننده همه قدرها مزاح است. (قابوس نامه، ٧٨).

"Jesting is the cause of the lowering of all values." (Qābūs 69).

١٤- المُزَاحَةُ تُذْهِبُ المَهَابَةَ. (أبو عبيد، أمثال، ٨٥؛ + "إِذَا عُرِفَ بِهَا الرَّجُلُ قَلَّتْ هَيبَتُهُ"؛ عيون، ١: ٣١٩ "أكثم"؛ البلاذري، أنساب، ٧(١): ٣٥٧ "أكثم"؛ الراغب، محاضرات، ١: ٢٨١؛ الحصري، زهر، ٤٧٦؛ الميداني، ٣: ٢٨٦؛ الزمخشري، أمثال، ١: ٣٤٦؛ العبدري، تمثال الأمثال، ٣٦٧).
١٥- المُزَاحَةُ تُذْهِبُ المَهَابَةَ وَتُورِثُ الضَّغِينَةَ. (الثعالبي، تمثيل، ٤٤٨؛ إبن أبي الدنيا، الصمت، ٢١١، ٢٨٧).
١٦- اِتَّقُوا المُزَاحَ، فإِنَّهُ حمقَةٌ تُورِثُ ضَغِينَةَ. (الماوردي، أدب الدنيا، ٢٨٢).

Fear joking, for it is a foolishness that bequeaths malice.

١٧- المُزَاحُ يُورِثُ الضَّغَائِنَ. (الجاحظ، بيان، ٤: ٩٣ "عبدالملك بن صالح"؛ البلاذري، أنساب، ٧(١): ٣٧٢ "أكثم"؛ القضاعي، دستور، ٢٠؛ القالي، الأمالي، ٢: ٢٠؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧ "الأحنف"؛ أبو هلال العسكري، أمثال، ٢: ١٩٠ "لقاح"؛ الشهرستاني، ٩٢٦ "سلون"؛ تذكرة، ١: ٢٦٥؛ الإبشيهي، ٥٣).

Hatred is born of jesting.
A joke never gains an enemy, but often loses a friend. (E)
Leave a jest when it pleases you best. (E)

١٨- إِيَّاكَ وَالمُزَاحَ فَإِنَّهُ يَجُرُّ إِلَى القَبِيحَةِ وَيُورِثُ الضَّغِينَةَ. (الميداني، ٣: ٢٨٦؛ الزمخشري، المستقصى؛ ١: ٤٥٢؛ العبدري، تمثال الأمثال، ٣٦٧).
١٩- دَعِ المُزَاحَ فَإِنَّهُ لَقَاحُ الضَّغَائِنَ. (إبن هندو، ٤٢٧ ؛ ٥٣٨ "سولون"؛ مب- ٣٧).

Defiance provokes an enemy. (E) Jesting lies bring serious sorrows. (E)

٢٠- فَإِيَّاكَ المُزَاحَ فَإِنَّ فِيهِ الذَّبَّاحَ. (كلماتُ مختارة، ٤٠).
٢١- وَإِيَّاكَ وَالإِغْرَاقَ فِي الضَّحْكِ وَالتَّطَرُّبِ. (مب- ٣٣٠).
٢٢- فَإِيَّاكَ إِيَّاكَ المُزَاحَ فَإِنَّهُ * يُجرّ ي عَلَيْكَ الطِّفْلَ وَالرَّجُلَ النَّذْلا
وَيُذهِبُ مَاءَ الوَجْهِ بَعْدَ بَهَائِهِ * وَيُورِثُ بَعْدَ العِزّ صَاحِبَهُ الذُّلا. (إبن داود الإصفهاني، الزهرة، ٢: ١٠١؛ بهجة، ١: ٥٦٩؛ البحتري، الحماسة، ٤٠١؛ الراغب، محاضرات، ١: ٢٨١؛ النويري، ٤: ٧٤؛ العبدري، تمثال الأمثال، ٣٦٧).
٢٣- وَدَعِ المُزَاحَ فَرُبَّ لَفْظَةِ مَازِحٍ * جَلَبَتْ إِلَيْكَ مَسَاوِئاً لا تُدْفَعُ. (ديوان الإمام علي، ٧٩).
٢٤- وَدَعِ الفُكَاهَةَ بِالمُزَاحِ، فَإِنَّهُ * يُردِي، وَيَسْخَفُ مَنْ بِهِ يَتَفَكَّهُ. (أبو العتاهية، ديوان، ٤٦١).
٢٥- ودَعِ المَزْحَ فيارَبَّ امرِئٍ * قَادَهُ المزحُ إلى ما لم يُرِد. (التوحيدي، صداقة، ٣٣٨).
٢٦- أُرْفُضِ الدَّنَاءَةَ تَلْزَمْكَ المَهَابَةُ. (البلاذري، أنساب، ٧(١): ٣٧٤ "أكثم").
٢٧- قَدْ يُشْهَرُ السِّلاحُ في بَعْضِ المُزَاحِ. (البلاذري، أنساب، ٧(١): ٣٦٩ "أكثم").
٢٨- لا تَقْرُبَنَّ فُكَاهَةً فِي مَحْفَلٍ * إِنَّ الفُكَاهَةَ عَيْبُهَا مَحمُولُ
وَتَوَقَّ إِيَّاكَ المُزَاحَ فَإِنَّهُ * خَطْبٌ عَلَى أَهْلِ العُقُولِ جَلِيلُ. (البحتري، الحماسة، ٤٠٢).

١٦٩٧- مَثَلُ السَّفِيهِ كَحَيَّةٍ عَلَى قَارِعَةِ الطَّرِيقِ يَفْرَقُ مِنهَا كُلُّ مَنْ رَآهَا وَلا يَرغَبُ أَحَدٌ فِي عَضَّتِهَا [فِي الأَصْل: عِظَتِهَا] إِذَا كَانَتْ لا يَنفَعُ وَلا يَأمَنُ أَنْ تَخُصَّهُ بِضَرَرِهَا إِذَا حَرَّكَهَا بَلِ السَّالِمُ مَنْ بَعُدَ عَنْهَا وَلَمْ يُهِجْهَا.

1697– The parable of the fool is that of the snake on the main road. Whoever sees her is afraid of her; no one is interested in her because she is of no use; and no one is sure whether he would be favored by

her for her harm if he moves her; so sound is he who distances himself and does not arouse her.

١٦٩٨- مَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنهُ عَذَابَهُ وَمَنِ ٱعْتَذَرَ إِلَى اللَّهِ قَبِلَ اللَّهُ مَعْذِرَتَهُ.

1698– He who restrains his anger, God will restrain His punishment from him, and he who apologizes to God, God will accept his apology.

١- مَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهَ. (الكليني، الكافي، ٢: ٣٠٣).

He who restrains his anger, Allah will cover his weaknesses.

١٦٩٩- مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْهُمْ وَحَدَّثَهُمْ فلَمْ يَكْذِبْهُمْ وَوَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ كَانَ مِمَّنْ حَرُمَتْ غِيبَتُهُ [٢٥٠] وَكَمُلَتْ مُرُوءَتُهُ وَوَجَبَتْ مَحَبَّتُهُ. (آبي، نثر، ٤: ٢٢٥؛ التوحيدي، البصائر، ١: ١٧٦ "علي").

1699– He who deals with people and harms them not, converses with them and tells them no lies, promises them and breaks his promise not is one of those about whom ill-speaking is forbidden, whose manliness is perfect, and whose affectionate treatment is necessary.

١٧٠٠- مَنْ مَنَعَ مَالَهُ مِنْ سُبُلِ الحَمْدِ وَرَّثَهُ لِمَنْ لا يَحْمَدُهُ.[29]

1700– He who holds his wealth back from the paths of praise, bequeaths it to him who will not praise him.

١- من منع نفسه فإنما يجمع لغيره. (السجستاني، صوان، ٣٠٤ "أبو عثمان الدمشقي"؛ كوبرلي، ١١٨ ب).

١٧٠١- مَنْ أَخَذَ فِي عَمَلٍ قَبْلَ أَوَانِهِ فَرَغَ مِنْهُ فِي أَوَانِهِ.

1701– He who takes to an act at the wrong time is done with it when its time arrives.

١٧٠٢- مَنْ لَمْ يَنْظُرْ فِي حَاجَتِهِ إِلَّا فِي الوَقْتِ الَّذِي يَحْتَاجُ إِلَيْهَا فِيهِ فَقَدْ فَاتَتْهُ.

1702– He who pays attention to what he needs only when he really needs it, misses it.

[29] العامري، نسك، ٤٩٧؛ إبن هندو، ٣٤٠ ؛ ١٥٦ "أرسطو"؛ آبي، نثر، ٤: ٢٢٨؛ الثعالبي، تمثيل، ١٣٦ "أردشير"؛ بهجة، ١: ٦٢٥؛ گرينياسكى، فصول في المعروف من حكماء الفرس، ١٠٩ "أردشير".

١٧٠٣- مَنِ ٱعْتَذَرَ مِنْ غَيْرِ ذَنْبٍ أَوْجَبَ الذَّنْبَ عَلَى نَفْسِهِ.[30]

1703– He who apologizes without having committed an offense obligates himself to the offense.

١٧٠٤- مَنْ لَمْ يَدَعِ الدُّنيا وَهُوَ مَحْمُودٌ تَدَعُهُ الدُّنيَا وَهُوَ مَذْمُومٌ.

1704– He who forsakes the world not when he is praised, the world forsakes him when he is blamed.

١٧٠٥- مَنْ لَمْ يَعْمَلْ فِي مَالِهِ وَهُوَ مَوْجُودٌ عَمِلَ فِيهِ غَيْرُهُ وَهُوَ مَفْقُودٌ.

1705– He who uses his wealth not when he is alive, others use it when he is no more.

١٧٠٦- مَنْ أَثْنَأَ النَّاسُ عَلَيْهِ بِمَا فِيهِ فَذَلِكَ شُكْرُ اللَّهِ لَهُ وَمَنْ أَثْنَأَ النَّاسُ عَلَيْهِ بِمَا لَيْسَ فِيهِ فَذَلِكَ سِتْرُ اللَّهِ عَلَيْهِ.

1706– When one is praised by people for what he has, this is God's acknowledgement of him, and when he is praised for what he does not have, this is God's censure of him.

١- مَنْ مَدَحَ رَجُلاً بِمَا لَيْسَ فِيهِ فَقَدْ بَالَغَ فِي هِجَائِهِ. (إبن حبان البستي، روضة، ٢٤؛ الثعالبي، تمثيل، ٣٢).

He who praises someone for something that is not in him, goes far in his invective.

١٧٠٧- مَنْ لَمْ يَكُنْ لَهُ فَضْلٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ فَلْيُصْلِحْ بَيْنَ النَّاسِ.

1707– He who has no surplus of fasting or charity should reconcile people.

١٧٠٨- مَنْ كَانَ طَلَبُ الفَضَائِلِ عِنْدَهُ أَكْثَرَ مِنْ تَرْكِ الذَّنْبِ فَهُوَ مَخْدُوعٌ.

1708– He whose search for merits is greater than his abandoning offenses is an imposter.

١٧٠٩- مَنْ رَجَا شَيْئاً طَلَبَهُ وَمَنْ خَافَ شَيْئاً هَرَبَ مِنهُ وَمَنْ أَحَبَّ شَيْئاً أَثَرَهُ عَلَى غَيْرِهِ. (عقد، ٣: ١٨٤ "علي").

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[30] التوحيدي، البصائر، ٢: ١٨٧؛ الراغب، محاضرات، ١: ٢٣٨؛ ش/ن- ٢٠: ٢٧١.

1709– He who wishes something seeks it; he who fears something runs away from it, and he who loves something passes it along to others.

١- مَنْ خَافَ شَيْئاً ٱتَّقَاهُ. مَنْ أَحبَّ شَيْئاً أَكْثرَ ذِكرَهُ. (آبي، نثر، ٤: ٢٢٧).
٢- مَنْ سَبَقكَ إِلَى الخَيْرِ فَٱطْلُبْ أَثَرَهُ. (آبي، نثر، ٤: ٢٢٧).

١٧١٠- مِنْ عُظْمِ شَأْنِ الحِكْمَةِ أَنَّهُ لَيْسَ أَحَدٌ [إلَّا] وَهُوَ لَهَا مُنْتَحِلٌ وَبِٱسْمِهَا مُتَزَيِّنٌ (= ٧٩٨). فَإِنْ كُنْتَ [٢٥١] حَمَلْتَهَا فَفَرِّغْ لَهَا قَلْبَكَ وَطَهِّرْ لَهَا فِعْلَكَ فَإِنَّهَا أَلْطَفُ مِنْ أَنْ تَحْصُلَ مَعَ الٱشْتِغَالِ عَنْهَا وَأَنْزَهُ [مِنْ] أَنْ تُخَالِطَ الدَّرَنَ وَتُجَامِعَ الدَّنَسَ.

1710– A sign of the lofty rank of wisdom is that everybody claims her and smartens himself up with her. So if you learn make your heart free for her and purify your deeds on her behalf, for she is more tender than to be attained casually, more pure than to be mixed with filth and cohabit with dirt.

١٧١١- مِنَ الٱجْتِهَادِ مَا هُوَ شَرٌّ مِنَ التَّوَانِي وَهُوَ مَا كَانَ مِنْهُ فِي غَيْرِ مَوْضِعِهِ.

1711– Some endeavor is worse than idleness, that is, when exercised at the wrong time and place.

١- الٱجْتِهَادُ فِي غَيْرِ أَوَانِهِ شَرٌّ مِنَ التَّوَانِي. (الثعالبي، تمثيل، ٤٣ "من أمثال الفرس"؛ البيهقي، المحاسن، ٥٠٨ "بزرجمهر").
٢- إِنَّ شَرًّا مِنَ التَّوَانِي الٱجْتِهَادُ في غَيْرِ حِينِهِ. (الكرخي، أمل، ٦٥ "بزرجمهر").

١٧١٢- مَنْ كَثُرَ ضَحِكُهُ قَلَّتْ هَيبَتُهُ، [31] وَمَنْ كَثُرَ مُزَاحُهُ ٱسْتُخِفَّ بِهِ،[32] وَمَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ.[33]

1712– He whose laughing is much his awe is little; he whose jesting is much is humiliated by it; and he who does much of a thing becomes known for it.

١- مَنْ كَثُرَ مُزَاحُهُ زَالَتْ هَيبَتُهُ، وَمَنْ كَثُرَ خِلَافُهُ طَابَتْ غِيبَتُهُ. (الماوردي، أدب الدنيا، ٢٨٢؛ الصغاني، فرائد، ٥٤).

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[31] عيون، ١: ٣١٩؛ أبو هلال العسكري، أمثال، ١: ٢٣؛ قدامة بن جعفر، نقد النثر، ١١٩؛ أقوال الحكماء، ٢٢؛ الماوردي، أدب الدنيا، ٢٨٦.

[32] أقوال الحكماء، ٢٥.

[33] ح- ١٦١؛ قدامة بن جعفر، نقد النثر، ١١٩؛ آبي، نثر، ٤: ٢٢٥؛ أقوال الحكماء، ٢٥؛ مب- ٣١ "أوميروس"؛ ٢٩٩؛ الماوردي، نصيحة، ٥٥٤؛ القضاعي، دستور، ٢٦ "علي"؛ الأسد والغواص، ٩٠؛ إبن رشيق، العمدة، ٤٨٨؛ الميداني، ٣: ٣٦٢؛ الطرطوشي، سراج، ٢٤؛ الزمخشري، أمثال، ٢: ٣٥٣؛ تذكرة، ١: ٣٧٤؛ ش/ن: ١٢: ٩؛ ٢٠: ٣٢٣؛ الإبشيهي، ١٠٤).

Make too many jokes, and you will never be taken seriously.

٢- كَثْرَةُ الضَّحْكِ تُذْهِبُ الهَيْبَةَ. (الميداني، ٣: ٧٨).

To laugh overmuch is to lose dignity.

٣- كَثْرَةُ الضَّحْكِ تُذْهِبُ الهَيْبَةَ، وَكَثْرَةُ المَزْحِ تُذْهِبُ المُرُوءَةَ، وَمَنْ لَزِمَ شَيْئاً عُرِفَ بِهِ. (المبرد، الكامل، ١: ٤٧؛ الزمخشري، ربيع، ٤: ١٦٨).

"Too much laughing excludes reverence." (Kassis 121).

٤- اِمنَعُوا النَّاسَ مِنَ المُزَاحِ، فَإِنَّهُ يُذهِبُ المُرُوءَةَ وَيُوغِرُ الصَّدْرَ. (الوشاء، الموشى، ١٣-١٤؛ آبي، نثر، ٢: ١١٩؛ ياقوت المستعصمي، أسرار الحكماء، ٣٨).
٥- كثرةُ المُزَاحِ يُذِلُّ المَرءَ وَيضعُ القدرَ، وَيُزِيلُ المروءةَ، ويُفسِدُ الأُخُوَّةَ. (الوشاء، الموشى، ١٣).

٦- كَثْرَةُ المَزْحِ تُذْهِبُ بالهَيْبَةِ، وَمَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ، وَالسُّؤدُدُ كَرَمُ الأَخلاقِ وَحُسْنُ الفِعلِ. (الميداني، ١: ٣٩١ "الأحنف").
٧- كثرةُ الضَّحْكِ تُمِيتُ القَلبَ. (أبو عبيد، الخطب والمواعظ، ١٩٦؛ الترمذي، سنن ٤ ٢٣٠٥؛ القضاعي، الشهاب، ٥؛ أسامة، لباب، ٢٥٨؛ الخرائطي، مكارم الأخلاق، ٤٢).
٨- إيَّاكَ وَكَثْرَةَ الضَّحْكِ فَإِنَّهُ يُمِيتُ القَلْبَ، وَيُذْهِبُ بِنُورِ الوَجْهِ. (الماوردي، أدب الدنيا، ٢٨٦ "حديث"؛ والأمثال والحكم، ٥٠؛ وثيمة الغَنِي الفارسي، قصص الأنبياء، ١٩٤ "لقمان"؛ القضاعي، دستور، ٢٠؛ بهجة، ١: ٥٦٩؛ أسامة، لباب، ٨).

"Beware of much laughing for it lets the heart die." (Kassis 121).

٩- إيَّاكَ وَكَثْرَةَ الضَّحْكِ فَإِنَّهُ يُمِيتُ القَلْبَ، وَيُورِثُ النِّسيَانَ. (آبي، نثر، ١: ٢٤٨؛ أقوال الحكماء، ١٢٣).
١٠- كَثرَةُ الضَّحْكِ تُمِيتُ القَلبَ وَتُذهِبُ بَهَاءَ المُؤمِنِ. (عقد، ٣: ١٩٩ "حديث").
١١- مَنْ قَلَّ عَقْلُهُ كَثُرَ هَزْلُهُ. (الصغاني، فرائد، ٥؛ الماوردي، أدب الدنيا، ٢٨٢؛ العاملي، المخلاة، ٦٨).
١٢- مَنْ كَثُرَ كَلامُهُ وَضحِكُهُ وَمُزَاحُهُ قَلَّتْ هَيْبَتُهُ، وَمَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ. (إبن أبي الدنيا، الصمت، ٢٠٩؛ إبن حبان البستي، روضة، ٨٠).
١٣- المُزَاحُ يَأْكُلُ الهَيْبَةَ، كَمَا تَأْكُلُ النَّارُ الحَطَبَ. (مع- ٨٦؛ مب- ١٩ "هرمس"؛ الثعالبي، تمثيل، ٤٤٩؛ الثعالبي والمقدسي، ٥٩؛ الماوردي، أدب الدنيا، ٢٨٢؛ أقوال الحكماء، ١٢١).

Jesting consumes the awe, as fire consumes the wood.

١٤- المُزَاحُ يَأْكُلُ الهَيْبَةَ. (تذكرة، ١: ٣٨٠ "الحسن بن علي"؛ ١: ١٩ "الأحنف"؛ أقوال الحكماء، ١٢١).
١٥- المُزاحُ يُفْنِي الهَيْبَةَ، كَمَا تُفْنِي النَّارُ الحَطَبَ. (ح- ١٣٤ "هرمس"؛ مب- ١٩).

Jesting destroys the awe, as fire destroys the wood.

١٦- مَنْ مَزَحَ ٱسْتُخِفَّ بِهِ. (القضاعي، دستور، ٢٨ "علي"؛ قدامة بن جعفر، نقد النثر، ١١٩؛ إبن أبي الدنيا، الصمت، ٢١٠).

"Nothing diminishes distinction like jesting." (Makdisi, *Ibn ʿAqīl* 236).

١٧- مَنْ أَكْثَرَ مِنَ المُزَاحِ ٱسْتُخِفَّ بِهِ، وَمَنْ أَكْثَرَ الضَحْكَ ٱجْتَرِئَ عَلَيْهِ. (آبي، نثر، ٤: ٢٢٤).
١٨- مَنْ كَثُرَ مُزَاحُهُ لَمْ يَسْلَمْ مِنِ ٱسْتِخْفَافٍ بِهِ، أَوْ حِقْدٍ عَلَيْهِ. (وطواط، صد كلمة ﴿ ٥٠؛ مع- ٨٩؛ الثعالبي، تمثيل، ٤٤٩؛ آبي، نثر، ٣: ١٥٢؛ ش/ن- ٢٠: ٣٢٧).
١٩- مَنْ كَثُرَ مَزَاحُهُ لا يَأْمنُ الاستِخْفَافُ بِهِ. (أقوال الحكماء، ٢٢).
٢٠- قال: فبمَ يعرف الرجل؟ قال: بما أكثر منه. (سهل بن هارون، النمر والثعلب، ٧٧).
٢١- إيَّاكُمْ وَالمُزَاحَ فَإِنَّهُ يُذهِبُ بِمَاءِ الوَجهِ. (بهجة، ١: ٥٦٨).

١٧١٣- مَنْ كَثُرَ كَلامُهُ كَثُرَ خَطَاؤُهُ، وَمَنْ كَثُرَ خَطَاؤُهُ قَلَّ حَيَاؤُهُ، وَمَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ، وَمَنْ قَلَّ وَرَعُهُ مَاتَ قَلبُهُ.[34]

1713– He whose speech increases his mistakes increase; he whose mistakes increase his shyness decreases; he whose shyness decreases his fear of God decreases, and he whose fear of God decreases his heart dies.

١- مَنْ كَثُرَ كَلامُهُ كَثُرَتْ خَطَايَاهُ. (بهجة، ١: ٦٠ "الشُفَيُّ بنُ مَاتِع"؛ ١: ٨٤ "الأَصْبَحِيُّ").
٢- وَأَقْلِلْ إذَا مَا قُلْتَ قَوْلًا، فَإِنَّهُ * إذَا قَلَّ قَوْلُ المَرْءِ قَلَّ خَطَاؤُهُ. (إبن حبان البستي، روضة، ٥٠).
٣- مَنْ قَلَّ حَيَاؤُهُ قَلَّ أَحِبَّاؤُهُ. (الماوردي، أدب الدنيا، ١٨٥).
٤- مَنْ كَثُرَ ضَحِكُهُ قَلَّتْ هَيْبَتُهُ، وَمَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ، وَمَنْ كَثُرَ مزَاحُهُ كَثُرَ سَقَطُهُ، وَمَنْ كَثُرَ سَقَطُهُ قَلَّ وَرَعُهُ، وَمَنْ قَلَّ وَرَعُهُ ذَهَبَ حَيَاؤُهُ، وَمَنْ ذَهَبَ حَيَاؤُهُ مَاتَ قَلْبُهُ. (الجاحظ، بيان، ٢: ١٨٨؛ مج- ٢٨؛ القالي، ذيل الأمالي، ٣: ١١٨-١١٩؛ تذكرة، ١: ٢٥٤؛ ش/ن- ١٢: ٩؛ ١٩: ١٤٠؛ أسامة، لباب، ١٧؛ ياقوت المستعصمي، أسرار الحكماء، ٢٤-٢٥).
٥- مَنْ كَثُرَ ضَحِكُهُ ٱستُخِفَّ بِهِ وَذهب بهاؤه. (بهجة، ١: ٥٦٩).

١٧١٤- مِنْ عَمَلِ الدِّينِ، وَهُوَ القُطْبُ الَّذِي عَلَيْهِ يَدُورُ بَاقِي الأَعْمَالِ، تَوطِينُ النَّفْسِ عَلَى أَنَّهُ مَنْ عَمِلَ خَيْراً يُجْزَ بِهِ وَمَنْ عَمِلَ سُوءًا يُجْزَ بِهِ وَالمَعْرِفَةُ بِالحُقُوقِ وَالأَخْذُ

[34] إبن أبي الدنيا، الصمت، ٨٥، ومكارم الأخلاق، ٢٠؛ الوشاء، الموشى، ١٣؛ إبن حبان البستى، روضة، ٤٤، ٨٠؛ أبو هلال العسكري، أمثال، ١: ٢٣؛ ن- ٤٢٣ ﴿ ٣٤٩؛ آبي، نثر، ٢: ٥١؛ ٤: ٢٢٤؛ الحصري، ذيل زهر، ٢٨؛ أبو نعيم، حلية، ٣: ٧٤؛ ٥: ١٦٧؛ الماوردي، نصيحة، ٥٥٤؛ بهجة، ١: ٥٦٩؛ الطرطوشي، سراج، ٢٤؛ الزمخشري، ربيع، ٤: ١٦٨؛ تذكرة، ١: ٢٥٤؛ أسامة، لباب، ١٧؛ ش/ن- ١٩: ٢٦٤؛ الإبشيهي ١٠٤.

بِالحَزْمِ فِيمَا يُحْذَرُ فَإِنْ أَتَاهُ بَلاءٌ أَتَاهُ وَهُوَ عَاذِرٌ لِنَفسِهِ غَيْرُ لائِمٍ لَهَا وَلا مَلُومٍ عِنْدَ غَيْرِهِ.
(=ﻙ ١٠٦٦؛ جا- ٣٢ "بزرجمهر"؛ بلوهر، ٨٣).

1714– Among the works of religion, and this is the axis around which all other works revolve, are: to prepare oneself mentally that whoever does good or evil shall be recompensed for it accordingly, and to know the laws and have recourse to precaution in that which is to be avoided. Then if a calamity happens, it has happened, and one has an excuse, does not blame himself, and is not blamed by others.

١٧١٥- مَنْ عَرَفَ البِرَّ فَلَمْ يَلْزَمْهُ وَالفُجُورَ فَلَمْ يَجْتَنِبْهُ فَهُوَ العَالِمُ غَيْرُ المُنْتَفِعِ بِعِلْمِهِ وَمَنْ مَلَكَ المَالَ فَلَمْ يُمْضِهِ فِي مَعْرُوفٍ فَهُوَ الوَاجِدُ [٢٥٢] غَيْرُ العَائِدَةِ عَلَيْهِ جِدَتُهُ، وَمَنْ سَعَى فِيمَا لا يُثْمِرُ وَلا يُدْرَكُ فَهُوَ المُفْسِدُ غَيْرُ المُصْلِحِ فِي سَعْيِهِ.

1715– He who knows righteousness but does not adopt it, knows debauchery but does not avoid it, is a learned who does not benefit by his learning. He who owns wealth but does not spend it on others is the one who takes no profit from its advantage. He who strives for what is fruitless and cannot be achieved, is the idle who improves nothing by his effort.

١٧١٦- مَنْ طَلَبَ العِلْمَ لِلدُّنْيَا وَلِلرِّئَاسَةِ بَيْنَ النَّاسِ ٱزْدَادَ بِعِلْمِهِ عُجْباً وَعَنْ عُيُوبِ نَفْسِهِ عَمًى وَبَيْنَ الإِخْوَانِ تَكَبُّراً وَعَلَى الجُهَّالِ تَطَاوُلاً وَيَزْدَادُ لِلْعُلَمَاءِ حَسَداً وَفِي الدُّنيَا رَغْبَةً وَحِرْصاً وَعَنِ الآخِرَةِ غَفْلَةً وَلِلْعِبَادَةِ تَسْوِيفاً.

1716– He who seeks knowledge for this world and for lordship among the people becomes arrogant with his knowledge, blind to his faults, haughty among friends, insolent to the ignorant, and grows in envying the learned, in interest and longing for this world, in negligence from the hereafter, and in procrastination to worship.

١٧١٧- مَنْ حَاوَلَ أَمْراً بِمَعْصِيةِ اللَّهِ كَانَ أَفْوَتَ لِمَا رَجَىٰ وَأَقْرَبَ لِمَحْوِ مَا أَبْقَىٰ.

1717– He who seeks to gain something by disobedience to God is more distant from what he hopes for, and is closer to effacing what is more enduring.

١٧١٨- مَنْ نِلْتَ مِنْهُ مَظْلِمَةً وَأَفْرَطْتَ عَلَيْهِ بِعُقُوبَةٍ فَإِنَّ الَّذِي أَتَيْتَ إِلَى نَفْسِكَ بِذَلِكَ أَشَدُّ مِمَّا أَتَيْتَ إِلَيْهِ وَإِنَّ كُلُومَ الدُّنيَا تَذْهَبُ وَتَبِيدُ آثَارُهَا وَإِنَّ كُلُومَ الآثَامِ لازِمَةٌ لِلنُّفُوسِ حَتَّى يَأْتِيَ عَلَيْهَا القِصَاصُ.

1718– When you punish excessively someone who has mistreated you, you do more harm to yourself than to him. The wounds of this world disappear and their traces will be effaced, but the wounds of sins keep to the souls until punishment is imposed on them.

١٧١٩- مَنْ أَحَبَّ طُولَ العُمْرِ فَلْيُوَطِّنْ نَفسَهُ عَلَى المَصَائِبِ،[35] وَمَنْ تَعَظَّمَ عَلَى النَّاسِ فَلْيَثِقْ بِالمَقْتِ مِنْهُم.

1719– He who loves long life should prepare himself for misfortunes, and he who treats people arrogantly surely will be hated by them.

١- مَنْ أَحَبَّ البَقَاءَ فَلْيُعِدَّ لِلمَصَائِبِ قَلباً صَبُوراً. (مع- ٧٤؛ ح- ١٢٥ "من أحب البُكاءَ"؛ الثعالبي، تمثيل، ٣٢٩ "للنوائب"، وأحاسن كلم، ٢٧؛ مب- ٢٥٣ "بطلميوس"؛ الماوردي، أدب الدنيا، ٢٦١؛ أسامة، لباب، ٢٣٧).
٢- مَنْ حَدَّثَ نَفسَهُ بِطُولِ البَقَاءِ فَلْيُوَطِّنْ نَفسَهُ عَلَى المَصَائِبِ. (أبو عبيد، أمثال، ١٦٢؛ البكري، فصل المقال، ٢٠١؛ الميداني، ٣: ٢٦٣؛ الزمخشري، أمثال، ٢: ٣٥٤).
٣- مَنْ أَرَادَ البَقَاءَ فَلْيُوَطِّنْ نَفسَهُ عَلَى المَصَائِبِ. (عقد، ٣: ٨٠ "أكثم وبزرجمهر"؛ ٣: ١٠٦).

Who would survive must steel himself against adversity.

٤- مَنْ أَرَادَ سَعَةَ الدُّنْيَا وَفُضُولَهَا فَليُوَطِّن نَفْسَهُ عَلَى الإثْمِ وَالغَمِّ وَالنَّصَبِ. (جا- ٥٤ "أنوشروان").
٥- لا يَزَالُ صَاحِبُ الدُّنْيَا فِي بَلِيَّةٍ وَتَعَبٍ وَنَصَبٍ. (كل- ١٩١).
٦- مَنْ أَحبَّ البقَاءَ لَزمَ مَا يرفقُهُ وَيُوافِقُهُ. (بدوي، سر الأسرار، ٨٧).
٧- لا خَيْرَ فِيمَنْ لا يُوطِّنُ نَفسَهُ * عَلَى نَائِبَاتِ الدَّهْرِ حِينَ تَنُوبُ. (إبن قتيبة، الشعر والشعراء، ١٦٥؛ المبرد، الكامل، ١: ٣٢٤؛ المرزباني، نور القبس، ٣٢٩ "إسماعيل بن القاسم").

١٧٢٠- مَنْ لَمْ يَكُنْ لَهُ مِنْ نَفْسِهِ وَاعِظٌ لَمْ تَنْفَعْهُ عِظَةُ غَيْرِهِ وَتَمَكَّنَ مِنهُ عَدُوُّهُ.[36]

1720– He who is not an admonisher of himself the admonition of others does not benefit him, and his enemies gain power over him.

١- مَنْ لَمْ يَكُنْ لَهُ مِنْ نَفْسِهِ وَاعِظٌ لَمْ تَنْفَعْهُ المَوَاعِظُ. (الصغاني، فرائد، ٩؛ الماوردي، تسهيل، ١٤٣، وقوانين، ١٧٠-١٧١).
٢- مَنْ لَمْ يَكُنْ لَهُ مِنْ نَفْسِهِ وَاعِظٌ لَمْ يَكُنْ لَهُ مِنْ عِلْمِهِ زَاجِرٌ. (أبو حاتم السجستاني،

[35] المدائني، التعازي، ٤٠؛ المبرد، التعازي، ٩؛ الراغب، محاضرات، ٢: ٣٢٩؛ الثعالبي، تمثيل، ٣٢ "عبدالله بن أبي بكرة"؛ بهجة، ٢: ٢٣٣.
[36] الماوردي، قوانين، ٢١٩، والأمثال والحكم، ١٣٨، وتسهيل، ١٤٣؛ النويري، ٦: ١٣٥.

المعمرون، ٢٤ "أكثم"؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٨؛ أبو هلال العسكري، أمثال، ١: ٤٠٢).

٣- منْ لَمْ يَكُنْ لَهُ مِنْ عَقْلِهِ زَاجِرٌ لَمْ تَرْدَعْهُ الزَّوَاجِرُ. (الصغاني، فرائد، ٩).

٤- مَنْ كَانَ لَهُ مِنُ نَفْسِهِ وَاعِظٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ. (ن- ٣٧٤؛ جا- ٨٩؛ كلمات مختارة، ٤٠؛ ش/ن- ١٨: ٢٤٢).

١٧٢١- مَنْ هَمَّ بِفِعْلٍ مَعْرُوفٍ [٢٥٣] ثُمَّ لَمْ يَقْدِرْ عَلَيْهِ فَقَدْ بَلَغَهُ.

1721– He who aspires to perform a good deed but fails to do it has indeed attained it.

١٧٢٢- مَنْ عَاتَبَ رَجُلاً بِأَكْثَرِ مِنْ عَقْلِهِ ظَلَمَهُ.

1722– He who reprimands a man more than he can understand does him injustice.

١٧٢٣- مَانِعُ الحَقّ فِي الجُهْدِ أَعْذَرُ مِنْ مَانِعِ الفَضْلِ فِي الرَّخَاءِ. (العامري، نسك، ٤٩٧).

1723– Hindering what is legally due, in hard times, is more excusable than hindering superfluity in times of ease.

١- مَانِعُ الحَقّ فِي الشِّدَّةِ أَعْذَرُ مِنْ مَانِعِ الفَضْلِ فِي الرَّخَاءِ. (إبن هندو، ٣٤٠ { ١٦٤).

١٧٢٤- مَنْ مَدَحَكَ بِمَا لَيْسَ فِيكَ فَلا تَأْمَنْ بَهْتَهُ إِيَّاكَ بِمَا لَيْسَ فِيكَ (={ ١٦٨٨) وَمَنْ أَظْهَرَ لَكَ شُكْرَ مَا لَمْ تَأْتِ إِلَيْهِ فَاْحْذَرْ أَنْ يَكْفِرَ نِعْمَتَكَ إِلَيْهِ. (آبي، نثر، ٤: ٢٢٨؛ الماوردي، قوانين، ٢٣٠؛ ش/ن- ٢٠: ٣٠٥).

1724– He who praises you for the good you have not, will surely defame you for the bad you have not. He who offers you gratitude for what you have not done, will surely deny the favor you have done.

١- إِذَا سَمِعْتَ الرَّجُلَ يَقُولُ فِيكَ مِنَ الخَيْرِ مَا لَيْسَ فِيكَ فَلا تَأْمَنْ أَنْ يَقُولَ فِيكَ مِنَ الشَّرِّ مَا لَيْسَ فِيكَ. (عيون، ١: ٢٧٥-٢٧٦؛ الميداني، ١: ٤٧).

"If you hear a man speaking of the good in you that is not there, do not be sure that he will speak of the bad in you that is not there." (Kassis 137).

١٧٢٥- مَنْ عَوَّلَ عَلَى الظَّنّ حُرِمَ اليَقِينَ.

1725– He who depends on supposition is deprived of certitude.

١- من عول على القضاء حصل على الرجاء. (الصغاني، فرائد، ٧٣).

١٧٢٦- مَنْ تَكَلَّمَ بِمَا لا يَعْنِيهِ حُرِمَ الصِّدق وَمَنْ شَغَلَ جَوَارِحَهُ بِغَيْرِ مَا أَمَرَ اللَّهُ بِهِ حُرِمَ الوَرَعَ.

1726– He who talks of that which does not concern him is deprived of the truth. He who occupies his body members with other than what God has ordered is deprived of piety.

١٧٢٧- مَنْ لَمْ يَبْطَرْ لِلْغِنَى وَلَمْ يَسْتَكِنْ لِلفَاقَةِ (=٤ ١٠٢٨) وَلَمْ تُزْعِجْهُ المَصَائِبُ، وَلَمْ يَأمَنِ الدَّوَائِرَ، وَلَمْ يَنْسَ العَاقِبَةَ، وَٱغْتَنَمَ زَمَانَ الفَرَاغِ، فَهُوَ الرَّجُلُ الكَامِلُ. (جا- ١٤ "أوشهنج").

1727– He who is not domineering when wealthy, not submissive when poor, whom misfortunes do not greatly disturb, who does not feel safe from the vicissitudes of time, does not forget reward and punishment, and takes advantage of spare time, he is the perfect man.

١- مَنْ لَمْ يَبطَرْهُ الغِنَى، وَلَمْ يَشْكُ الفَاقَةَ، وَلَمْ يَأمَنِ الدَّوَائِرَ، وَلَمْ تَهُدَّهُ المَصَائِبُ، وَلَمْ يَنسَ العَوَاقِبَ فَقَدْ كَمُلَ. (العامري، نسك، ٤٩٦).
٢- قيلَ لبعض السَّلَفِ: مَن الكاملُ؟ فَقَال: مَنْ لَمْ يَبْطَرْ فِي الغِنَى... (آبي، نثر، ٤: ٢١٩).
٣- الغِنَى يُورِثُ البَطَرَ. (الثعالبي، خاص الخاص، ٢٦، وتمثيل، ٣٩٣؛ ش/ن- ١٩: ٢٣٠).

"Wealth bequeaths arrogance." (Kassis 168).

٤- مَنْ أَبْطَرَهُ الغِنَى أَذَلَّهُ الفَقْرُ. (عقد، ٢: ٣٥٥).

٥- لا أَبْطَرُ الغِنَى.

"I will not assume superiority over others when I am rich." (Lane 217).

٦- بَطِرَ النعمةَ.

"He held wealth in light estimation, and was ungrateful for it." (Lane 217).

٧- خلَّتانِ أقبحُ بِهِمَا: استطالةُ مَنْ سَخَى، وَبطرُ مَنْ غِنَى. (ح- ١٢٩ "لقمان").

١٧٢٨- مِنَ النَّاسِ مَنْ يُكرمُ لِخَيْرِهِ وَمِنْهُمْ مَنْ يُكْرَمُ لِشَرِّهِ وَمِنْهُمْ مَنْ يُكْرَمُ لِمَنْفَعَتِهِ وَمِنْهُمْ مَنْ يُكْرَمُ لِضُرِّهِ، فَخَيْرُ النَّاسِ مَنْ يُرجَى خَيْرُهُ وَلا يُخْشَى ضُرُّهُ وَشَرُّهُمْ مَنْ يُخشَى ضُرُّهُ وَلا يُرجَى خَيْرُهُ. (اليعقوبي، تأريخ، ٢: ١١٦ "حديث"؛ القضاعي، الشهاب، ٣٥).

1728– Among the people there are those respected for their goodness or wickedness, for their benefit or harm. The best of people are those whose goodness is hoped for and whose harm is not feared of; the worst of people are those whose harm is feared of and whose goodness is not hoped for.

١- اِحْذَرُوا مِمَّنْ لا يُرجَى خَيْرُهُ وَلا يُؤْمَنُ شَرُّهُ. (الثعالبي، أحاسن كلم، ٨، وتمثيل، ٢٥؛ فرايتاج، ٣: ٩٣).
٢- شَرُّ النَّاسِ مَنْ لا يُرجَى خَيْرُهُ وَلا يُتَّقَى ضُرُّهُ. (الوشاء، الفاضل، ٢: ١٦).
٣- شَرُّ النَّاسِ مَنِ اتَّقَاهُ النَّاسُ لِشَرِّهِ. (عقد، ٢: ٣٣٧).
٤- فمن أَحَقُّ النَّاسِ بِالرَّجَاءِ؟ قال: مَنْ لا يُرجَى. (سهل بن هارون، النمر والثعلب، ٦٧).

١٧٢٩- مِنْ أَعْدَائِكَ مَنْ يَجِبُ أَنْ تَعْمَلَ فِي اسْتِصْلاحِهِ وَمِنْهُمْ مَنْ تَعْمَلُ فِي البُعْدِ عَنهُ وَمِنهُمْ مَنْ تَعْمَلُ فِي [٢٥٤] هَلاكِهِ فَاعْرِفْهُمْ وَمَيِّزْهُمْ عَلَى مَنَازِلِهِم. (كب- ١١٥).

1729– Among your enemies there are the ones you should try to cultivate their relationship, the ones to distance yourself from, and the ones you should try to destroy. So acquaint yourself with them and differentiate them according to their status.

١٧٣٠- مَنَافِعُ أَدَبِ العَالِمِ كَثِيرَةٌ وَأَعْظَمُهَا أَنْ لا يُصَدِّقَ بِمَا لا يَنْبَغِي التَّصْدِيقُ بِهِ وَهُوَ مَا خَالَفَ شَهَادَةَ العَقلِ.

1730– The benefits of a learned man's education are many, the greatest of which is that he does not approve what deserves not to be approved, that is, what contradicts the testimony of reason.

١٧٣١- مَذمُومٌ مَنْ تَعَمَّدَ الإِسَاءَةَ وَمَرحُومٌ مَنْ جَرَى ذَلِكَ عَلَى يَدِهِ وَهُوَ لَهُ كَارِهٌ وَحَقُّ المَذمُومِ التَّأْنِيبُ وَالمُعَاتَبَةُ وَحَقُّ المَرحُومِ المَعُونَةُ وَالمُوَاسَاةُ.

1731– He who performs an offense purposefully is blameworthy, he who performs it reluctantly is pressured. The blameworthy's due is blame and reprimand, and the pressured's due is assistance and consultation.

١٧٣٢- مَتَى تَقَلَّدْتَ شَيْئاً فَكُنْ فِيهِ أَحَدَ رَجُلَيْنِ: إِمَّا رَجُلٌ مُغْتَبِطٌ بِمَا هُوَ فِيهِ مُحَافِظٌ عَلَيْهِ مَخَافَةَ زَوَالِهِ، وَإِمَّا رَجُلٌ كَارِهٌ فَالكَارِهُ عَامِلٌ فِي سُخْرَةٍ وَمَنْ فَرَّطَ فِي السُّخْرَةِ هَلَكَ فَلا تَجْعَلْ لِلْهَلاكِ عَلَى نَفْسِكَ سُلْطَاناً. (كب- ٦٨-٦٩).

1732– When you take charge of something, do it in one of two ways: either like one who is delighted at what he does, is mindful of it, and cares for its progress; or like one who does it reluctantly. However, the reluctant does forced labor, and he who gives in to this kind of work perishes; so do not put a force over your own perdition.

١٧٣٣- مِنَ الحِيلَةِ فِي أَمْرِ عَدُوِّكَ أَنْ تَوَّاخِيَ إِخْوَانَهُ فَتَدْخُلَ بَيْنَهُ وَبَيْنَهُمْ فِي سَبِيلِ المُشْفِقِينَ حَتَّى يَنتَهَى ذَلِكَ إِلَى القَطِيعَةِ ثُمَّ تُذِيقُهُمْ مِنْ حَلاوَةِ مَوَدَّتِكَ وَإِنْصَافِكَ مَا يُؤثِرُونَكَ بِهِ دُونَهُ وَيَكُونُونَ أَعْوَاناً لَكَ عَلَيْهِ. (كب- ١١٣؛ العامري، السعادة، ١٣٤).

1733– A stratagem in dealing with your enemy is to befriend his friends and to act as a solicitor between them until this leads to their separation; then you let them taste the sweetness of your friendship and fairness that makes them prefer you to him, and become your assistants against him.

١٧٣٤- مِنْ أَفْسَدِ الأُمُورِ لِلدِّينِ وَأَنْهَكِهَا لِلْجَسَدِ وَأَتْلَفِهَا لِلمَالِ وَأَذْهَبِهَا لِلْعَقْلِ وَأَزْرَاهَا [٢٥٥] بِالمُرُوءَةِ وَأَسْرَعِهَا فِي ذَهَابِ الوَقَارِ الغَرَامُ بِالنِّسَاءِ وَمِنَ البَلاءِ عَلَى المُغْرَمِ أَنَّهُ لا يَنْفَكُّ مِنْ مَلَلِ مَا عِنْدَهُ وَطُمُوحِ عَيْنَيْهِ إِلَى مَا عِنْدَ غَيْرِهِ مِنْهُنَّ وَإِنَّمَا النِّسَاءُ أَشْبَاهٌ وَمَا تَزَيَّنَ فِي العُيُونِ وَتَوَهَّمَ فِي القُلُوبِ مِنْ فَضْلِ مَجْهُولاتِهِنَّ عَلَى مَعْرُوفَاتِهِنَّ بَاطِلٌ وَخُدْعَةٌ بَلْ كَثِيرٌ مِمَّا يَرْغَبُ فِيهِ الرَّاغِبُ وَعِندَهُ أَفْضَلُ مِنهُ فِيمَا تَتَوَّقُ إِلَيْهِ نَفْسُهُ مِنْهُنَّ. (كب- ١١٧).

1734– Among the most corrupting affairs to religion, the most weakening to body, the most ruinous to wealth, the most detrimental to reason, the most scolding to manliness, and the most prompt in causing the loss of dignity is infatuation with women. Among the misfortunes of the captive of love is that he cannot resist getting wearied with what he has, and craving for what others have of women. In fact women are all alike, and that which is adorned in the eyes and contemplated in the hearts of the merits of the unknown ones to those of the known ones is false and a deception. Indeed a great deal of that which the desirous desires of what his soul expects for him from the unknown is already present in surplus in what he has (i.e. his own wife).

١٧٣٥- مَنْ غَالَبَ الحَقَّ لَانَ، وَمَنْ تَهَاوَنَ بِالدِّينِ هَانَ، وَمَنْ قَوِيَ عَلَى غَضَبِهِ تَنَاهَى فِي القُوَّةِ، وَمَنْ صَبَرَ عَنْ شَهْوَتِهِ بَالَغَ فِي المُرُوءَةِ. (إبن عربي، محاضرة الأبرار، ٢: ٣٤٣).

1735– He who tries to defeat truth yields; he who attaches little importance to religion is of little importance; he who is able to control his anger becomes powerful, and he who abstains from lust attains a high degree of manliness.

١- مَنْ تَهَاوَنَ بِالدِّينِ ضَلَّ. (الميداني، ٤: ٦٣).

١٧٣٦- مَنْ لَزِمَ شَأْنَهُ وَحَفِظَ لِسَانَهُ وَأَعْرَضَ عَمَّا لا يَعْنِيهِ وَكَفَّ عَنْ عِرْضِ أَخِيهِ دَامَتْ سَلامَتُهُ وَقَلَّتْ نَدَامَتُهُ. فَالصَّمْتُ آيَةُ العَقْلِ وَعَوْنُ الحِلْمِ يُصْحِبُ صَاحِبَهُ السَّلامَةَ وَيُوجِبُ لَهُ الكَرَامَةَ. (الصغاني، فرائد، ١٩).

1736– He who adheres to his own affair, keeps his tongue, avoids what is not his concern, and refrains from dishonoring his friend, his well-being lasts and his regret reduces. Silence is the paragon of reason and the assistant of prudence; it escorts the silent to well-being and necessitates respect for him.

١- آيةُ العَقلِ سُرعَةُ الفَهْمِ وَغَايَتُهُ إِصَابَةُ الوَهْمِ. (الصغاني، فرائد، ٥؛ الماوردي، أدب الدنيا، ١٠).

٢- خاموشى دوم سلامت است و بسيار گفتن دوم بيخردى. (قابوس نامه، ٤٧).

Keeping silence is next to safety, talking much is next to ignorance.
"Silence is a double security and loquacity double folly." (Qābūs 41).
"Too much talking is next to lack of wisdom." (Haim 69).

٣- پس سخن گوى باش نه يافه گوى، كه يافه گويى دوم ديوانگيست. (قابوس نامه، ٤٩).

"Do you therefore acquire command of words, but not for the purpose of uttering falsehood, since lying is a form of madness." (Qābūs 43).

٤- بيهوده خنديدن دوم ديوانگيست چنانكه كم خنديدن دوم سياست است و خويشتن داريست. (قابوس نامه، ٧٤).

"Foolish laughter is a form of lunacy, just as much as laughing too little is a form of excessive solemnity." (Qābūs 64).

١٧٣٧- مَنْ فَرَّطَ فِي فِعْلِ الأَوْلَى ذَهَبَ عُمرُهُ بِغَيْرِ غِنًى.

1737– He who neglects meritorious works depletes his life without affluence.

١٧٣٨- مَنْ تَخَلَّى يَزَالُ عَنْهُ العَنَاءُ وَشَغَلَ بِفِعْلِ الأَوْلَى وَنَالَ مِنْ مَطْلُوبِهِ مَا تَمَنَّى وَفَازَ بِالمَلاءِ الأَعْلَى.

1738– He who relinquishes this world removes pain from himself, takes up meritorious works, attains that which he desires, and wins the favor of the angels.

١٧٣٩- مِنْ حُسْنِ الأَدَبِ [٢٥٦] أَنْ لا تُنَازِعَ مَنْ فَوْقَكَ وَلا تَحْقِرَ مَنْ دُونَكَ (=ﻉ ١٥١)، وَلا تَقُولَ مَا لا تَعْلَمُ[37] وَلا تَتَعَاطَى مَا لا تَنَالُ، وَلا تُخَالِفَ لِسَانَكَ عَلَى مَا فِي قَلْبِكَ، وَلا قَوْلَكَ فِعْلِكَ وَلا تَدَعِ الأَمْرَ إِذَا [أَقْبَلَ وَلا تَطْلُبَهُ] إِذَا أَدْبَرَ. (مب- ٣٥٤؛ أسامة، لباب، ٢٢٨).

1739– It is good discipline that you neither contend with those above you, nor humiliate those below you; neither speak of what you do not know, nor pursue what you cannot obtain; neither your tongue contradicts what is in your heart, nor your word your deed, and that you neither leave an affair when it advances, nor ask for it when it recedes.

١- (من أخلاق الحكيم السعيد): لا يُنَازِعُ مَن فوقَهُ، ولا يحقر مَنْ دُونَه. (مب- ٢٦٨ "لقمان").
٢- وَقِّرْ مَنْ فَوْقَكَ وَلِنْ لِمَنْ دُونَكَ وَأَحسِنْ مُوَاتَاةَ أَكفَائِكَ. (صغ- ٤٣؛ جا- ٧٦).

Respect your superiors, be kind to your inferiors and improve the complacence of your equals.

٣- لا تُنَازِعَنَّ مَنْ فَوْقَكَ فَإِنَّهُ عَطِبٌ، وَلا تَحْتَقِرْ مَنْ هُوَ دُونَكَ فَإِنَّهُ لُؤْمٌ. (العامري، نسك، ٤٩٧).
٤- أَنقَصُ النَّاسِ عَقْلاً مَنْ ظَلَمَ مَنْ هُوَ دُونَهُ. (المبرد، الفاضل، ٨٨؛ ثعلب، مجالس، ١: ١٨٧؛ الحصري، زهر، ٥٣؛ ياقوت، ١٢٣٦).
٥- لا يَكُونُ الرَّجُلُ عَالِماً حَتَّى يَكُونَ فِيهِ ثَلاثٌ: لا يَحقرُ مَنْ دُونَهُ فِي العِلمِ، وَلا يَحْسُدُ مَنْ فَوْقَهُ، وَلا يَأخذُ عَلَى عِلمِهِ ثَمَناً. (عيون، ٢: ١٢٢).
٦- مِنْ وَرَعِ الرَّجُلِ أَنْ لا يَقُولَ مَا لا يَعْلَمُ. (صغ- ٤٣).
٧- خِلَّتَانِ أَعْيَتْ مِنْهُمَا الحِيلةُ: إِدْبَارُ الأَمْرِ إِذَا أَقْبَلَ وَإِقْبَالُهُ إِذَا أَدْبَرَ. (ح- ١٢٩ "لقمان"؛ مب- ٢٧٧).
٨- إِنَّكَ سَتَخَالُ مَا لا تُنَالُ. (أبو حاتم السجستاني، المعمرون، ١٣).

You verily imagine the impossible!

[37] كب- ١٣٣؛ ن- ٣٠١.

١٧٤٠- مَنْ دَرى تَحَرَّى وَكَانَ لا يَتَجَرَّى وَتَرَكَ مَا أَزْرَى.

1740– He who comprehends makes inquiries, takes no risks, and forsakes that which derogates.

١٧٤١- مَضَى أَمْسُكَ بِمَا أَنْتَ فِيهِ وَلَعَلَّ غَداً أَنْتَ غَيْرُ بَاقٍ فِيهِ. فَكُنْ لأَفْعَالِكَ مُحَرِّراً قَبْلَ أَنْ يُترَكَ فِي قَبْرِكَ مُعَفَّراً. (=ﻙ ٨١٤).

1741– Yesterday went with all you did in it, and perhaps to-marrow you will be no more. So be an editor of your deeds before you are left in your grave dusting.

١- ذَهَبَ أَمْسُ بِمَا فِيهِ. (المفضل، الفاخر، ٢١٦؛ الميداني، ٢: ٣).

Yesterday went with what was in it.

١٧٤٢- مَنْ تَرقَّى وَجَبَ عَلَيْهِ أَنْ يَتَوَقَّى وَمَنْ عَمِلَ فَلْيُتَمِّمْ فالتَّمَامُ مِنَ أَخْلاقِ الكِرَامِ.

1742– He who progresses should be on his guard, and he who does something should complete it, for completing is a habit of the nobles.

١٧٤٣- مَنْ تَأَدَّبَ تَجَنَّبَ وَمَنْ تَجَنَّبَ تَحَبَّبَ وَمَنْ تَحَبَّبَ تَقَرَّبَ وَمَنْ تَقَرَّبَ قَرُبَ.

1743– He who receives a fine education avoids trouble; he who avoids trouble endears himself; he who endears himself seeks to gain people's favor, and he who seeks to gain people's favor comes near to them.

١٧٤٤- مَا أَدَّتْ إِلَيْكَ الحَوَاسُّ فَلا تَكُنْ لَهُ نَاسِ[ياً].

1744– What the senses convey to you, forget them not.

١٧٤٥- مَنْ لَمْ يُشبِهِ الزَّمَانَ وَأَهْلَهُ عَادَاهُ الزَّمَانُ وَأَهْلُهُ.

1745– He who is not like the Time and its people, the Time and its people treat him as an enemy. (Be a child of your time).

١٧٤٦- مَا كُلُّ مَنْ سَارَ ٱسْتَقَامَ، وَلا كُلُّ مَنْ وَصَلَ أَقَامَ، فَٱقْصِدْ وَاضِحَ السَّبِيلِ، فَإِذَا وَصَلْتَ فَٱحْرُسْ نَفْسَكَ مِنَ التَّبدِيلِ.

1746– Not everyone who goes stays away, and not everyone who comes stays; so take the right direction of the way and when you arrive keep yourself from change.

١٧٤٧- مَنِ ٱسْتَرَابَ بِحَالِهِ فَلْيَنْظُرْ فِي أَسْبَابِ إِعْلالِهِ، وَمَنْ غَفَلَ عَنِ الشَّأنِ [٢٥٧] ٱسْتَمَرَّ عَلَيْهِ الحِرْمَانُ.

1747– He who has misgivings about his condition should contemplate on the causes of his discomfort, for he who neglects to do so his bereavement will be prolonged.

١٧٤٨- مَنْ كَانَ عَنْ طَلَبِهِ قَاعِداً لَمْ تَجِدْ لَهُ حَامِداً وَلَمْ يُصلِحْ مِنْ أَمْرِهِ فَاسِداً.

1748– He who is inactive in seeking what he wants finds no admirer, and improves none of his foul affairs.

١٧٤٩- نَجَاتُكَ بِعِلْمِ الحَقَائِقِ وَقَطْعِ العَلائِقِ وَتَرْكِ السَّيِّئَاتِ وَتَجَنُّبِ الشُّبُهَاتِ وَٱسْتِعْمَالِ الطَّاعَاتِ وَالإِخْلاصِ لِلَّهِ فِي الخَلَوَاتِ.

1749– Your salvation depends on learning the truth, severing attachments, abandoning evil deeds, avoiding doubts, using pious deeds, and on being sincere to God in privacy.

١٧٥٠- نَدَمُكَ عَلَى الذَّنْبِ تَوْبَةٌ مِنْهُ وَلَيْسَ فِي التَّوْبَةِ شَيْءٌ أَشَدُّ مِنَ النَّدَمِ لِأَنَّ النَّادِمَ الصَّحِيحَ النَّدَمِ لا يَعُودُ إِلَى الشَّيْءِ الَّذِي صَحَّ نَدَمُهُ عَلَيْهِ وَلا يَخلُو لَهُ.

1750– Repentance is to show regret for a misdeed. Nothing in repentance is more sever than the regretting, for the truly regretful would not return or pay attention to the object of his regret.

١- كَفَّارَةُ الذَّنْبِ النَّدَامَةُ. (القضاعي، الشهاب، ٥).

When you have sinned, repent.

٢- النَّدَمُ تَوْبَةٌ. (الحميدي، المسند، ١: ٥٩؛ أبو عبيد، غريب الحديث، ٤: ١٠٩، وأمثال، ٢٢١؛ مج- ٢٤ القضاعي، الشهاب، ٣؛ عقد، ٣: ١١٢؛ المسعودي، مروج، ٣: ٣٦؛ الفارابي، ديوان الأدب، ٢: ٢٥٢؛ أبو الشيخ الإصبهاني، طبقات المحدثين، ٧٢:٢؛ جا- ١٠٧؛ الحصري، زهر، ٢٤؛ الثعالبي، تمثيل، ٢٨، ١٧٠، وأحاسن كلم، ٩؛ الهجويري، كشف المحجوب، ٣٧٩؛ القشيري، رسالة/فارسی، ١٣٧؛ الميداني، ٣: ٣٨٦؛ أسامة، لباب، ٣٣٣؛ ش/ن-٢٠: ٢٦١؛ نجم رازى، مرصاد العباد، ٣٥٥، . ٦٤٤؛ إبن حجر العسقلاني، الإصابة، ٧: ٨٤؛ الإبشيهي، ٥٤).

“Repentance is a returning from sin.” (Lane 321)

٣- أَوَّلُ التَّوبَةِ النَّدَمُ. (عقد، ٣: ١٨٢).
٤- درد گنه را نيافتند حكيمان*جز كه پشيمانى اى برادر درمان
چيست پشيمانى آنكه باز نگردد * مرد بكارى كزان شداست پشيمان. (ناصر خسرو، ديوان، ٣٤٧).

١٧٥١- نُطْقُكَ لِيَكُنْ بِالحِكْمَةِ وَعَمَلُكَ مُوَافِقٌ لَهَا وَنَظَرُكَ بِالعِبْرَةِ وَأَنْتَ مُذَكِّرٌ بِهَا مُهْتَمٌّ بِالآخِرَةِ مُجْتَهِدٌ فِي طَلَبِهَا.

1751– Your speech should be based on wisdom, your behavior in agreement with her, and your intent to take lessons, while keeping wisdom in mind, being mindful of the hereafter, and constantly striving in her search.

١٧٥٢- نِيَّةُ الإنْسَانِ أَسَاسُ عَمَلِهِ، وَنُبْلُ الرَّجُلِ عَقْلُهُ.

1752– Intention is the basis of action, and wisdom is the nobility of a man.

١- النِّيَّةُ أَسَاسُ العَمَلِ. (مع- ٧٣؛ ح- ١٢٤ "بطلميوس"؛ ١٣٣ "هرمس"؛ الراغب، محاضرات، ٢: ٧٠٠؛ مب- ٢٥٥).

Deeds are the fruits of intention. Deeds are fruits, words are leaves. (E)

١٧٥٣- نَزِّهْ سَمْعَكَ عَنِ الخَنَاءِ كَمَا تُنَزِّهُ لِسَانَكَ عَنِ الكَلامِ بِهِ، فَإِنَّ المُسْتَمِعَ شَرِيكُ القَائِلِ،[1] وَلَقَدْ نَظَرَ إِلَى أَخْبَثَ مَا فِي وِعَائِهِ فَأَفْرَغَهُ فِي وِعَائِكَ وَلَو رُدَّتْ كَلِمَةُ جَاهِلٍ إِلَى فِيهِ لَسَعِدَ [٢٥٨] رَادُّهَا كَمَا شَقِيَ قَائِلُهَا.[2]

1753– Deem your ears above obscene language as you deem your tongue above it, for 'The listener is the partner of the speaker,' and indeed the speaker has already looked at the more wicked in his receptacle and emptied it into yours. If the words of an ignorant were rejected right away, he who rejects them is fortunate, just as he who converses with them is unfortunate.

١- إِنَّ السَّامِعَ أَحَدُ القَائِلَيْنِ. (الحصري، جمع الجواهر، ٤).

The listener is like the speaker. (cf. Spitaler 50 n. 150).

٢- السامعُ شَرِيكُ القَائِلِ. (الجاحظ، بيان، ٢: ٣٠١؛ عقد، ٢: ٣٣٣، ٣٦٩؛ آبي، نثر، ٣: ١٦٩؛ السلمي، تحفة، ٦٩؛ المرزباني، نور القبس، ١٨٦؛ وطواط، غرر، ٣٠٩).

٣- وسمع عليٌّ (ع) رجلاً يغتَابُ رجلاً آخر عند ابنه الحسن (ع) فقال له: يَا بُنَيَّ نَزِّهْ سَمْعَكَ عَنْه فَإِنَّهُ نَظَرَ إِلَى أَخْبَثِ مَا فِي وِعَائِهِ فَأَفْرَغَهُ فِي وِعَائِكَ. (ياقوت المستعصمي، أسرار الحكماء، ٢٦؛ آبي، نثر، ١: ٢٨٩؛ الراغب، محاضرات، ١: ٣٩٩).

١٧٥٤- نَادِمٌ الحَرِيصُ عَلَى الدُّنيَا المُكَالِبُ عَلَى حُطَامِهَا وَمِثَالُهُ المُتَزَوِّجُ المَرأَةَ الفَاجِرَةَ؛ وَتَارِكُ الدُّنيَا مَحْمُودٌ سَالِمٌ كَالمُطَلِّقِ لِمَنْ تَقَدَّمَ ذِكْرُهَا.

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[1] =ﻙ ١٩٣؛ عيون، ٢: ١٤.

[2] المرزباني، نور القبس، ١٨٦ "عتبة بن أبي سفيان"، إن السامع؛ جا- ١٣٣ "علي بن أبي طالب".

1754– He who is eager for this world and covets greedily its vanities will regret; his parable is that of a man who marries a wicked woman. He who abandons the blessings of this world is praiseworthy and sound, just as the man who frees himself from a wicked wife.

١٧٥٥- نَيْلٌ لأَبْعَدِ الدَّرَجَاتِ العَالِيَةِ يَكُونُ بِٱسْتِقَامَةٍ لَيْسَ فِيهَا عُدُولٌ وَٱجْتِهَادٍ لَيْسَ فِيهِ سَهْوٌ وَٱنْتِظَارُ المَوْتِ بِالتَّأَهُّبِ لَهُ وَمُحَاسَبَةِ نَفْسِهِ قَبْلَ أَنْ يُحَاسِبَهُ غَيْرُهُ وَمُرَاقَبَةِ اللَّهِ تَعَالَى فِي السِّرِّ وَالعَلانِيَةِ.

1755– Attaining the highest ranks depends on an integrity that has no relinquishment, an endeavor that has no distraction, as well as on the expectation of death by paying due attention to it, taking oneself into account before someone else does it, and fearing God, the Supreme, in private and public.

١٧٥٦- نَاجٍ مِنْ غَمٍّ كَثِيرٍ مَنْ يَقطَعُ طَمَعُهُ مِنَ المَخْلُوقِينَ، وَنَاجٍ مِنَ الذُّنُوبِ وَالآفَاتِ مَنْ صَرَفَ رَغْبَتَهُ عَنِ الدُّنيَا وَقَنِعَ فِيهَا، وَنَاجٍ مِنَ العُبُودِيَّةِ مَنْ تَنَزَّهَ عَنِ الشَّهَواتِ وَصَارَ حُرًّا.

1756– He is rescued from much grief who cuts his expectation from the creatures. He is rescued from offenses and harms who diverts his desire away from this world and is content in it. He is rescued from slavery who deems himself above lusts and so becomes free.

١٧٥٧- نِعمَ الزَّادُ لِلإِنْسَانِ الإِحْسَانُ إِلَى كُلِّ إِنْسَانٍ.

1757– The most excellent provision for man is rendering charity to all men.

١- أَحسِنْ إِلَى النَّاسِ تَستَعبِدْ قُلُوبَهُم *فَطَالَمَا ٱستَعبَدَ الإنسانَ إحسَانُ. (أبو الفتح البستى، ديوان، ١٨٧).

Be good to people and so bind their hearts; charity has often bound the people!

٢- الإحسانُ يَستَعبِدُ الإنسَانَ. (أبو الفتح الآمدي، غرر، ٤٦؛ الزمخشري، كشاف، ٣٨).

“People are enslaved by kindness (charity) done to them.” (Frayha, II, 699).

٣- الإنْسَانُ عَبْدُ الإحْسَانِ. (الثعالبي، تمثيل، ٣٠٥)

“Man is enslaved by charity.” (Frayha, I, 142).

٤- النَّاسُ عَبِيدُ الإحْسَانِ. (أبو هلال العسكري، أمثال، ٢: ٢٤٠؛ الميداني، ٣: ٤١٧؛ فرايتاج، ٣: ٢١ "الإنسان"؛ دهخدا، ١: ٨٦، ٢٣٦).

Man is the slave of benefaction.

٥- انسان بنده احسان است.

"Man is the bondsman of favors." (Haim 42).

٦- أَمْلِكِ الرَّعِيةَ بِالإحْسَانِ إِلَيْهَا ... (عيون، ١: ٨ "أرسطو"؛ مب- ١٩٧؛ بهجة، ١: ٣٠٦).

٧- عَذِّبْ حُسَّادَكَ بِالإحْسَانِ إِلَيْهِمْ. (جا- ١٨١؛ ش/ن- ٢٠: ٣١٧).

All doors are open to courtesy. (E)

٨- بِالإحْسَانِ يَرتَبِطُ الإنْسَانُ. (الماوردي، أدب الدنيا، ١٧٤).

٩- الإحسَانُ يَقْطَعُ اللِّسَانَ. (إبن المقفع، حكم { ٩٣؛ وطواط، صد كلمة {٧٨؛ فرايتاج، ٣: ١٠٣؛ محفوظ، المتنبي و سعدى، ١١٣).

Benefaction severs the tongue (of the backbiter).

١٠- البِرُّ يَسْتَعْبِدُ الحُرَّ. (جا- ١٥١ "يحيى بن خالد"؛ وطواط، لطائف، ٧٠).

١١- بِالبِرِّ يُسْتَعْبَدُ الحُرُّ. (وطواط، صد كلمه {٩؛ التوحيدي، إمتاع، ٢: ٦١؛ كلمات مختارة، ٢١).

By beneficence thou makest a free man thy slave. Or: The free man is enslaved by benefits (conferred upon him). Or: Kindness is the noblest weapon with which to conquer.
(E) Kindness affects more than severity.
(E) Nothing bounds a free man like favor.

١٢- عَاقِبْ أَخَاكَ بِالإحسَانِ عَلَيْهِ، وَارْدُدْ شَرَّهُ بِالإنعَامِ عَلَيْهِ. (الزمخشري، ربيع، ١: ٦٠٣؛ ش/ن- ١٨: ٣٧٨؛ ياقوت المستعصمي، أسرار الحكماء، ٢٧ "عاتب أخاك").

١٣- مردمی کن که مردمی کردن * مرد آزاده را کند بنده.
خطا گفتست زی من هر که گفتست * که مردم بنده مال است و احسان
که بندهٔ دانشند این هر دو زیراك *ز بهر دانش آباد است کیهان. (ناصر خسرو، دیوان، ٣٢٤؛ دهخدا، ١: ٢٣٦).

١٤- احسان همه خلق را نوازد * آزادان را چو بنده سازد. (نظامی)

١٥- هر که فریاد رس روز مصیبت خواهد *گو در ایام سلامت به جوانمردی کوش
بنده حلقه بگوش ار ننوازی برود * لطف کن لطف که بیگانه شود حلقه بگوش. (سعدی، گلستان، ٦٣-٦٤، ٢٥٨).

١٦- نه این ریسمان می برد با منش *که احسان کمندی است در گردنش. (سعدی، بوستان، ٨٨).

١٧- جُبِلَتِ القُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيهَا وبُغضِ مَن أَسَاءَ إِلَيْهَا. (الجاحظ، بيان، ٢: ٩٩؛ إبن حبان البستي، روضة، ٢٤٣؛ أبو هلال العسكري، أمثال، ١: ٢٦٠ "حديث"؛

المغربي، في السياسة، ٦٩؛ الثعالبي، تمثيل، ٢٥؛ الراغب، محاضرات، ١: ٦٤٨؛ ٢: ٣١، ٤٠؛ القضاعي، الشهاب، ١٩؛ الميداني، ٤: ٤٥؛ تذكرة، ١: ٢٤٢؛ الإبشيهي، ٣٠٣).
١٨- قُلُوبُ الرِّجَالِ وَحْشِيَّةٌ فَمَن تَأَلَّفَهَا أَقْبَلَتْ عَلَيهِ. (ن- ٣٦٩ ﴿ ٥٠؛ ش/ن- ١٨: ١٨٠؛ تذكرة، ١: ٢٥١؛ الزمخشري، ربيع، ١: ٤٥٨؛ الأمثال الحكمية، ١٤٧ "أفلاطون"؛ الطرطوشي، سراج، ١٧٦).
١٩- شَيْئَانِ يَسْتَلِبَانِ الحُرَّ كَمَالَ الحُرِيَّةِ وَهُمَا: قَبُولُ البِرِّ وَإِفْشَاءُ السِّرِّ، فَإِنَّ مَنْ قَبِلْتَ بِرَّهُ فَقَدْ أَوْجَبْتَ عَلَى نَفسِكَ الخُضُوعَ لَهُ، وَبِالإحْسَانِ يَسْتَرِقُ الإنسَانُ، وَمَنِ أَطْلَعْتَهُ عَلَى سِرِّكَ فَقَدْ صِرْتَ أَسِيراً لَهُ حَذِراً أَنْ يُذِيعَهُ أَيْ يُفَشِّيَهُ فَمَلَكَكَ بِذَلِكَ. (الماوردي، التحفة الملوكية، ٨١؛ سبط بن الجوزي، كنز الملوك، ٧٣).
٢٠- سخاوت پيشه كن تو از كم * وبيش كزان بيگانگان گردند چون خويش. (ناصر خسرو، روشنايى نامه، ٥١٣).

١٧٥٨- نِصْفُ عَقْلِكَ مَعَ أَخِيكَ فَٱسْتَشِرْهُ فِي كُلِّ أَمْرِكَ.[3]

1758– Half of your intellect is with your friend; so take counsel with him in all your affairs.

١- نِصفُ رَأيِكَ مَعَ أَخِيكَ، فَشَاوِر لِيَكْمُلَ لَكَ الرَّأيُ. (الماوردي، أدب الدنيا، ٢٧٦).
٢- إذَا شَاوَرْتَ العَاقِلَ صَارَ نِصفُ عَقلِهِ لَكَ. (الثعالبي، تمثيل، ٤١٧؛ فرايتاخ، ١: ٤٣٧).
٣- إذَا شَاوَرتَ العَاقِلَ صَارَ عَقلُه لَكَ. (البيهقي، غرر الأمثال، ١٨٠)

Advice is never in want. (E)

١٧٥٩- نِعْمَ العَطِيَّةُ لِلإنْسَانِ حُسْنُ الخُلُقِ وَالقُنُوعُ بِالحَلالِ.

1759– What an excellent bliss is the goodness of disposition and content with the lawful!

١- قَدْ قِيلَ لِرَسُولِ اللَّهِ: مَا خَيْرُ مَا أُعْطِيَ المَرءُ؟ قال: حُسْنُ الخُلُقِ. (العزي، آداب العشرة، ١٤؛ السلفي، المنتقى، ٢٨).
٢- أَفْضَلُ مَا أُعْطِيَ العَبْدُ فِي الدُّنْيَا حُسْنُ الخُلُقِ. (بدوي، رسائل فلسفية، ٢٦٣ "أوميروس").

The best worldly present to a subject is a good disposition.

٣- نِعمَ الخلقُ التَّكَرُّم. (ح- ١٣٨ "أنوشوس").
٤- حُسْنُ الخلقِ غَنِيمَةٌ. (فلايشر، نثر اللآلئ، ٦٩ ﴿ ٥٧؛ فرايتاج، ٣: ١٠٢).

[3] البيهقي، المحاسن، ٣٩٧؛ المحاسن والأضداد، ٣٥؛ التوحيدي، صداقة، ١٣٠؛ الثعالبي، تمثيل، ٤١٨؛ إبن عربي، محاضرة الأبرار، ٢: ٣٥.

١٧٦٠- نَفْسُ الكَرِيمِ الطَّبْعِ أَبِيَّةٌ مِنَ الشَّرِّ رَاغِبَةٌ فِي الخَيْرِ.

1760– The soul of a man of noble nature is disdainful to evil, keen to do good.

١٧٦١- نَالَ الثَّرْوَةَ مَنْ رُزِقَ القَنَاعَةَ. [٢٥٩]

1761– Whoso is provided with contentment is bestowed with prosperity.

١- مَن عَدِمَ القناعة لم تزده الثروةُ إلا عناءً. (بهجة، ٢: ٣٠٤ "العتبي").
٢- مَن بَرِئَ مِنَ الشَّرهِ نَالَ العِزَّ. (جا- ٣٤٦).
٣- اگر داری بخور ورنه مخور غم * كه بسيار است برخورداری از كم. (ناصر خسرو، روشنايی نامه، ٥٣٦).

١٧٦٢- نِفَاقُ المَرْءِ مِنْ ذُلِّهِ،[4] وَعُقُوبَةُ الحَاسِدِ مِنْ نَفسِهِ.

1762– Hypocrisy is due to lowliness; Punishment of the envious is in himself. (cf. # 1202).

١- نِفَاقُ المَرءِ ذِلَّةٌ. (وطواط، صد كلمة ﴾ ٤٠؛ الحصري، زهر، ١٠.٠٩ "مِن ذُلَّةٍ").

Hypocrisy is baseness.

١٧٦٣- نَظَرُكَ فِي العَوَاقِبِ يُؤمِنُكَ النَّدَمَ. (=﴾ ٣٨٠، ٤٩١).

1763– Consideration of consequences renders you secure from regret.

١- التَّدْبِيرُ قَبْلَ العَمَلِ يُؤمِنُكَ مِنَ النَّدَمِ. (مج- ٤٥؛ إبن عقيل، فنون، ٧١٩؛ الطرطوشي، سراج، ٢٤).
٢- النظرُ في العواقب نجاة. (كوبرلي، ٣٩ ب).
٣- النظر في العاقبة يورث سلامة النفس والبدن من الأعراض المؤذية. (مب- ١٠ "على مِنطقة هرمس").

١٧٦٤- نُصْحُ المَرءِ فِي المَحَافِلِ تَقْرِيعٌ لَهُ.[5]

1764– To give a man advice publicly is to cast blame upon him.

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[4] مع- ٧٤؛ الثعالبي، تمثيل، ٤٥٥؛ الميداني، ٣: ٤١٦.
[5] =﴾ ١٨٩٩، ١٩٧٥، ٢٠.٠٨، ٢٤٠٩؛ آبي، نثر، ١: ٢٨٤ "علي"؛ ٣: ١٤٨؛ الثعالبي، تمثيل، ٤٥٥؛ الماوردي، قوانين، ٢١١؛ الميداني، ٣: ٤١٧؛ إبن عربي، محاضرة الأبرار، ٢: ٣٥؛ ش/ن- ٢٠: ٣٤١؛ الإبشيهي، ٥٥.

١- النُّصْحُ بَيْنَ المَلأ تقريعٌ. (ح- ١٣٣ "هرمس"؛ مع- ٧٣؛ بدوي، رسائل فلسفية، ٢٧٩ "بطلميوس"؛ مب- ٢٠ "هرمس"؛ ياقوت، ١٥٢٤)
٢- نصيحت بر ملاء فضيحت باشد. (الغزالي، كيمياى سعادت، نقل از دهخدا، ٤: ١٨١٥).
٣- مردم را پيش خلق پند دادن چون ملامت و جفا بود. (قابوس نامه، ٢٥٠).
٤- بر سر ملا هيچ كس را پند مده، چون: النُّصْحُ عِندَ المَلأ تَقْرِيعٌ. (قابوس نامه، ٢٨-٢٩؛ وطواط، صد كلمة ﴿ ٣٧ "بَيْنَ").

"Give no counsel in public, for 'Exhortation given before all men is a reproof.' " (Qābūs 23).
Advice given in public is scolding.
"Advice given in the midst of a crowd is loathsome." (Burckhardt 245).

٥- فَإِنَّ النُّصْحَ بَيْنَ النَّاسِ نَوْعٌ * مِنَ التَّوْبِيخِ لا أَرْضَى ٱستِمَاعَهْ. (الشافعي، ديوان، ٥٦).

١٧٦٥- نِعْمَ الشَّفِيعُ فِي الزَّلَّةِ الإِقْرَارُ بِالذَّنْبِ. (مع- ٧٤؛ ش/ن- ٢٠: ٣٤٥، ٢٨٣).

1765– What an excellent mediator in lapses is the confession of sins!

١- شفيعُ المُذنبِ إِقْرَارُهُ وَتوبَتُهُ ٱعْتِذَارُهُ. (مج- ٤٥؛ إبن حبان البستي، روضة، ١٨٣؛ قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٩؛ التوحيدي، إمتاع، ٢: ١٥٠، والبصائر، ١: ٤٧٦؛ كلمات مختارة، ٤٠، ٢٤؛ الماوردي، أدب الدنيا، ٣١٣؛ تذكرة، ٤: ١٠٥؛ الميداني، ٢: ٢١١ "المولدون").
٢- شَافِعُ المُذنِبِ خُضُوعُهُ بِالمَعذِرَةِ. (مج- ٤٦؛ الماوردي، أدب الدنيا، ٣١٤؛ النويري، ٣: ٣٤٥).
٣- الظَّفَرُ شَافِعُ المُذنِبِينَ إِلَى الكُرَمَاءِ. (إبن هندو، ٣١٦ ﴿ ٣٤؛ اص- ٨٤؛ الأمثال الحكمية، ١٤٦ "أفلاطون"؛ العاملي، كشكول، ٧٢٧).
٤- كَفَى بِالإِقرَارِ بِالذَّنْبِ عُذْراً وَبِرَجَاءِ العَفْوِ شَافِعاً. (التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٢).

It is enough an apology to confess the crime, and a mediator to hope for pardon.

٥- كَفَى بِالظَّفَرِ شَفِيعاً لِلمُذنِبِ إِلَى الحَلِيمِ. (ح- ١٣٤ "هرمس"؛ مع- ٨٥؛ آبي، نثر، ٣: ١٥٠؛ مب- ٢٢ "هرمس"؛ الطرطوشي، سراج، ١٧٢؛ وطواط، صد كلمة ﴿ ٥٣؛ وطواط، غرر، ٣٢٥ "إلى القادر").
٦- المُعترِفُ بِالذَّنْبِ كَمَنْ لا ذَنْبَ لَهُ. (عقد، ٢: ١٤١).
٧- التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لا ذَنْبَ لَهُ. (أبو عبيد، أمثال، ٢٢١؛ عقد، ٣: ١١٢، ١٨٢؛ المسعودي، مروج، ٣: ٣٦؛ أبو هلال العسكري، أمثال، ١: ٢٢٤ "حديث"؛ القضاعي، الشهاب، ٥؛ هجويري، كشف المحجوب، ٣٧٩؛ نجم رازى، مرصاد العباد، ٣٥٥، ٦٤٤؛ إبن حجر العسقلاني، الإصابة، ٧: ٨٤؛ فرايتاج، ٣: ٥٣).

“A fault confessed is half redressed.” (*CDP*, 94). He who repents of sin is even as one who has no sin. The penitent of a sin is like the one who has committed no sin.

٨- ما عتب من ٱغتفرَ ولا أذنب من ٱعتذر. (إبن داود الإصفهاني، الزهرة، ١: ١٤٢).

١٧٦٦- نُشُوءُ الأَسْقَامِ فِي الأَبْدَانِ مِنْ نَتَائِجِ الشَّهَوَاتِ، وَبِتَتَابُعِ الأَيَّامِ تَتَخَاذَلُ قُوَى الأَيّدِ.

1766– Growth of illnesses in bodies is due to lusts, and with the coming and going of the days one after the other, the power wanes.

١٧٦٧- نَمِيمَةُ الإنْسَانِ جِسْرٌ لِلشَّرِّ فَكُنْ عَلَى حَذَرٍ مِمَّنْ هِيَ فِيهِ. (={ ٢٨٢، ٨٧٧، ١٤٣٣).

1767– Slander is a bridge to evil; so be on your guard from whoever walks on it.

١- النَّمَّامُ جِسْرُ الشَّرِّ. (مع- ٧٥؛ الحصري، زهر، ٧٧١ "إبن المعتز"؛ آبي، نثر، ٣: ١٤٩؛ الثعالبي، تمثيل، ٤٥٥؛ ش/ن- ٢٠: ٣٤١).

Slanderer is the bridge of calamity.

٢- النَّمَّامُ سَهْمٌ قَاتِلٌ. (ش/ن- ٢٠: ٣٠١).

Slanderer is a killing arrow.

٣- النَّمِيمَةُ سَيْفٌ قَاتِلٌ. (الماوردي، أدب الدنيا، ٢٤٣؛ الثعالبي، تمثيل، ٤٥٥).

١٧٦٨- نُقْلانُ الصُّخُورِ أَيْسَرُ مِنْ مُعَامَلَةِ الضَّجُورِ.

1768– Relocating of rocks is easier than dealing with the morose.

١- نَقْلُ المَسْرُوْرِ عَنْ سُرُورِهِ أَهْوَنُ مِنْ نَقلِ المَهْمُومِ عَنْ هُمُومِهِ وَالحَزِينِ عَنْ حُزْنِهِ. (ح- ٦٥ "سقراط"؛ الوشاء، الفاضل، ٢: ٦٤؛ فرايتاج، ٣: ٥١٧).

“It was said: Removing a happy person from his happiness is easier than removing a worried person from his worry and a sad person from his sadness.” (Alon 84 n. 687).

٢- نَقْلُ الصُّخُورِ مِنْ مَوَاضِعِهَا أَهْوَنُ مِنْ تَفْهِيمِ مَنْ لا يَفْهَمُ. (ش/ن- ٢٠: ٣٢٦؛ مب- ٢٧٦ "لقمان"؛ فقر الحكماء، ٢٠٩ "فيثاغور").

To translocate rocks is easier than to instruct him who does not understand.

٣- نَقْلُ الصَّخْرِ مِنَ القُنَنِ أَهْوَنُ مِنْ حَمْلِ المِنَنِ. (الزمخشري، نوابغ الكلم، ١٢١).
٤- نَقْلُ الصَّخْرِ مِنْ قُلَلِ الجَبَالِ * أَحَبُّ إِلَيَّ مِنْ مِنَنِ الرِّجَالِ

وَذُقْتُ مَرَارَةَ الأَشْيَاءِ طُرًّا * فَمَا طَعْمٌ أَمَرُّ مِنَ السُّؤَالِ. (ديوان الإمام علي، ٩٤؛ الثعالبي، ثمار، ٦٧٤؛ الطوسي، الأدب الوجيز، ٧٨).
٥- حَمْلُ المِنَنِ أَثْقَلُ مِنَ الصَّبْرِ عَلَى العُدْمِ. (إبن دريد، الفوائد، ١٣٥؛ القالي، الأمالي، ٢: ١٦٧؛ أبو الفرج المعافى، الجليس الصالح، ١: ٢٠٥).
٦- قَالَ لُقمَان لابنِهِ: إنّي قَدْ ذُقْتُ المُرَّ فَلَمْ أَذُقْ أَمَرَّ مِنَ الفَقْرِ. (إبن أبي الدنيا، إصلاح المال، ٣٥٣؛ تذكرة، ٨: ٨٩).

Verily I have tasted many bitter things, but nothing more bitter than poverty.

١٧٦٩- نِعمَ المُحَدِّثُ الكِتَابُ، حَاضِرُ الفَائِدَةِ مَأمُونُ الغَائِلَةِ لا مَؤُونَةَ عَلَيْكَ فِيهِ وَلا شُغْلَ لِقَلْبِكَ مِنهُ.

1769– What an excellent narrator is the book! Its benefit is all at hand, is secure from havoc, causes neither extra costs, nor any concern on your mind.

١- نِعْمَ المُحَدِّثُ الدَّفْتَرُ. (الثعالبي، أحاسن كلم، ١٠؛ العاملي، المخلاة، ١٦٤؛ فرايتاج، ٣: ٩٢).

The optimum narrator is the codex.

١٧٧٠- نَدِمْتُ عَلَى الكَلَامِ مِرَاراً وَلَمْ أَندَمْ عَلَى السُّكُوتِ.

1770– I have regretted talking many times, but have never regretted keeping silence.

From hearing comes wisdom, from speaking repentance. (E)
More have repented of speech than of silence. (E)

١- يا بُنَيَّ: إنّي قَدْ نَدِمْتُ عَلَى الكَلام وَلَمْ أَنْدَمْ عَلَى السُّكُوتِ. (الجاحظ، بيان، ١: ٢٦٩؛ عيون، ٢: ١٧٦ "لقمان"؛ آبي، نثر، ٧: ٣٩؛ مب- ٣٢٤؛ العاملي، كشكول، ٧٣٠؛ فرايتاج، ٣: ٥٠٦).

My son, I have often regretted speaking, but I have never regretted keeping silence.

٢- رُبَّ كَلام قَد نَدِمْتُ عَلَيْه ولم أَنْدَمْ على صمت قط. (إبن أبي الدنيا، الصمت، ٢٦٣).
٣- الحِلْمُ زَيْنٌ وَالسُّكُوتُ سَلامَةٌ * فَإذَا نَطقْتَ فَلا تَكُنْ مِكْثَاراً
مَا إنْ نَدِمْتُ عَلى سُكُوتِي مَرَّةً * لَكِنْ نَدِمْتُ عَلَى الكَلامِ مِرَاراً. (عقد، ٢: ٤٧٣؛ الجاحظ، بيان، ١: ٢٦٩؛ وطواط، غرر، ١٤٧؛ وراويني، مرزبان نامه، ١٠٩؛ دهخدا، ١: ٢٢١).
٤- پشيماني زگفتار ديدم بسى * پشيمان نشد از خموشى كسى. (دهخدا، ١: ٢١٩).

٥- لعمرك أنَّ الحلمَ زين لأهله * وما الحلمُ إلا عادة وتحلم
إذا لم يكن صمتُ الفَتَى مِن فِدَامِهِ * وَعَيٌّ فَإِنَّ الصَّمْتَ أهدَى وَأَسلَم. (الزمخشري، ربيع، ١: ٧٧١-٧٧٢ "علي بن هشام بن فرخسرو").
٦- إِذَا لَمْ تَكُنْ حَكِيماً نَطُوقاً، فَكُنْ مُسْتَمِعاً صَمُوتاً. (ح- ٥٧).
٧- قال لقمان لابنه: يَا بُنَيَّ إِنْ غَلَبْتَ عَلَى الكَلامِ فَلاَ تَغْلِبُ عَلَى الصَّمْتِ، فَكُنْ عَلَى أَنْ تَسْمَعَ أَحْرَصَ مِنْكَ عَلَى أَنْ تَقُولَ. إِنِّي نَدِمْتُ عَلَى الكَلامِ مِرَاراً وَلَمْ أَنْدَمْ عَلَى الصَّمْتِ مَرَّةً وَاحِدَةً. (الوشاء، الموشى، ٧-٨).
٨- إِنْ غُلِبْتَ عَلَى الكَلامِ وَقتاً فَلا تُغْلَبَنَّ عَلى السُّكوتِ فَإِنَّهُ لَعَلَّهُ يَكُونُ أَشَدُّهُمَا لَكَ زِينَةً، وَأَجْلَبَهُمَا إِلَيْكَ لِلمَوَدَّةِ، وَأَبْقَاهُمَا لِلمَهَابَةِ، وَأَنْفَاهُمَا لِلحَسَدِ. (كب- ١١٩).
٩- إِنَّ السُّكُوتَ سَلامَةٌ وَلَرُبَّمَا * زَرَعَ الكَلامُ عَدَاوَةً وَضِرَاراً
فَلَئِنْ نَدِمْتَ عَلَى السُّكُوتِ مَرَّةً * فَلَتَنْدَمَنَّ عَلَى الكَلامِ مَرَاراً. (أسامة، لباب، ٢٧٨).
١٠- إِنْ كَانَ يُعجِبُكَ السُّكُوتُ فَإِنَّهُ * قَدْ كَانَ يُعجِبُ قَبْلَكَ الأَخْيَارَا
فَلَئِنْ نَدِمْتَ عَلَى السُّكُوتِكَ مَرَّةً * فَلَقَدْ نَدِمْتَ عَلَى الكَلام مَرَاراً
إِنَّ السُّكُوتَ سَلامَةٌ وَلَرُبَّمَا * زَرَعَ الكَلامُ عَدَاوَةً وَضِرَاراً. (الوشاء، الموشى، ٨ "إبراهيم بن المهدي").
١١- سخن تا نگويى ترا زير دست * زبر دست شد كز دهان تو جست. (لازار، ١١٧ "ابو شكور").
١٢- نيايد دگر باره زى مردمان * سخن كز دهان جست و تير از كمان. (لازار، ١١٧ "ابو شكور").
١٣- ما ندمت على ما لم أقل مرة، وندمت على ما قلت مراراً. (الإبشيهي، ١٠٨).
١٤- مَا نَدمتُ عَلَى الصَّمْتِ قَطّ، وإِنْ كَانَ الكَلامُ مِنْ فِضَّةٍ فَالصَّمْتُ مِنْ ذَهَبٍ. (أحمد بن حنبل، الزهد، ٤٩ "لقمان"؛ إبن أبي الدنيا، الصمت، ٦٧، ٢٧٥؛ مب- ٢٦٥ "لقمان").

Discourse is silver, silence is gold. (E) “Silence is golden.” (*CDP*, 245). “Speech is silver, but silence is golden.” (*CDP*, 245).

١٥- إِنْ كَانَ مَنْطِقُ نَاطِقٍ مِنْ فِضَّةٍ * فَالصَّمْتُ دُرٌّ بَلْ إِنَّهُ اليَاقُوتُ. (الطوسي، الأدب الوجيز، ٧٥).
١٦- لَوْ كَانَ الكَلامُ مِنْ فِضَّةٍ لَكَانَ السُّكوتُ مِنْ ذَهَبٍ. (الجاحظ، بيان، ١: ٢٧١؛ جا- ١٢٣).
١٧- سخن اگر زر است سكوت گوهر است.

“Speech is gold, but silence is jewels.” (Haim 254).

١٨- إِنْ كَانَ مِنْ فِضَّةٍ كَلامُكِ يَا * نَفْسُ فَإِنَّ السُّكُوتَ مِنْ ذَهَبِ. (إبن أبي الدنيا، الصمت، ٣١٢؛ الراغب، محاضرات، ١: ٦٩).

19– “If speech were gold, silence would be a diamond.” (Halkin 81 n. 37 “Socrates”).

١٧٧١- نِحْلَةُ الوَالِدِ الوَلَدَ الأَدَبَ الحَسَنَ أَفْضَلُ مِنْ نِحْلَتِهِ إِيَّاهُ الضِّيَاعَ.

1771– Parent's giving children good education is better than giving them landed estates.

١- مَا نَحَلَ وَالِدٌ وَلَدَهُ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ. (أبو هلال العسكري، الفروق، ١٣٨ "حديث"؛ جا- ١٠٥؛ بهجة، ١: ١٠٩؛ ياقوت، ٢٥).
٢- الجَاهِلُ يَطلُبُ المَالَ وَالعَاقِلُ يَطلُبُ الكَمَالَ. (الصغاني، فرائد، ٦؛ فرايتاج، ٣: ٧٨).

The ignorant seeks wealth, the wise, perfection.

٣- أَدَبُ المَرْءِ خَيْرٌ مِنْ ذَهَبِهِ. (إختيار الدين، أساس الاقتباس، ١٢٩؛ فرايتاج، ٣: ٨؛ فلايشر، نثر اللآلئ، ٦٥ { ٤ }).

Good education in a man is better than his wealth.
An ounce of sense is worth a pound of wit. (An ounce used figuratively for 'a small quantity'). (E)

٤- أَدَبُ المَرءِ قَرِينُ عَقلِهِ وَشَفِيعُهُ إِلَى النَّاسِ. (ح- ١٢٤ "بطلميوس").
٥- أَدَبُ النَّفْسِ خَيْرٌ مِنْ أَدَبِ الدَّرْسِ. (الثعالبي، تمثيل، ٣٠٧؛ فرايتاج، ٣: ٨؛ دهخدا، ١: ٨٨).

Discipline in mind and manners is better than the discipline learned by study.

٦- طَلَبُ الأَدَبِ خَيْرٌ مِنْ طَلَبِ الذَّهَبِ. (دهخدا، ٢: ١٠٧٣).

Seeking wisdom is better than seeking wealth.

١٧٧٢- نِكَايَةُ العَدُوِّ أَمْكَنُ لَكَ إِذَا لَمْ تُرِه أَنَّكَ تَتَّخِذُهُ عَدُوًّا.

1772– The enemy's vexation against you would subside if you do not show him that you take him as an enemy.

١٧٧٣- نُبْلُ المَرْءِ بِخَصْلَتَيْنِ: العِفَّةُ عَنْ أَمْوَالِ النَّاسِ وَالتَّجَاوُزُ عَمَّا يَكُونُ مِنْهُم.[6]

1773– Man's nobility depends on two traits: Abstaining from people's property, and staying aloof from what they do.

١- قال عبدالله سُمَيط (شميط) بن عجلان: سمعتُ أيوب السجستاني (=أيوب بن أبي تميمة السختياني) يقول: لا ينبلُ الرجل حتى تكون فيه خصلتان: العفة عن الناس والتجاوز عنهم. (الوشاء، الموشى، ٣٩).

[6] إبن أبي الدنيا، مكارم الأخلاق، ١٠؛ إبن حبان البستي، روضة، ١٦٧.

Man is noble only when he combines two traits in himself: Abstinence from the people, and surpassing them.

٢- يا إسكندر! إنَّ السخاءَ والكرم وبقاءَ الملك إنما هي بالإمساك عما في أيدى الناس والكفِّ عن أموالهم. (بدوي، سر الأسرار، ٧٤).
٣- من المروءة التامة للملك ورجاحة عقله وبقاء ناموسه أن يكفَّ عن أموال الناس. (بدوي، سر الأسرار، ٧٤ "هرمس").

١٧٧٤- نَكَدُ الشَّرَفِ الصَّلَفُ.

1774– Bragging is the adversity of honor.

١- رُبَّ صَلَفٍ تَحْتَ الرَّاعِدَةِ. (أبو عبيد، أمثال، ٣٠٨ "يُضْرَبُ لِلبَخِيلِ المُتَكبِّرِ"؛ سهل بن هارون، النمر والثعلب، ٢٤؛ إبن السكيت، تهذيب الألفاظ، ٣٥٠؛ الفارابي، ديوان الأدب، ٢: ٢٤٣؛ أبو هلال العسكري، أمثال، ١: ٣٩٦؛ الثعالبي، تمثيل، ٢٣٧؛ إبن سيدة، المخصص، ٢: ١٢٥؛ ٤: ٢٠؛ البكري، فصل المقال، ٣٤٠؛ الميداني، ٢: ٣٦؛ الزمخشري، أمثال، ٢: ٩٦؛ إبن الأثير، النهاية، ٣: ٤٧؛ لسان العرب، ٣: ١٧٩ "رعد"؛ ٩: ١٩٧ "صلف"؛ النويري، ١: ٩٠؛ ٣: ٣١؛ اليوسي، أمثال، ٣: ٤١).

"Many a cloud lacking rain is there beneath the thundering cloud." (Lane 1106).

Applied to a loquacious man destitute of good, or who speaks much of what he has not done, or to a wealthy niggard, or to him who praises himself much and is destitute of good. "Many a cloud is there, [or many clouds are there, lacking rain, or] having much thunder with little rain [beneath that which thunders]." (Lane 1718). *Rāʿida* is a thundering cloud, and *ṣalaf* is the littleness of goodness; said of a tightfisted who fails to give anything despite his riches, like the thundering clouds which make noise but give no rain. This comparison can be traced in the Bible: "Like clouds and wind without rain is a man who boasts of gifts he does not give" (Prov. xxv. 14). The following has the same sense:

٢- إنَّهُ لَنَكِدُ الحَظِيْرَةِ. (أبو هلال العسكري، أمثال، ١: ٣٩٦؛ لسان العرب، ٤: ٢٠٣ "حظر").
٣- رُبَّ صَلَفٍ أَدَّى إلَى تَلَفٍ. (ش/ن- ٢٠: ٢٩٠؛ الثعالبي، تمثيل، ٤٥٤).

Often vainglory leads to death.

٤- كَمْ مِن صَلَفٍ أَدَّى إلَى تَلَفٍ. (آبي، نثر، ٤: ١٥٩).

Many a boasting leads to loss.

٥- بَرْقُ الخُلَّبِ. (أبو هلال العسكري، أمثال، ١: ١٧٣؛ أبو عبيد، أمثال، ٧٤؛ اللخمي، شرح المقصورة، ١٤٢).

“Lightning without rain.” (Haim 65). Lightning without downpour; i.e., a disillusioning matter. The Persian phrase means also bragging where there is no merit for it.

All sound and no sense. (E) Much cry and little wool. (E)

٦- خشك ابرى كه بود زاب تهى * نايد ازوى صفت آب دهى. (دهخدا، ٢: ٧٤٠ "جامى").

١٧٧٥- نَصِيحَةُ العَاقِلِ مَبْذُولَةٌ لِلْعَامَّةِ وَسِرُّهُ مَكْتُومٌ إِلَّا مِنَ الخَاصَّةِ.[7]

1775– Advice of the wise is to all, his secret is hidden except to the chosen.

١٧٧٦- نَجَاةُ العَامِلِ وَهَلاكُ التَّارِكِ بِالعِلْمِ.

1776– Salvation of him who acts, and the ruin of him who refrains depend on knowledge.

١٧٧٧- نَيْلُ الأَمْنِ وَالسَّلامَةِ مِنَ اللَّئِيمِ النَّاقِصِ يَعْتَمِدُ بِهِمَا عَلَيْكَ وَنَيْلُهُمَا مِنَ الكَرِيمِ الفَاضِلِ يَعْتَذِرُ مِنَ الاقْتِصَادِ فِيهِمَا إِلَيْكَ.

1777– Obtaining security and safety from a defective ignoble causes him to lean on you because of them; obtaining them from a meritorious noble causes him to apologize to you for not being able to provide more.

١٧٧٨- نُصْحُ الخِدْمَةِ تُوجِبُ نُصْحَ المُجَازَاةِ. (الحصري، زهر، ٦٧٥؛ ح- ١٢٢ "جالينوس"؛ مب- ٢٩٣).

1778– Good advice necessitates good reward.

١- مَنْ نَصَحَ الخدمةَ نصحتْهُ المجازاةُ. (مع- ١٢٠؛ الثعالبي، تمثيل، ١٣٢).

١٧٧٩- نِعْمَ الظَّهِيرُ الأَخُ الصَّالِحُ هُوَ كَمِسْكَةِ التَّاجِرِ خَفِيفٌ مَحْمِلُهَا يَنْعَمُ بِرِبْحِهَا وَطِيبِ عَرْفِهَا فَإِذَا افْتَقَرَ إِلَيْهَا وَجَدَهَا مُثْمَنَةً وَلِفَاقَتِهِ سَادَّةً.

1779– A wonderful assistant is the virtuous brother. He is like the mucus of the merchant: it is light to carry and one is delighted by its profit and the perfume of its aroma; and if ever he becomes poor, he would find it worthy and obstructive to his poverty.

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[7] إبن هندو، ٣٤٤ ؛ ١٨٤ "أرسطو"؛ السجستاني، صوان، ١٥٠.

١- نِعْمَ الطِّيبُ المِسْكُ، خَفِيفٌ مَحْمِلُهُ، عَطِرٌ رِيحُهُ. (ن- ٤٣٢ { ٣٩٧؛ ش/ن- ١٩: ٣٤١).

Mucus is a fine perfume. Its carrying is light, its aroma sweet-smelling.

٢- كُنْ يَا بُنَيَّ بِصَالِحِ الوُزَرَاءِ أَغْنَى مِنْكَ بِكَثْرَةِ عِدَّتِهِمْ، فَإِنَّ اللَوْلؤَةَ خَفِيفٌ مَحْمِلُهَا كَثِيرٌ ثَمَنُهَا، وَالحَجَرُ فَادِحٌ حَمْلُهُ قَلِيلٌ غَنَاؤُهُ. (القالي، الأمالي، ١: ٢٣١).

١٧٨٠- نِعْمَ قَرِينُ المَرْءِ الصَّمْتُ، وَنِعْمَ قَرِينُ صَاحِبِ الشَّهَوَاتِ غَضُّ البَصَرِ.

1780– Most excellent as a man's companion is silence; and most excellent as a lustful man's companion is to cast down one's looks.

١- نِعْمَ حَاجِبُ الشَّهَوَاتِ غَضُّ البَصَرِ. (الثعالبي، تمثيل، ١٧٠؛ الميداني، ٣: ٤١٦).
٢- ﴿قُلْ لِلمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِم.﴾ (قرآن، ٢٤: ٣٠).

١٧٨١- نَزَقُ الرَّجُلِ مُغْضِبٌ لإخْوَانِهِ مُورِثٌ لِشَنَآنِهِ وَعُقُوقُهُ سَائِقُهُ إِلَى القِلَّةِ وَقَائِدُهُ إِلَى الذِّلَّةِ.[8]

1781– A man's rashness angers his friends, and it is a legator to those who detest him; his recalcitrance pushes him to poverty and leads him to humiliation.

١٧٨٢- نَظَرُ الرَّاغِبِ الحَرِيصِ لِلشَّهوَةِ وَسَعْيُهُ لِلطَّمَعِ وَقَلَقَتُهُ لِلإِسْرَافِ وَغَمُّهُ عَلَى فَوَاتِ النَّهْمَةِ وَنِيَّتُهُ التَّمَتُّعُ وَأَسَفُهُ عَلَىالعَجزِ.

1782– The concern of the desirous covetous is for lust, his effort is for avidity, his excitement is for extravagance, his grief is over the loss of burning desires, his intention is enjoyment, and his sorrow is over failure.

١٧٨٣- نَهْيُكَ عَنِ القَبِيحِ إِذَا رَأَيْتَهُ مِنْ أَحَدٍ وَوَجَدْتَهُ لا يَحْمَدُكَ عَلَيْهِ أَوْ يَذْمُمُ نَفْسَهُ عَلَى مَا كَانَ مِنهُ دَلِيلٌ عَلَى عَيْبٍ آخَرَ يَكُونُ فِيهِ أَقْبَحَ مِنَ الَّذِي نَهَيْتَهُ عَنْهُ فَأَرْبِحْ نَفْسَكَ مَؤُونَةَ التَّعَبِ [٢٦١] مَعَهُ.

1783– When you prohibit someone from doing something wrong and find out that he neither thanks you, nor condemns himself for it, this shows another fault in him more reprehensible than the one you prohibited him from. So do yourself a favor by leaving him alone.

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[8] الزجاجي، أمالي، ١٣٧.

١٧٨٤- نَجَاحُ الأَعْمَالِ بِغَيْرِ حَزْمٍ وَكِفَايَةُ الأَعْمَالِ بِغَيْرِ نَائِلٍ وَٱسْتِقَامَةُ الأُمُورِ بِغَيْرِ رَأْيٍ مِمَّا لا يُوثَقُ بِهِ فَمَا تَأَتَّى لَكَ مِنْ ذَلِكَ عِنْدَ جِدَّةِ دَوْلَةٍ فَلا يَغُرَّنَّكَ ذَلِكَ وَلا تَطمَئِنَّ إِلَيْهِ فَإِنَّ مَهَابَةَ الجَدِيدِ عِندَ أَقْوَامٍ وَحَلاوَتَهُ عِنْدَ آخَرِينَ وَالطَّمَعَ فِيمَا عِنْدَهُ مِنَ الجَمِيعِ يَسْتَتِبُّ بِٱجْتِمَاعِهِمَا الأَمْرُ غَيْرَ طَوِيلٍ ثُمَّ تَعُودُ الأُمُورُ إِلَى حَقَائِقِهَا وَتَرْجِعُ إِلَى أُصُولِهَا فَمَا كَانَ مِنهَا بُنِيَ عَلَى غَيْرِ أَرْكَانٍ وَثِيقَةٍ وَآسَاسٍ مُحْكَمَةٍ أَوْشَكَ أَنْ يَتَدَاعَى وَيَتَصَدَّعَ. (كب- ٧٤).

1784– Successful outcome of administrative works without particular precaution, performance of duties (by officials) even without regular payment, and the solid progress of affairs without any planning are among things not to be depended upon. Let not that which you experience from these in the beginning of taking office delude you, and do not rely on that, for the new might is dreadful to some and sweet to others, though both parties desire the good that it brings. So by the coming together of the two sides things will go well for a while, but then everything returns to its normal state and to its bases, and that which is not founded on reliable groundwork and on solid foundations will doubtless be tumbled-down and fall to pieces.

١٧٨٥- نَائِبَةٌ مِنْ نُوَبِ الزَّمَانِ إِذَا عَرَضَتْ لأَخِيكَ مِنْ زَوَالِ نِعمَةٍ أَوْ نُزُولِ بَلِيَّةٍ فَٱعْلَمْ أَنَّكَ قَدِ ٱبْتُلِيتَ مَعَهُ إِمَّا بِالمُسَاوَاةِ فَتُشَارِكَهُ فِي البَلِيَّةِ وَإِمَّا بِالخِذْلانِ فَبِٱحْتِمَالِ العَارِ فَٱلتَمِسِ المَخْرَجَ عِندَ ذَلِكَ وَآثِرِ المُرُوءَةَ عَلَى مَا سِوَاهَا. (كب- ١٠٦-١٠٧).

1785– If a misfortune from among the misfortunes of destiny affects your friend, be it the loss of wealth or the setting in of a calamity, you should be sure that you have been afflicted with him either as an equal (for your support of him), in which case you share the calamity with him, or by letting him fall, in which case you must bear the humiliation. So look for an exit from this and choose manliness to all else.

١٧٨٦- نَزِّهْ حَدِيثَكَ وَتَحَفَّظْ فِيهِ مِنَ الأَخْبَارِ الرَّائِعَةِ فَأَكْثَرُ النَّاسِ يُحَدِّثُ بِكُلِّمَا سَمِعَ وَلا يُبَالِي قَبْلَ ذَلِكَ مِمَّنْ سَمِعَ وَذَلِكَ [٢٦٢] مُفْسِدٌ لِلمُرُوءَةِ وَمُزْرٍ بِالرَّأْيِ فَإِنِ ٱسْتَطَعْتَ أَنْ لا تُخْبِرَ بِشَيْءٍ إِلَّا وَأَنْتَ فِيهِ مُصَدَّقٌ وَلا يَكُونُ تَصْدِيقُكَ إِلَّا بِدَلِيلٍ فَٱفْعَلْ وَلا تَقُلْ كَمَا يَقُولُ الجُهَلاءُ: أَخْبَرْتُ بِمَا سَمِعْتُ، فَإِنَّ الكَذِبَ مِنْ أَكْثَرِ مَا سَمِعْتَ فَٱجْتَهِدْ أَنْ لا تَكُونَ لِلكَذِبِ وَاعِياً وَلا حَامِلاً وَلا مُحَدِّثاً. (=ξ ١٩٧٨)

1786– Cleanse your conversation and keep it up with splendid news; for the multitude of people relate whatever they hear and do not care

from whom they have heard it. This is harmful to manliness and disdainful to good judgment. Whenever possible, you should avoid talking about anything until you are fully certain and your ascertainment is solidly based, then do it. Say not, as the ignorant say, "I reported what I have heard," for indeed most of what you hear are lies; so try to be not heedful to, a bearer or a spokesman of lies.

١٧٨٧- نَظَرُ العَاقِلِ بِقَلْبِهِ وَخَاطِرِهِ وَنَظَرُ الجَاهِلِ بِعَيْنِهِ وَنَاظِرِهِ. (الصغاني، الفرائد، ٦؛ جا- ٢٠٦؛ الماوردي، أدب الدنيا، ٢٢).

1787– The wise looks with his heart and mind, the ignorant looks with his eye and glance.

١٧٨٨- نُصْرَةُ الحَقِّ شَرَفٌ وَنُصْرَةُ البَاطِلِ سَرَفٌ، وَأَفْضَلُ النَّاسِ مَنْ كَانَ بِعَيْبِهِ بَصِيراً وَعَنْ عَيْبِ غَيْرِهِ مَشْغُولاً، وَأَبْصَرُ النَّاسِ مَنْ أَحَاطَ بِذُنُوبِهِ وَوَقَفَ عَلَى عُيُوبِهِ.[9]

1788– Assisting the right is honor, assisting the wrong is intemperance; the best of people is he who is aware of his faults, unaware of the faults of others; the most insightful of people is he who knows thoroughly his misdeeds and stops short of committing errors.

١٧٨٩- نَكَدُ الزَّمَانِ هُوَ أَنْ لا يَبْقَى عَلَى حَالَةٍ يُصْلِحُ جَانِباً بِإِفْسَادِ جَانِبٍ وَيَسُرُّ صَاحِباً بِمَسَاءَةِ صَاحِبٍ فَالكَونُ فِيهِ خَطَرٌ وَالثِّقَةُ بِهِ غَرَرٌ. (الماوردي، أدب الدنيا، ١٠١؛ الصغاني، فرائد، ١٦؛ ش/ن- ١٨: ٢٩).

1789– The trouble with Time is that it is not constant, it improves one side by corrupting another, makes one friend happy by mistreating another; thus putting confidence on it is dangerous and trusting it is a delusion.

١- الثِّقَةُ بِوَعدِهِ (=الزمان) غَايَةُ الغُرُورِ: وَسُوءُ الظَّنِّ بِهِ نَفْسُ الحَزمِ. (ح- ٧٠ "سقراط"؛ مب- ١٠١).

Trusting the promises of Time is the utmost delusion, and holding a negative opinion of it is the true caution.

٢- اِعْلَمْ يَا بُنَيَّ أَنَّ المُقَامَ فِي الدُّنْيَا قَلِيلٌ، وَالرُّكُونَ إِلَيْهَا غُرُورٌ، وَالغِبْطَةَ فِيهَا حِلْمٌ. (جا- ١٢٨ "لقمان").

[9] الصغاني، فرائد، ١٢؛ إبن عربي، محاضرة الأبرار، ٢: ٤٣٥.

٣- الدُّنْيَا غَدُورٌ وَالطُّمَأْنِينَةُ إِلَيْهَا غُرُورٌ. (الصغاني، فرائد، ٩).
٤- الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا تُعَايِنُ مِنْهَا جَهْلٌ، وَالتَّقْصِيرُ فِي حُسْنِ العَمَلِ إِذَا وَثِقْتَ بِالثَّوَابِ عَلَيْهِ غَبْنٌ. (ن- ٤٣١ ؛ ٣٨٤؛ الميداني، ٤: ٥٤؛ ش/ن- ١٩: ٣٢٥).

Reliance on this world despite all you see [of its instability] is ignorance. Failure to do good works despite knowing that it will be rewarded is a loss.

١٧٩٠- نِسْيَانُ البِرِّ يُؤَدِّي إِلَى حِفْظِ الشُّكْرِ وَمَنْ نَشَرَ بِرَّهُ طَوَى شُكْرَهُ لأَنَّهُ يَصِيرُ كَالْمَانِّ بِهِ.[10]

1790– Disregarding a benefaction is conducive to assuring gratitude. He who publicizes his benefaction prevents gratitude for it, for he becomes like one who brags by it.

١- مَنْ نَشَرَ مَعرُوفاً فَقَدْ شَكَرَهُ، وَمَنْ سَتَرَهُ فَقَدْ كَفرَهُ. (عقد، ١: ٣٢١).

١٧٩١- نَصِيحَةُ الأَعْدَاءِ وَغَلَبَةُ القَضَاءِ وَتَغْيِيرُ الخُلُقِ وَإِرْضَاءُ الخَلْقِ مِمَّا لا يَطْمَعُ فِيهِ عَاقِلٌ.

1791– Good advice from the enemy, victory over destiny, change of personal dispositions, and the satisfaction of all people are among things that the intelligent does not long for.

١٧٩٢- نَارُ الجَفْوَةِ [٢٦٣] أَشَدُّ مِنْ نَارِ الصَّبْوَةِ، وَفَقْدُ العَادَةِ أَشَدُّ مِنْ فَقْدِ المَادَّةِ[11] وَبُعْدٌ يُوَلِّدُ الصَّفَاءَ خَيْرٌ مِنْ قُرْبٍ يُورِثُ الجَفَاءَ.

1792– The fire of roughness is severer than the fire of youthful passion; giving up habits is harder than giving up wealth, and a remoteness that brings forth serenity is better than a nearness that bequeaths harshness. (Old habits die hard).

١- بُعْدٌ يُؤَكِّدُ الصَّفَاءَ خَيْرٌ مِنْ قُرْبٍ يُولِدُ الجَفَاءَ. (الصغاني، فرائد، ٧٦).

١٧٩٣- نَكْثُ العَهدِ وَخُلْفُ الوَعدِ مِنْ دَلائِلِ السَّرَفِ، وَرَبُّ النِّعَمِ وَحِفْظُ الذِّمَمِ مِنْ دَلائِلِ الكَرَمِ، وَحُسْنُ الصَّوَابِ وَحُبُّ الثَّوَابِ مِنْ دَلائِلِ العَقْلِ. (الصغاني، فرائد، ٧٧).

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[10] الصغاني، فرائد، ٣٥؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨٣.
[11] الصغاني، فرائد، ٧٦.

1793– Violation of a contract and infringement of a promise are signs of intemperance; mastering of bounties and keeping of covenants of protection are signs of munificence; and excellent manners and love of moral benefits are signs of intelligence.

١- خُلْفُ الوَعْدِ ثُلْثُ النِّفَاقِ. (عقد، ١: ٢٨٤؛ ٢: ٣٦٨؛ أبو هلال العسكري، أمثال، ١: ٣١؛ النويري، ٣: ٣٦٠؛ فرايتاج، ٣: ١٣٧).
٢- مِنْ عَلامَاتِ النِّفَاقِ نَقضُ العَهدِ وَالمِيثَاقِ. (النويري، ٣: ٣٦٤).
٣- خُلفُ الوَعدِ، خُلُقُ الوَغْدِ. (مع- ١١٨؛ الحصري، زهر، ١٠٠٩؛ الثعالبي، تمثيل، ٤١٩، ٤٥٦، وسحر البلاغة، ٢٠١؛ النويري، ٣: ٣٧٩).

Breach of promise is the natural habit of the mean and base.

٤- ثَلاثٌ مَنْ كُنَّ فِيهِ كُنَّ عَلَيْهِ: المَكرُ، وَالبَغْيُ والنَّكْثُ. (الثعالبي، تمثيل، ٤٧٣).
٥- ثلاثٌ من كُنَّ فيه فهو منافقٌ: ومن كانت فيه خصلةٌ منها ففيه خصلةٌ من النفاق: إذا حَدَّثَ كذب، وإذا أؤتمن خانَ، وَإِذَا وَعَدَ أَخْلَفَ. (السلفي، المنتقى، ٥٢ "حديث"؛ الوشاء، الموشى، ٤٣؛ إبن حبان البستي، روضة، ٥٢؛ السمعاني، إملاء، ٣٩، ٤٠).
٦- آيةُ المُنَافِقِ ثَلاثٌ: إذَا حَدَّثَ كَذِبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذا أَوتُمِنَ خان. (البخاري، الصحيح، ١: ١٦ (= الإيمان، باب ٤٤)؛ عبد الرزاق، المصنف، ١١: ١٥٦؛ أحمد بن حنبل، المسند ﴿ ١٠٩٢٥؛ الترمذي، سنن ﴿ ٢٦٣١؛ إبن أبي الدنيا، مكارم الأخلاق، ٢٦، ٣٣، ٣٤؛ اليعقوبي، تأريخ، ٢: ١١٨؛ أبو نعيم، أخبار إصبهان، ١: ١٣٥).
٧- ﴿فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ.﴾ (قرآن، ٤٨: ١٠).
٨- آفَةُ المُرُوءةِ خُلْفُ المَوْعِدِ. (أبو عبيد، أمثال، ٧١؛ السلفي، المنتقى، ٥٥؛ البكري، فصل المقال، ٧٩؛ الميداني، ١: ١٠.٠؛ الزمخشري، أمثال، ١: ٥؛ الإبشيهي، ٥٥).
٩- خلفُ المَوَاعِيدِ أَشَدُّ تَهْجِيناً لِلْمُرُوءَةِ مِنَ الرَّدِّ. (جا- ١٧٨).

Breaking a promise is an attack on honor.

١٧٩٤- نُصْحُ النَّاسِ مُكْسِبٌ شُكرَهُمْ، وَغِشُّهُمْ جَالِبٌ شَرَّهُمْ.

1794– Giving advice to people earns their gratitude, deceiving them attracts their harm.

١٧٩٥- نَفسُكَ لا تَنْتَهِي، وَأَنْتَ تَقُولُ إِنَّكَ تَبْقَى، فَإِنْ أَطَعْتَهَا فِي هَوَاهَا، أَدْخَلَتْكَ مِنْ غَيْرِ بَابٍ فِي رَدَاهَا.

1795– Your soul cannot be stopped wishing and you say you will survive, but if you give in to what it wants, it leads you through other doors to death.

١٧٩٦- نَصْبُ الفِخَاخِ وَالأَشْرَاكِ الَّتِي يُخَافُ مِنْهَا الهَلاكُ تَكُونُ مِنِ اتِّبَاعِكَ هَوَاكَ.

1796– Setting up traps and snares that one is afraid to be killed by them are due to following your passion.

١٧٩٧- نَكِّبْ عَنْ كُلِّ أَمْرٍ تَحتَاجُ إِلَى ٱلٱعْتِذَارِ مِنهُ، وَلا تُخَالِطْ مَنْ تَرَى سِتْرَ سِرِّكَ عَنْهُ.

1797– Turn away from all that which you have to apologize for, and mingle not with the one you should keep your secrets from.

١٧٩٨- نَقْصُ الشَيْ ءِ عِنْدَ تَنَاهِيهِ، وَجَرْيُ الجَارِي إِلَى قَرَارِهِ، وَلابُدَّ لِلْكَائِنِ مِنْ غَايَةٍ.
(=ﻙ ٢١٤٣).

1798– The decline of everything starts when it reaches its utmost limit; the course of the stream leads to the place of its repose, and every living thing will certainly come to its end.

١- عِنْدَ تناهي البلاءِ يَكونُ الفَرَجُ. (عيون، ٤: ١٣٦).
٢- عِندَ تَناهِي الشدَّةِ تَكُونُ الفُرْجةُ، وَعِندَ تَضَايُقِ حُلَقِ البَلاءِ يَكُونُ الرَّخَاءُ. (ن- ٤٢٣ ﻙ ٣٥١؛ ش/ن- ١٩: ٢٦٧).

When hardship comes to an end, a state of happiness comes fore. And when the ties of misfortune tighten most, comfort comes fore.

١٧٩٩- نَذِيرُ الظَّعَنِ المَشِيبُ، (=ﻙ ٩٠٤) فَمَنِ ٱسْتَعَدَّ اللَّبِيبُ، وَمَنِ ٱغْتَرَّ فَهُوَ الحَائِنُ المَخِيبُ.

1799– Hoariness is the herald of departure; the intelligent prepares himself, and the stupid disillusioned is conceited. (see # 904).

١- الشَّيْبُ نَذِيرُ الآخِرَةِ. (الجاحظ، بيان، ٢: ٣٣٢؛ الحصري، زهر، ٩٠.٠؛ التوحيدي، البصائر، ١: ٣٥٧ "الفناء").

Gray hair is the herald of hereafter.

٢- الشَّيْبُ نَذِيرُ المَنِيَّةِ. (الثعالبي، تمثيل، ٣٨٦ "العتابي"؛ الحصري، زهر، ٩٠.٠).

Gray hair is the herald of demise.

٣- الشَّيْبُ نَذِيرُ المَوْتِ. (عقد، ٣: ٤١؛ النويري، ٢: ٢٤).

Gray hair is the herald of death.

Spitaler (60 n. 180) explains that in this sentence both *barīd* and *nadhīr* make good sense. But based on a commentary by al-Nuwayrī, he adds

that the original might have been *nadhīr*, probably coined with reference to Qurʾan (35:37):

٤- قيل فِي قَوْلِهِ تَعَالَى:﴿وَجَاءَكُم النَّذِيرُ﴾: إنَّهُ الشَيْبُ. (ش/ن- ١٨: ١٢٤؛ الراغب، محاضرات، ٢: ٣٣٠؛ النويري، ٢: ٢٤).
٥- وَأَبِيْضَاضُ السَّوَادِ مِنْ نُذُرِ المَوْ * تِ وَهَلْ مِثْلُهُ لِحَيٍّ نَذِيرُ. (الجاحظ، بيان، ٢: ٣٣٢ "عدي بن زيد").
٦- الشيبُ خَيْرُ نَذِيرٍ * لَوْ كَانَ يُغنِي النَّذِيرُ. (الثعالبي، تمثيل، ٣٨٤).
٧- مَاذا الصِّبَى وَالشَّيْبُ غَيَّرَ لِمَّتِي * وَكَفَىٰ بِتَغيِيرِ الزَّمَانِ نَذِيراً. (سعدى، گلستان، ١٥٢).

What is all this youthful play while hoariness has changed the color of my curls! The change of time is sufficient as a warning to man.

٨- الشَّيْبُ نُورٌ غُصْنُ شَبَابِهِ رَطِيبٌ. (الثعالبي، تمثيل، ٣٨٣).
٩- "إنَّ شَيْبَ الرَّأسِ نُورُ الهُمُومِ." (إبن المعتز، ديوان، ٤١٤؛ الحصري، زهر، ٩٠٠؛ الثعالبي، ثمار، ٦٩١).

Whiteness of the hair is the glance of worries.

١٠- الشَّيْبُ نُورُ المُسْلِمِ. (الترمذي، سنن ﴿ ٢٨٢١).
١١- الشَّيْبُ نُورٌ لِمَنِ اهتدى، والشيبُ ظلمةٌ لمن ظلم. (الزمخشري، ربيع، ٢: ٤٤٨).
١٢- الشَّيْبُ نَومُ المَوْتِ. (الحصري، زهر، ٩٠٠).
١٣- الشَّيْبُ وَقَائِعُ الدَّهرِ. (الجرجاني، كنايات، ١٣٧).
١٤- "الشيبُ غبار وقائع الدهر." (الجرجاني، كنايات، ١٣٧ "إبن المعتز").
١٥- الشَّيْبَةُ هَيْبَةٌ. "To have white hair is dignity." (Frayha, I, 384).

"Gray hair is a crown of splendor; it is attained by a righteous life." (The Bible, Prov. xvi. 31).

١٦- الشَّيْبُ وَاعِظٌ نَصِيحٌ وَمُنْذِرٌ فَصِيحٌ. (الراغب، محاضرات، ٢: ٣٣٠).
١٧- شِبْتُ، والشيبُ واعظٌ، مَنْ عَصَاهُ * لَم يُطِعْ بعدُ ناصحاً زجره. (عبدالله بن معاوية، ديوان، ٤٨).
١٨- تَوَقَّ نَتْفَ الشَّيْبِ. (إبن عربي، محاضرة الأبرار، ١: ٢٣٤).
١٩- مَنْ عَرَفَ الشَّيْبَ أَنْكَرَ نَفْسَهُ. (الثعالبي، تمثيل، ٣٨٧).
٢٠- برافكند پيرى ضيا بر سرت * به چشم بتان ظلمتست آن ضيا. (تاريخ بيهقى، ٤٦٨ "معروفى بلخى"؛ محجوب، ٦٦، ٦٣ "أبو المثل البخاري!"؛ عوفى، لباب الألباب، ٢٦٤).
٢١- ﴿وَٱشْتَعَلَ الرَّأسُ شَيْباً.﴾ (قرآن، ١٩: ٤؛ إبن المعتز، البديع، ٣).

Ibn al-Muʿtazz cites this as one of the many metaphors in the Qurʾan.

۲۲- آدمی سر به سر همه عیب است * پرده عیب هاش برنایی است
زیر این پرده چون برون آید * همه بیچارگی ورسوایی است. (مسعود سعد، دیوان، ۵۸۷).
۲۳- پیری که زمان ناتوانی است * خاکستر آتش جوانی است. (دامادی، ٤١).
٢٤- لِلَّهِ دَرُّ الشَّيْبِ مِنْ وَاعِظٍ * وَنَاصِحٍ لَوْ حَظِيَ النَّاصِحُ. (الجاحظ، بيان، ٣: ١٩٨ "أبو نواس").
٢٥- "الشَّيْبُ وَالمَوتُ مَقرُونَان فِي قرن." (الراغب، محاضرات، ٢: ٣٣٠).
٢٦- الشيبُ زهرةُ الحنكةِ وثمرةُ التجارِبِ وزبدة مخضتها الأيام وفضة سبكتها التجارب. (الجرجاني، كنايات، ١٣٧).
۲۷- عیب جوانی نپذیرفه اند * "پیری و صد عیب" چنین گفته اند
دولت اگر دولت جمشیدی است * موی سپید آیت نومیدی است. (نظامی، مخزن الأسرار، ٩٤).
۲۸- موی سپید از اجل آرد پیام * پشت خم از مرگ رساند سلام. (نظامی، مخزن الأسرار، ٩٤).
۲۹- موی سپید چیست ندانی زبان مرگ * زیرا که هر که دید زخود نا امید شد. (جمال الدین عبد الرزاق، دیوان، تهران، ۱۳۲۰، ۳۹۳).
۳۰- اگر چه موی سفید است تازیانه مرگ * به چشم نرم تو رگهای خواب می گردد. (صائب، کلیات، تهران، ۷٤۲).
۳۱- این رنگهای عاریتی نیست پایدار * موی سفید را زدلِ خود خضاب کن. (صائب، کلیات، تهران، ۷٤۲).
۳۲- این قاصد مرگ من است. (دهخدا، أمثال ۱: ۳۳٦).

Qāṣid here is a synonym for barīd. The proverb is used when the gray hair begins to appear on the head, or when a disease takes over that can lead to death.

٣٣- مَنْ شَابَتْ ذَوَائِبُهُ جَفَاهُ حَبَائِبُهُ. (إبن داود الإصفهاني، الزهرة، ١: ٣٣٧).

He whose strands of hair become gray his darlings shun him.

٣٤- الشَّيْبُ سَمةُ العَقلِ وَحِليةُ الوَقَارِ. (إختيار الدين، أساس الاقتباس، ١٦٠).
٣٥- الشَّيْبُ كُلُّ عَيْبٍ. (مختصر صوان، ٢٤).

“Das Alter ist ganz und gar Schäwche.” (Ullmann 59).

٣٦- الشَّيْبُ وَكُلُّ عَيْبٍ. (الثعالبي، تمثيل، ٣٨٦ "ونس بن حبيب النحوي").

Old age is sickness by itself.

٣٧- الكِبرُ وَكُلُّ عَيْبٍ. (المرزباني، نور القبس، ٤٩ "يونس بن حبيب النحوي").
٣٨- الشَّيْبُ كُلُّهُ عَيْبٌ. (الظهيرى، سندبادنامه، ١٥٦).

٣٩- الشيبُ عيبٌ لا عَدمنَاهُ. (الحصري، زهر، ٩٠٠؛ الثعالبي، تمثيل، ٣٨٧).
٤٠- الشيبُ عِلَّةٌ لا يعاد عَنْهَا وَمُصِيبَةٌ لا يعزى عليها. (الزمخشري، ربيع، ٢: ٤٤١؛ إختيار الدين، أساس الاقتباس، ١٦٠).
٤١- الشبابُ وكل صِحَّة. (المرزباني، نور القبس، ٤٩ "يونس بن حبيب النحوي").
٤٢- شَيْبٌ وَعَيْبٌ. "Greyheaded and vicious." (Burckhardt 110).
٤٣- الشَّيْبُ مَا هُوَ عَيْبٌ.

"To have white hair is no dishonor." (Frayha, I, 384).
"To have white hair is dignity." (Frayha, I, 384). Hoariness is no defect.

٤٤- الشَّيْبُ لَمْحَةٌ مِن لَمَحَاتِ المَنُونِ وَنَوْبَةٌ مِنْ نُوَبِ الدَّهرِ الخَؤونِ. (الراغب، محاضرات، ٢: ٣٣٠).
٤٥- الشَّيْبُ مَجْمَعُ الأَمْرَاضِ. (الثعالبي، تمثيل، ٣٨٦ "العتبي"؛ الحصري، زهر، ٩٠٠؛ العاملي، المخلاة، ٧٢).
٤٦- الشَّيْبُ مَطِيَّةُ الأَجَلِ، وَطريدةُ الأَمَلِ. (الزمخشري، ربيع، ٢: ٤٤١؛ إختيار الدين، أساس الاقتباس، ١٦٠).
٤٧- الشَّيْبُ مُقَدِّمَةُ المَوتِ وَالهَرَمِ، وَالمؤذن بِالخَرَف والقائد للموت. (الحصري، زهر، ٨٩٩).
٤٨- (الشَّيْبُ) مُقَدِّمَةُ المَوتِ وَرَسُولُ البِلَى.

Stern and Walzer, *Three unknown Buddhist stories* 18.

٤٩- الشَّيْبُ نَاعِي الشَّبَابِ، وَرَسُولُ البِلَى. (الثعالبي، تمثيل، ٣٨٦؛ مع- ١١٨).
٥٠- كفى بالشَّيْبِ نَاعِياً. (فلايشر، نثر اللآلئ، ٨١ { ٢١١).

Hoariness is a sufficient announcer of death.

١٨٠٠- نُورٌ هَادٍ وَدَلِيلٌ مُرشِدٌ طُولُ الفِكْرَةِ وَكَثْرَةُ العِبْرَةِ. فَفَكِّرْ فِي أَمْرِكَ وَٱعْتَبِرْ بِغَيْرِكَ. [٢٦٤]

1800– Long contemplation and much lessons constitute a leading light and a guideline. So contemplate long on your affair and take lessons from what happens to others.

١٨٠١- نُجْحُ الحَاجَةِ لا تَسْتَبْعِدْ لَهَا المَسَافَةَ وَلا تَسْتَبْطِئْ لَهَا الوَقْتَ وَلا تَسْتَكْثِرْ لَهَا التَّعَبَ. فَإِنَّمَا الخُسْرَانُ فِي الرَّجَاءِ الطَّوِيلِ وَالتَّعَبِ الكَثِيرِ وَالشُّقَّةِ البَعِيدَةِ مَعَ الخَيْبَةِ.

1801– To succeed in a goal, you should not deem as too far the distance, as too long the time required, and as too much the pains for it. For indeed the forfeiture in lengthy hope, much pain, and far-reaching hardship is only with failure.

١- اِسْتَصْغِرِ المَشَقَّةَ إذَا أَدَّتْ إلَى مَنْفَعَةٍ. (إبن المقفع، حكم ٤ ٣٣).

Take the pain slight if it leads to profit.

١٨٠٢- نِعْمَ الحَظُّ القَنَاعَةُ، وَالجَمَالُ فِي إجْمَالِ الطَّلَبِ، وَشَرُّ مَا صَحِبَ المَرءَ الحَسَدُ.[12]

1802– The best allotted fortune is contentment; Beauty is in the summation of petition; and Envy is the worst companion of man.

١- نِعْمَ حَظُّ المُؤْمِنِ القُنُوعُ. (القضاعي، دستور، ٢٤ "علي").
٢- اِجْمَالُ الطَّلَبِ عِفَّةٌ. (آبي، نثر، ٤: ٢١٣).

[12] الجاحظ، بيان، ٤: ٩٣ "عبدالملك بن صالح"؛ = ٤ ٩٠٦.

١٨٠٣- هِمَّةُ أَهْلِ المَعْرِفَةِ بِاللَّهِ النَّظَرُ فِي عَظَمَةِ اللَّهِ وَمُلْكِهِ وَفِي طَلَبِ مَرْضَاتِهِ وَالعَمَلُ بِطَاعَتِهِ.

1803– The zeal of those cognizant of God is to contemplate on His majesty and reign, to seek His satisfaction, and to act in submission to Him.

١- السَّعِيدُ مَنِ ٱجتَمَعَ لَهُ العِلمُ بِاللَّهِ، عز وجل، والعملُ بطاعتِهِ. (مب- ٣٤٠).

١٨٠٤- هَبْ مَا لا يَبْقَى لِمَنْ لا يَبْقَى تَمْلِكْ آخِرَ مَا يَبْقَى. (مع- ٨١).

1804– Spend what does not last on him who does not last; so gain what lasts.

١- قَالَ بَعْضُ الصُّلَحَاءِ: إِنَّ بَقَاؤَكَ إِلَى فَنَاءِ، وَفَنَاؤَكَ إِلَى بَقَاءِ، فَخُذْ مِنْ فَنَائِكَ الَّذِي لا يَبقى لِبَقَائِكَ الَّذِي لا يَفْنَى. (الماوردي، أدب الدنيا، ١٠٧).
٢- مَنْ بَاعَ مَا يَفْنَى بِمَا يَبْقَى غَنِم * وَآثَرَ الدُّنْيَا عَلَى الأُخرَى نَدَم. (التوحيدي، إمتاع، ٢: ١٥٣).

١٨٠٥- هَبْ مَالَكَ لِدِينِكَ وَعِرضِكَ وَلا تَهَبْهُمَا لِمَالِكَ. (=؛ ١٨٧٤).

1805– Spend your wealth for your religion and honor; spend them not for your wealth.

١٨٠٦- هَيِّئْ جِهَازَكَ وَٱفْرُغْ مِنْ زَادِكَ، وَكُنْ وَصِيَّ نَفْسِكَ وَلا يَكُنِ الرِّجَالُ أَوْصِيَاكَ.[1]

1806– Prepare your luggage; be done with your provision for the hereafter; be your own trustee, for the people shall not be.

١٨٠٧- هِيَ الدُّنيَا تُعِيرُ وَتَسْتَرِدُّ، وَمَنْ لَمْ يَصْبِرْ ٱخْتِيَاراً صَبَرَ ٱضْطِرَاراً، وَآخِرُ الهَمِّ السُّلُوُّ بَعْدَ أَيَّامٍ. (=؛ ٧٥، ٤١٦، ١٦٢٦؛ مع- ١٠٥؛ آبي، نثر، ٣: ١٥٧).

1807– It is the nature of this world to lend and to reclaim, and he who does not wait by choice will wait perforce, and at the end of anxiety comes solace after some days.

[1] أبو عبيد، أمثال، ١٦٤؛ الحارث المحاسبي، المسترشدين، ٤٥ "رُمَّ جَهَازك"؛ عيون، ٣: ١٨٠؛ الربعي، وصيا العلماء، ٧٢؛ الماوردي، أدب الدنيا، ١١٠؛ بهجة، ٢: ٢٤٤.

١- هِيَ الدُّنْيَا فٱحْذَرُوهَا. (وراوينى، مرزبان نامه، ٧٤).
٢- أَحْسَنُ الاضطِرَارِ مَا قَبُحَ الاختِيار. (الصغاني، فرائد، ٧٣).
٣- لا اختيارَ مَع الاضطِرَارِ. (الثعالبي، خاص الخاص، ٢٤).
٤- اِصْبِرْ مُحْتَسِباً مَأْجُوراً وَإِلَّا صَبَرْتَ مُضْطَرًّا مَأْزُوراً. (البيهقي، المحاسن، ٤٢٥؛ مع- ١٠٤؛ الثعالبي، تمثيل، ٤١٥).

١٨٠٨- هُمُومُ الآخِرَةِ مُتَعَلِّقَةٌ بِقُلُوبِ أَهْلِ المَعْرِفَةِ، وَهُمُومُ أَهْلِ الدُّنيَا مُسْتَوِلِيَةٌ عَلَى قُلُوبِ أَهْلِ الشَّهْوَةِ.

1808– Concerns of the hereafter are attached to the hearts of the learned; concerns of the worldlings overwhelm the hearts of the lustful. (The second *ahl* is redundant, and we should read: concerns of the present world overwhelm the hearts of the lustful).

١٨٠٩- هَلاكُ النَّاسِ فِي شَيْئَيْنِ: أَحَدُهُمَا أَنْ يَعْمَلُوا [٢٦٥] الذُّنُوبَ رَجَاءَ أَنْ يَصِلُوا إِلَى التَّوْبَةِ، وَيُسَوِّفُونَ التَّوْبَةَ رَجَاءَ طُولَ الحَيوةِ.

1809– Destruction of human beings is in two things: to commit offenses expecting to repent for them later, and to procrastinate in repentance hoping for a long life.

١٨١٠- هُرُوبُ الزَّاهِدِ مِنَ النَّاسِ أَصْدَقُ دِلالَةٍ عَلَى زُهْدِهِ.

1810– A pious man's flight from the people is the sincerest sign of his piety.

١٨١١- هَوَى النَّفسِ أَدْنَى عَدُوٍّ لَهَا. (ح- ١٢٤، ١٣٣؛ مع- ٧٣؛ مب- ٢٥٥).

1811– The passion of the soul is its closest enemy.

١٨١٢- هَانَ مَنِ احْتَاجَ وَعَزَّ مَنْ قَنِعَ.

1812– Whoso is in need is humiliated, whoso is content is honored.

١- عَزَّ مَنْ قَنِعَ، ذَلَّ مَنْ طَمِعَ. (ش/ن- ١٩: ٥٠).

The contented is honored, the avid is humiliated.

٢- عزت زقناعت است وخوارى زطمع * با عزت خود بساز وخوارى مطلب.

"Contentment honor doth breed, while contempt is caused by greed; Seek not, therefore, to be contemptible, and hold in esteem your honor indeed." (Haim 299).

٣- مَنْ قَنِعَ عَزَّ. (الكرخي، المنتهى، بستان، ١٦٠).
٤- وَالحِرْصُ ذُلٌّ وَالقَنَاعَةُ عِزَّةٌ * وَاليَأْسُ مِنْ صُنْعِ الإلهِ قُنُوطُ. (بهجة، ١: ٥٦٩).
٥- ذليلى در طمع ميدان بتحقيق * چو عزت را قناعت دان و توفيق. (ناصر خسرو، روشنايى نامه، ٥١٣).

١٨١٣- هِمَمُ الرِّجَالِ تَبْلُغُ بِهِمُ المَعَالِي. (= ﻉ ٤٨١، ٩٢٨).

1813– Men's ambitions make them arrive at glory and eminence.

١- بِطَلَبِ المَعَالِي يَكُونُ العِزُّ. (أبو هلال العسكري، أمثال، ٢: ٢٩٧ "الحصن بن حذيفة"؛ ١: ٤٠١ "أكثم"؛ أبو حاتم السجستاني، المعمرون، ١٤ "الغرزَ؛ وَيقال: يكون العَوَر").

Dignity is in seeking lofty goals.

٢- فِي طَلَبِ المَعَالِي يَكُونُ العَنَاءَ. (الميداني، ٣: ٢٤٥).
٣- مَنْ طَلَبَ المَعَالِي ٱستَقْبَلَ العَوَالِي. (الصغاني، فرائد، ٧٦).
٤- فِي طَلَبِ المَعَالِي يَكُونُ الغِنَى. (المفضل، الفاخر، ٢٦٤؛ الواحدي، الوسيط، ١٦٢ "أكثم").

Lack of want is in seeking high goals.

٥- مَنْ طَلَبَ المَعَالِيَ بِغَيْرِ ٱسْتِحْقَاقٍ لَهَا عَظُمَتْ صَرْعَتُهُ. (الثعالبي المرغني، غرر، ٤٠ "من أمثال أفريدون"؛ دهخدا، ٣: ١٥٥١).

Whosoever aspires high ranks without deserving falls severely.

٦- إنَّ اللَّهَ يُحِبُّ مَعَالِيَ الأُمُورِ وَيُبْغِضُ سَفْسَافَهَا. (أبو عبيد، غريب الحديث، ٢: ١٢٠، وأمثال، ١٦٥؛ ؛ إبن أبي الدنيا، مكارم الأخلاق، ٢، ٣؛ عقد، ١: ٢٦٣؛ الأزهري، تهذيب اللغة، ١٢: ٣١٠؛ الطوسي، الأدب الوجيز، ٢٨).

God loves excellence, dislikes mediocrity.

7– "Whosoever aspires to reach high places must subdue his passions." (*Maxims of ʿAli* 61).

١٨١٤- هَدُّ أَرْكَانِ الإنْسَانِ فَقْدُهُ [لِلإخوَانِ، وَوَهْنُ الأَمْرِ] إعْلانُهُ قَبْلَ إحْكَامِهِ.

1814– The missing of friends destroys man's foundations; the announcing of an affair before its consolidation is weakness.

١- مِنَ الوَهَنِ وَالضَّعْفِ إعْلانُ الأَمْرِ قَبْلَ إحْكَامِهِ. (ش/ن- ١٨: ١٧٧).
٢- مِنْ وَهْنِ الأَمْرِ إعْلانُهُ قبلَ إحْكَامِهِ. وَعَجْزُ القَوْلِ مُخبر عَنِ العَقْلِ، فَلْيَنْظُرْ ٱمْرُؤ مَا يقول. (ح- ١٢٩-١٣٠ "لقمان"؛ مب- ٢٧٧؛ الثعالبي، تمثيل، ٤٢٠).

١٨١٥- هَالِكٌ مَغْرُورٌ خَيْرٌ مِنْ نَاجٍ مَلُومٍ.

1815– Perishing in honor is better than surviving in dishonor.

١- هَالِكٌ مَعْذُورٌ خَيْرٌ مِنْ نَاجٍ فَرُورٍ. (الراغب، محاضرات، ٢: ١٣٥؛ النويري، ٣: ٣٤٧-٣٤٨).

Being killed for a cause is better than being saved escaping the battle-field. (This is same as saying "Death rather than dishonor."

١٨١٦- هِبَةُ الحِكْمَةِ خَيْرُ نِعْمَةٍ.

1816– The gift of wisdom is the best blessing.

١- واْعلم أَنَّهُ ليس من عطايا اللَّهِ شيْ ءٌ هو خيرٌ من الحكمةِ. (مب- ١٤٢ "افلاطون"؛ جا- ٢١٨).

"And know that of God's gifts there is nothing better than wisdom." (Arberry 488).

١٨١٧- هَفَا مَنِ ٱسْتَعْلَى عَلَى رَئِيسٍ عَلَيْهِ.

1817– He who considers himself higher than his chief commits a mistake.

١٨١٨- هَدِيَّةُ الرَّجُلِ إِلَى أَخِيهِ حَلالٌ لَهُ وَلَكِنَّهَا فِي الوِلايَةِ طَرِيقٌ إِلَى سُوءِ المَقَالَةِ. فَقَدْ رُوِيَ: هَدَايَا الأَعْمَالِ غُلُولٌ.

1818– To give a present to a friend is admissible, but to an official it gives way to gossip. It has been said: 'Giving presents to officials is corruption.' (Apparently *ghulūl* is an older irregular plural form of *ghūl* "iron collar; manacles, handcuffs; chains, shackles, fetters"; so the literal meaning: Giving presents to officials binds their free decisions).

١- هدايا العُمَّالِ غُلولٌ. (القاضي وكيع، أخبار القضاة، ١: ٥٩).
٢- هدايا للأُمَرَاءِ غُلُولٌ. (عبد الرزاق، المصنف، ٨: ١٤٧؛ القاضي وكيع، أخبار القضاة، ١: ٥٩، ٦٠).

١٨١٩- هُجْنَةُ الشَّرِيفِ اللَّحْنُ، وَآفَةُ الرَّأْيِ العُجْبُ، وَفَسَادُ كُلِّ شَيْ ءٍ الكَذِبُ. (=٤ ٢٤٦٤).

1819– Solecism is the shortcoming of the noble; Conceit is the bane of personal judgment, and Lying is the decay of all things.

١- اللَّحْنُ هُجنَةٌ عَلَى الشَّرِيفِ، وَالعُجْبُ آفَةُ الرَّأْيِ. (الجاحظ، بيان، ٢: ٢١٦؛ آبي، نثر، ٣: ٥٣ "عبد الملك"؛ بهجة، ١: ٤٥٥؛ تذكرة، ١: ٢٥٩).

٢- آفَةُ الرَّأيِ الهَوَى. (المفضل، الفاخر، ٢٦٣ "أكثم"؛ عقد، ٢: ١١؛ الثعالبي، تمثيل، ٤٥٣؛ الواحدي، الوسيط، ١٤٩؛ الميداني، ٣: ٩٦).

Passion is the bane of personal judgment.

٣- آفَةُ المُرُوءَةِ الكِبْرُ، وَآفَةُ السَّخَاءِ المَنُّ، وَآفَةُ الرَّأْيِ العُجْبُ. (البلاذري، أنساب، ٧(١): ٣٦٩ "أكثم").
٤- آفَةُ المُرُوءَةِ إِخْوَانُ السُّوْءِ. (إبن حبان البستي، روضة، ٢٣٤).
٥- قال معاوية: آفَةُ المُرُوءَةِ الكِبْرُ، وَآفةُ المَوَدَّةِ إِخْوَانُ السُّوءِ، وَآفَةُ العِلْمِ النِّسْيَانُ، وَآفةُ النِّسْيَانِ الكَذِبُ، وَآفةُ الحِلْمِ الذُّلُّ، وَآفَةُ الجُودِ السَّرَفُ، وَآفةُ القَصْدِ البُخْلُ، وَآفةُ المَنْطِقِ الفُحْشُ، وَآفةُ اللُّبِّ العُجْبُ، وَآفْةُ الظَّرْفِ الصَّلَفُ، وَآفة الحَيَاءِ الضَّعْفُ، وَآفةُ الجَلَدِ الكَسَلُ، وَآفةُ الرَّزَانَةِ الكِبرُ، وَآفةُ الصَّمْتِ العِيُّ. (تذكرة، ١: ٢٥٧-٢٥٨؛ التوحيدي، البصائر، ٣: ٥٢٨؛ آبي، نثر، ٣: ٤٠؛ الرخجي، أحاسن المحاسن، ١٦٣؛ أسامة، لباب، ٦٧).

The bane of manliness is arrogance, the bane of friendship is evil friends, the bane of knowledge is forgetfulness, the bane of forgetfulness is lying, the bane of forbearance is humiliation, the bane of generosity is excess, the bane of economy is miserliness, the bane of speech is obscenity, the bane of mind is vanity, the bane of refinement is vainglory, the bane of diffidence is weakness, the bane of briskness is laziness, the bane of sedateness is conceit, the bane of silence is faltering. (al-Tawḥīdī, *Baṣāʾir* III, 528–29, lists 38 banes).

"The bane of speech is prolixity." (*Maxims of ʿAli* 25).

٦- آفةُ الشِّدَّةِ التَّهيبُ، وَآفةُ المَنطِقِ الحَياءُ، وَآفةُ كُلِّ شَيْءٍ الكَذِبُ. (الطرطوشي، سراج، ١٦٣).
٧- آفةُ الكَذِبِ النِّسْيَانُ. (النويري، ٣: ٣٦٣). The bane of lying is forgetfulness.
٨- من كذب ذهب. (السجستاني، صوان، ٢٩٣ "الكندي").

Whoso lies believes (comes to believe his own).

٩- كَذِبتَ، وَمَنْ يَكذبُ فَإِنَّ جزاءَهُ * إذا مَا أَتَى بِالصِّدقِ أَنْ لا يُصَدَّقَا
إِذَا عرفَ الكَذَّابُ بِالكَذبِ لَمْ يَزَلْ * لَدَى النَّاسِ كَذَّاباً، وَإِنْ كَانَ صَادِقا
وَمِنْ آفَةِ الكَذَّابِ نِسْيَانُ كَذِبِهِ * وَتَلْقَاهُ ذَا فِقْهٍ إِذَا كَانَ حَاذِقا. (إبن حبان البستي، روضة، ٥٢، ٥٣).
١٠- وَمِنْ آفَةِ الكَذَّابِ نِسْيَانُ كَذِبِهِ * وَتَلْقَاهُ ذَا دَهْيٍ إِذَا كَانَ كَاذِبا. (النويري، ٣: ٣٦٣).
١١- آفَةُ الكِذْبِ عَلَى صَاحِبِهِ أَعْظَمُ مِنْهَا عَلَى غَيْرِهِ، لَوْ عَقَل. (مب- ٣٤٤).
١٢- آفةُ الصِّدقِ تَصديقُ الكَذَبَةِ. (الجاحظ، رسائل، ١: ١١١).
١٣- آفةُ الظَّرْفِ الصَّلَفُ، آفةُ العِلم النِّسْيَانُ. (الخليل بن أحمد، العين، ٨: ٤١٠؛ مسكويه، تهذيب، ١٧٩؛ الطوسي، أخلاق ناصري، ١٥٧؛ إبن الأثير، النهاية، ٣: ٤٧؛ لسان العرب، ٩: ١٦ "أوف"؛ ٩: ١٩٦ "صلف").

“The bane of elegance in manners is to overpass the due limits therein, and arrogating to oneself superiority therein, through pride; and the bane of science is forgetfulness.” (Lane 125).

The vice of delicacy of mind is vanity. The enemy of knowledge is forgetfulness. It is explained here that *ṣalaf* is exaggeration in *ẓarf*, and excess in refined behavior, or the limits of vanity.

The bane of science is forgetfulness. Forgetfulness is the bane of learning.

١٤- آفةُ الحَدِيثِ الكَذبُ، وَآفةُ العِلمِ النِّسيَانُ، وَآفَةُ الحِلم السَّفَهُ، وَآفةُ العِبَادَةِ الفترَةُ، وآفةُ الشَّجَاعَةِ البَغْي، وَآفَةُ السَّمَاحَةِ المَنُّ، وَآفَةُ الجَمَالِ الخُيَلاءُ، وآفةُ الحَسَبِ الفَخرُ، وآفةُ الظَّرْفِ الصَّلَفُ، وَآفَةُ الجُودِ السَّرَفُ، وَآفَةُ الدِّينِ الهَوَى. (القضاعي، الشهاب، ٤-٥؛ فرايتاج، ٣: ٢٤؛ + "آفَةُ الحِلمِ السَّخْفُ").

“The bane of discourse is lying, and the bane of science is forgetfulness.” (Lane 125).

١٥- آفةُ الدِّينِ الهَوَى. (اللخمي، شرح المقصورة، ٣٦٦).

The bane of religion is passion.

١٦- آفَةُ الجَمَالِ الخُيَلاءُ. (وطواط، لطائف، ٦٢).

The bane of beauty is conceitedness.

١٧- آفَةُ العُلَمَاءِ الخُيلاءُ. (الغزالي، كيمياى سعادت، ٦٠٥).

The bane of the learned is haughtiness.

١٨- لِكُلِّ شَيْ ءٍ آفَةٌ وَلِلعِلمِ آفَاتٌ.

“To everything there is a bane; and to science there are banes.” (Lane 125).

١٩- وَآفَةُ العَقْلِ الهَوَى فَمَنْ عَلا * عَلَى هَوَاهُ عَقْلُهُ فَقَدْ نَجَا. (عقد، ٢: ٢٥١ "إبن دريد"؛ اللخمي، شرح المقصورة، ٣٦٦؛ عبد القادر الرازي، أمثال، ٤٠؛ وطواط، غرر، ٧٢؛).

٢٠- آفَةُ العَقلِ الهَوَى، وَآفَةُ الأَميرِ سَخَافَةُ الوزيرِ. (الطرطوشي، سراج، ٦٢).

٢١- آفَةُ العَقلِ العُجْبُ. (إبن المقفع، حكم ﴿ ٨٩؛ صغ- ٣٤؛ مع- ٩٢ "شَرُّ آفات"؛ عقد، ٢: ٤٧٩؛ إبن حبان البستي، روضة، ٢١، ٢٤، ١٣١؛ العامري، نسك، ٤٩٥).

٢٢- العُجبُ آفَةُ العَمَلِ، وَاللَّجَاجَةُ قُعودُ الهَوَى، وَالحَمِيَّةُ سَيْفُ الجَهْلِ، وَالبُخْلُ لَقَاحُ الحِرصِ، وَالمِرَاءُ لَقَاحُ الشَّنَآنِ، وَالمُنَافَسَةُ أَخُو العَداوةِ. (الراغب، محاضرات، ٢: ٧٠٤ "إبن المقفع").

٢٣- البُخلُ لَقَاحُ الحِرْصِ. (صغ- ٣٤-٣٥؛ عهد أردشير، ٦٩).

Greed is the seed of covetousness.

٢٤- لكلِّ شَيْ ءٍ آفةٌ، وآفةُ العملِ العُجبُ. (مب- ٢٧١ "القمان").

Arrogance diminishes wisdom.

٢٥- العُجبُ آفَةُ الرَّأيِ. (الجاحظ، بيان، ٢: ٢١٦؛ تذكرة، ١: ٢٥٩؛ بهجة، ١: ٤٥٥).
٢٦- الأَنَفَةُ تَوْأَمُ السَّفَهِ. (صغ- ٣٥).
٢٧- عَمَلُ الرَّجُلِ بِمَا يَعْلَمُ أَنَّهُ خَطَأٌ هَوًى، وَالهَوَى آفَةُ العَفَافِ، وَتَرْكُهُ لِلْعَمَلِ بِمَا يَعْلَمُ أَنَّهُ صَوَابٌ تَهَاوُنٌ، وَالتَّهَاوُنُ آفَةُ الدِّينِ، وَإِقْدَامُهُ عَلَى مَا لا يَدرِي أَصَوَابٌ هُوَ أَمْ خَطَأٌ لَجَاجٌ، وَاللَّجَاجُ آفَةُ العَقْلِ. (آبي، نثر، ٤: ١٧٢ "إبن المقفع"؛ صغ- ٤٣؛ المفضل، الفاخر، ٢٦٣ "أكثم"؛ التوحيدي، إمتاع، ٢: ٢٣؛ جا- ٧٥-٧٦؛ الثعالبي، تمثيل، ٤٥٣؛ الماوردي، نصيحة، ٥٣؛ ش/ن- ٢٠: ٢٩٥).

The original in the *Adab al-ṣaghīr* reads *jimāḥ* for the last:

.. هو أمْ خطأٌ جِماحٌ، والجِماحُ آفةُ العقل.
٢٨- إنَّ للعلمِ آفَةً وَهُجنَةً وَنَكداً، فَآفَتُهُ نِسيانُهُ، وَنَكدُهُ الكَذِبُ فِيهِ، وَهُجْنَتُهُ نَشْرُهُ عِندَ غَيْرِ أَهْلِهِ. (عيون، ٢: ١١٨؛ أبو أحمد العسكري، المصون، ١٣٦؛ الزمخشري، أمثال، ١: ٢٥٣، وربيع، ٣: ٢٦٧).
٢٩- الحَسَدُ آفَةُ الدِّينِ. (القضاعي، دستور، ٢٣ "علي").

The bane of religion is envy.

٣٠- آفة العصيان النسيان. (إختيار الدين، أساس الاقتباس، ١٦٧).
٣١- آفَةُ العِلْمِ النِّسْيَانُ، وَآفَةُ العِبَادَةِ الرِّيَاءُ، وَآفَةُ النَّجَابَةِ الكِبْرُ، وَآفَةُ اللُّبِّ العُجْبُ، وَآفَةُ الإِصْلاحِ الشُّحُّ، وَآفَةُ السَّمَاحَةِ التَّبْذِيرُ، وَآفَةُ الجَلدِ الفُحْشُ، وَآفَةُ الحَيَاءِ الذُّلُّ، وَآفَةُ الحُبِّ الضَّعْفُ، وَآفَةُ الظَّرْفِ الإِكْثَارُ. (إبن أبي الدنيا، إصلاح المال، ٢١٩).
٣٢- آفةُ الحَديثِ الكَذِبُ، وَآفَةُ العِلْمِ النِّسيانُ، وَآفةُ الحِلمِ السَّفَهُ، وَآفَةُ العِبَادَةِ الفِترَةُ، وَآفَةُ الشَّجَاعَةِ البَغيُ، وَآفةُ السَّمَاحَةِ المَنُّ، وَآفةُ الجَمَالِ الخُيَلاءُ، وَآفَةُ الحَسَبِ الفَخْرُ، وَآفَةُ الظَّرْفِ الصَّلفُ، وَآفَةُ الجُودِ السَّرَفُ، وَآفَةُ الدِّينِ الهَوَى. (إبن عقيل، فنون، ٥٩٩ "في الحديث المسند").

The plague of courage is insolence, the plague of nobility is pride, and the plague of liberality is obligation.

٣٣- يك آهو كه از يك دروغ آيدا * بصد راست گفتن نپيرايدا. (لازار، ١١٨ "ابو شكور").

An evil caused by one untruth cannot be eliminated by hundred truth.

٣٤- لِكُلِّ شَيْ ءٍ آفَةٌ وَآفَةُ العِلْمِ النِّسْيَانُ. (البخاري، التأريخ الكبير، ٢(٢): ٣٥٤ "ابن مسعود").
٣٥- آفَةُ العِلْمِ النِّسْيَانُ. (عقد، ٢: ٢١٠؛ آبي، نثر، ٤: ١٨١؛ الثعالبي، تمثيل، ٢٧؛ ١٦٥؛ الميداني، ١: ١٠.٠؛ الزمخشري، أمثال، ١: ٢٥٣؛ دهخدا، ١: ٤٠؛ آهوى دانش فراموشى است).

The vice of knowledge is forgetfulness.

٣٦- آفَةُ الحِلْمِ الذُّلُ. (عقد، ٢: ٢٨٠؛ الراغب، محاضرات، ١: ٢٤١).
٣٧- آفَةُ الحِلمِ الضَّعفُ. (عيون، ١: ٢٨٥).
٣٨- آفَةُ العِلْمِ تَرْكُ مُدَارَسَتِهِ. (مب- ٣٣٤).

The bane of knowledge is lack of practicing it.

٣٩- عُقْرَةُ العِلْمِ النِّسْيَانُ. (الميداني، ٢: ٣٧٠).
٤٠- آفةُ الأَمَانةِ ائتمانُ الخَانَةِ. (الجاحظ، رسائل، ١: ١١١).
٤١- آفتِ عقل تصلُّف است، وآفتِ مروَّت جُزبَك، وآفتِ دلِ ضعيف آواز قوي. (أبو المعالي، كليله، ٧٠).

١٨٢٠- هَيْبَةُ الرَّجُلِ يُذهِبُهَا المُزَاحُ،[2] وَالمُزَاحُ يَأتِي مِنْ سُخْفٍ أَوْ بَطَرٍ،[3] وَهُوَ سَبَبُ الهَجْرِ وَمَدْرَجَةُ الشَّحْنَاءِ أَوَّلُهُ فَرَحٌ وَآخِرُهَا تَرَحٌ.

1820– Jesting eliminates the awe; it issues from idiocy or hubris; it is the cause of separation, the staircase of grudge, its beginning is joy, its end sadness.

١- إِيَّاكَ وَالمُزَاحَ فَإِنَّهُ يُذهِبُ بَهَاءَ الوَجْهِ وَيُذهِبُ هَيْبَةَ الجَلِيلِ. (وطواط، غرر، ١٤٩؛ الراغب، محاضرات، ١: ٢٨١؛ الزمخشري، ربيع، ٤: ١٦٩).
٢- المُزَاحُ مِنْ سُخْفٍ أَوْ بَطَرٍ. (مب- ٣٣٠؛ الماوردي، أدب الدنيا، ٢٨٢؛ بهجة، ١: ٥٦٨).
٣- الهَزْلُ مِنْ سُخْفٍ أَوْ بَطَرٍ، يَجُلُّ عَنهُمَا مَنْ سَاسَ الرُّعَايَا وَدَبَّرَ المَمَالِكَ. (الماوردي، قوانين، ١٣٣).
٤- المُزَاحُ يَسْتَخِفُّ فُؤادَ الحَلِيمِ، وَيُذْهِبُ بِبَهَاءِ ذِي القُدرَةِ. (الوشاء، الموشى، ١٣).
٥- يَا بُنَيَّ إِيَّاكُمْ وَالمُزَاحَ فَإِنَّهُ يُذهِبُ بِالبَهَاءِ، وَيُعقِبُ النَّدَامَةَ وَيُزرِي بِالمُرُوءَةِ. (الوشاء، الموشى، ١٤).
٦- إِيَّاكُمْ وَالمُزَاحَ فَإِنَّهُ يُفسِدُ المَوَدَّةَ وَيُغِلُّ الصَّدْرَ. (إبن حبان البستي، روضة، ٧٧).
٧- المُزَاحُ يُذهِبُ بِبَهَاءِ العِزِّ. (الوشاء، الموشى، ١٤).
٨- الهَزْلُ آفَةُ الجِدِّ، وَالكَذِبُ عَدُوُّ الصِّدقِ، وَالجَوْرُ مَفْسَدَةُ العَدْلِ. (جا- ١٢ "أوشهنج"؛ الماوردي، قوانين، ١٣٣ "بزرجمهر"، ونصيحة، ٢٤٢ "أنوشروان"؛ + "فإِذَا ٱسْتَعْمَلَ المَلِكُ الهَزلَ ذَهَبَتْ هَيْبَتُهُ، وَإِذَا ٱسْتَصْحَبَ الكَذبَ ٱسْتُخِفَّ بِهِ، وَإِذَا أَظهَرَ الجَوْرَ فَسَدَ سُلطَانُهُ").

[2] الماوردي، أدب الدنيا، ٢٨٢.
[3] ={ ٨٤١؛ الراغب، محاضرات، ١: ٢٨١.

Frivolity is the bane of solemnity, Lying is the enemy of honesty, and Tyranny is the corruption of justice.

٩- كان نقش خاتم رستم: الهزلُ مَنْقَصَةٌ، والكَذِبُ مَنغَصَةٌ، وَالجَوْرُ مَفسَدةٌ. (الماوردي، نصيحة، ٢٤٢).
١٠- كان نقش خاتم رستم: الهَزلُ مَبْغَضَةٌ، والكَذِبُ مَنْقصَةٌ، والجَوْرُ مَفسَدةٌ. (الطرطوشي، سراج، ١٦٣).
١١- لا مَخْلَقَةَ لِلْمُرُوءَةِ كَٱسْتِعْمَالِ الهَزْلِ فِي مَوَاطِنِ الجِدِّ. (إبن عقيل، فنون، ٥٣ "بزرجمهر").
١٢- صَارَ جِدّاً مَا مَزَحْتُ بِهِ * "رُبَّ جِدٍّ جَرَّهُ اللَّعِبُ." (أبو نواس، ديوان، ٥: ٢٦١؛ أبو هلال العسكري، ديوان المعاني، ١: ١٥١؛ مسكويه، تهذيب، ١٩٨؛ الميداني، ١: ٣٠٣؛ الطوسي، أخلاق ناصرى، ١٧٩).

"Many a grave matter has been brought on by playfulness." (Wickens 131).
"Many a difficult situation is brought about by play." (Zurayk 176).

١٣- "وَرُبَّ جِدٍّ جَرَّهُ المُزَاحُ." (أبو العتاهية، ديوان، ٤٩٣).

Many a serious matter is dragged along by jesting.

١٤- رُبَّ مَزْحٍ فِي غَوْرِهِ جِدٌّ. (الميداني، ٢: ٧٩؛ مع- ١١٦ "رُبَّ مُزَاحٍ").
١٥- يَا رُبَّ هَزْلٍ كَانَ مِنْهُ الجِدُّ * وَرُبَّ مَزْحٍ كَانَ مِنْهُ الحِقْدُ. (التوحيدي، إمتاع، ٢: ١٥٢؛ كلمات مختارة، ٢٦).
١٦- رُبَّ هَزْلٍ قَدْ عَادَ جِدّاً. (القالي، الأمالي، ٢: ٢٠؛ أبو الفرج المعافى، الجليس الصالح، ٢: ٢٤٧ "الأحنف").
١٧- ربَّ مَزْحٍ أَدنَى أَجَلاً. (البلاذري، أنساب، ٧(١): ٣٦٦).
١٨- بَعْضُ الحَرْبِ أَوَّلُهُ مُزَاحٌ. (مسكويه، تهذيب، ١٩٨).

"Sometimes a war begins as jesting." (Zurayk 176).

١٩- المَزْحُ أَوَّلُهُ فَرَحٌ وَآخِرُهُ تَرَحٌ. (الثعالبي، تمثيل، ٤٤٨؛ وطواط، غرر، ١٥٠).
٢٠- أَوَّلُ المُزَاحِ فَرَحٌ، وَآخِرُهُ تَرَحٌ. (الراغب، محاضرات، ١: ٢٨١).

"Joking starts merrily; it ends with sorrow." (Frayha, I, 149).

٢١- رُبَّ مُزَاحٍ قَدْ دَعَا * حتفاً إِلَى نَفْسِ المُمَازِحْ. (البحتري، الحماسة، ٤٠٢ "صالح بن عبد القدوس").
٢٢- نخيزد دشمنى الّا ز هذيان * تو هذيان بر زبان هرگز مگردان
مكن فحش و دروغ وهزل پيشه * مزن بر پاى خود زنهار تيشه...
اگر شاهى برد هزل آبرويت * وگر ماهى كند چون خاك كويت
طبيعت هزل جويد ليك جان جدّ * خوش آيد هر دو را آن هزل و آن جدّ. (ناصر خسرو، روشنايى نامه، ٥٣٢).

١٨٢١- هَدَّ أَرْكَانَ المَوَدَّاتِ بَيْنَ النَّاسِ وَفَرَّقَ جَمَاعَتَهُمْ فَصَارُوا بَعدَ التَّوَاصُلِ أَضْدَاداً وَبَعْدَ التَّحَابُبِ أَعْدَاءً حَسَدُ بَعْضِهِم بَعْضاً عَلَى النِّعْمَةِ وَذَلِكَ [٢٦٦] لِضَعْفِ عُقُولِهِم وَسَخَافَةِ أَحْلامِهِم وَذَهَابِ الأَخْيَارِ وَكَثْرَةِ الأَشْرَارِ، وَالحَسَدُ دَاءٌ لا دَوَاءَ لَهُ.

1821– People's envying one another for wealth demolishes the foundations of friendship among them, disperses their groupings, they become adversaries after having had good relations, and enemies after having been friends. This is due to the weakness of their intelligence, the idiocy of their dreams, the loss of the good ones and the abundance of the bad ones (among them), and Envy is a disease without remedy.

١- الحَسَدُ دَاءٌ لَيْسَ لَهُ دَوَاءٌ. (المفضل، الفاخر، ٢٦٥؛ الواحدي، الوسيط، ١٤٩ "أكثم"؛ الميداني، ٣: ٩٦).

Jealousy is a disease incurable.

٢- الحِرْصُ دَاءٌ قَد أَضَرَّ * بِمَنْ تَرَى، إِلَّا قَلِيلا. (أبو العتاهية، ديوان، ٣٥٢؛ الراغب، محاضرات، ١: ٥٢٠؛ بهجة، ١: ١٥٦).
٣- سَقَامُ الحِرصِ لَيْسَ لَهُ شِفَاءٌ * وَدَاءُ البُخْلِ لَيْسَ لَهُ طَبِيبُ. (ياقوت، ٢١٠٩).
٤- دَاءُ الجَهْلِ لَيْسَ لَهُ دَوَاءٌ. (الطوسي، الأدب الوجيز، ٩٤-٩٥؛ سنايى، حديقة، ٢٨٩).

The disease of ignorance has no remedy.

٥- أَعْدَلُ الدَّاءِ الحَسَدُ فَإِنَّهُ يَنْتَصِفُ مِنَ الحَاسِدِ لِلمَحْسُودِ. (الطوسي، الأدب الوجيز، ٤٤).

The fairest of all diseases is envy, for it inflicts the envious not the envied.

٦- الحَسَدُ دَاءٌ لا يَبرَأُ. (الميداني، ١: ٤٠٩ "المولدون").

Envy is an incurable disease.

٧- الحَسَدُ دَاءُ الجَسَدِ. (الثعالبي، تمثيل، ٤٥١؛ الماوردي، أدب الدنيا، ٢٤٨ "إبن المعتز").

Envy is a physical disease.

٨- الحَسَدُ دَاءٌ يَأْكُلُ الجَسَدَ. (آبي، نثر، ٤: ١٥٩).

Envy is a disease that wears down the body.

٩- الحَسَدُ أَقْبَحُ الأَمْرَاضِ وَأَشْنَعُ الشرورِ. (مسكويه، تهذيب، ٢٢٠).

Envy is the worst of diseases and the most horrible of evils.

١٠- صِحَّةُ الجَسَدِ مِنْ قِلَّةِ الحَسَدِ. (ن- ٤٠٣ { ٢٥٦؛ ش/ن- ١٩: ٩٧).

Soundness of the body depends on the lack of envy.

١١- "حسد آن است كه هرگز نپذيرد درمان." (دهخدا، ١: ٢٠٦ "فرخی").

Envy is a disease that can never be cured.

١٢- مثل زند كه: "حسد هست درد بی درمان." (دهخدا، ١: ٢٠٦؛ ٢: ٦٩٥ "عنصری").

A proverb says: Envy is an incurable disease.

١٣- حسد درد بي درمان است.

"Jealousy is a remediless disease." (Haim 155)

١٤- چو چيره شود بر دل مرد رشك * يكی دردمندی بود بی‌پزشك. (فردوسی، شاهنامه، ٨: ٢٣١٢ "أنوشروان").
١٥- كزين بگذری خسروا ديو رشك * يكی دردمندی بود بی پزشك. (فردوسی، شاهنامه، ٨: ٢٤٥٢ "بزرجمهر").
١٦- الحسدُ أهلكَ الجَسَدَ. (التوحيدي، البصائر، ٤: ٢٩٢).

١٨٢٢- هَوَى الإِنْسَانِ ضِدُّ عَقلِهِ وَهُمَا يَتَجَاذَبَانِ فَأَيُّهُمَا غَلَبَ مَالَ بِصَاحِبِهِ فَإِذَا أَرَدْتَ أَمْراً فَقَالَ أَحَدُهُمَا لا وَالآخَرُ نَعَمْ فَأَطِعِ الَّذِي نَهَاكَ.[4]

1822– Passion is the antithesis of reason; both pull man towards themselves, and whichever wins he tends to. So when you want to do something, and one of them says, "No!", and the other "Yes!" follow the one that forbids you.

١٨٢٣- هِمَّةُ الجَاهِلِ البِطَالَةُ وَاللَّهْوُ وَهِمَّةُ العَاقِلِ الحِكْمَةُ وَالأَدَبُ وَمُدَاوَمَةُ الأَعْمَالِ الصَّالِحَةِ.

1823– The ignorant aspires after idleness and entertainment; the wise aspires after wisdom, culture, and continuance of good deeds.

١- هِمَّةُ العُلَمَاءِ الرِّعَايَةُ وَهِمَّةُ السُّفَهَاءِ الرِّوَايَةُ. (الخطيب البغدادي، إقتضاء، ٣٥؛ الهجويري، كشف الحجوب، ١٣).

"The wise aspire to know, the foolish to relate." (Nicholson, *Kashf* 12).
"The fools despise wisdom and discipline." (The Bible, Prov. i. 7).

[4] صغ- ٢٤؛ كب- ١٢٦؛ عيون، ١: ٣٧؛ الخرائطي، إعتلال القلوب، رباط، ٢٩.

١٨٢٤- هَلاكُ النَّاسِ فِي ثَلَاثَةٍ: الكِبْرُ وَالحِرْصُ وَالحَسَدُ. (آبي، نثر، ٤: ١٦٤).

1824– People's destruction is in three things: Arrogance, Avidity, and Envy.

١- ثلاثٌ هُنَّ أَصْلُ كُلِّ خَطِيئَةٍ: الكِبْرُ، وَالحِرْصُ، وَالحَسَدُ. (إبن عقيل، فنون، ٥٧١ "حديث").
٢- ثلاثةٌ لا يَسْلمُ مِنْهُنَّ أَحَدٌ: الطِّيَرَةُ، والظَّنُّ وَالحَسَدُ. (عيون، ٢: ٨ "حديث"؛ إبن رشيق، العمدة، ١٥٩).
٣- الحِرصُ والكِبرُ وَالحَسَدُ دَوَاعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ. (ن- ٤٢٧ ؛ ٣٧١).

Covetousness, Haughtiness, and Envy are causes for falling headlong into sins.

٤- قال وهب بن منبه قرأتُ في التوراة أُمُّ المَعَاصِي ثلاثةٌ: الكبرُ والحرصُ والحسدُ. (الغزالي، التبر المسبوك، ١٤٣).

Wahb ibn Munabbih has said: "In the Torah I read that three things are mothers of sins, namely arrogance, greed, and envy." (Bagley 151).

٥- سه چيز مُهلِك است: بخل، و هوا، و عجب. (الغزالي، كيمياى سعادت، ٦١٨ "حديث").
٦- أصل المعصية ثلاثة أشياء: الكبر والحرص والحسد. (السلمي، طبقات، ٩٥ "حاتم الأصم").
٧- ثلاث مهلكات: بُخْلٌ وَشُحٌّ وَعُجْبٌ. (فرايتاج، ٣: ٥٦؛ فلايشر، نثر اللآلئ، ٦٧ ؛ ٣٣).

Three things are destructive: Avarice, Avidity, and Self-love.

٨- پرسيد كه كدام خصلت مذموم تر؟ گفت: تعجيل نمودن در كارها، و متابعت شحّ و بخل ورزيدن. (الظهيرى، سندبادنامه، ٣٣٩).

The king asked: Which traits are the most disliked in a human being? The prince answered: Haste, covetousness, and stinginess.

٩- البَغْيُ وَالحِرصُ وَالهَوَى فِتَنٌ * لَمْ يَنْجُ مِنْهَا عُجْمٌ وَلا عَرَبُ. (أبو العتاهية، ديوان، ٣٦).
١٠- اِثنَانِ لا يَتَّفِقَانِ أَبَداً: القَنَاعَةُ وَالحَسَدُ، وَٱثْنَانِ لا يَفْتَرِقَانِ أَبَداً: الحِرصُ وَالقِحَةُ. (عيون، ٢: ٢٩؛ الزمخشري، ربيع، ٤: ٣٥٢).
١١- اِثنان لا يجتمعانِ: القنوعُ والحسدُ، وإثنان لا يفترقان أبداً الحِرصُ والفُجورُ. (التوحيدي، البصائر، ٢: ٧٤٧).
١٢- المُهْلِكَات أَربَع: الكِبرُ وَالحَسَدُ وَالبُخْلُ وَالحِرصُ. (الراغب، محاضرات، ٢: ٧٠٠).
١٣- ثلاثة تَكْسِبُ المَقْتَ: الكِبْرُ وَالظُّلمُ وَالبُخْلُ. (فرايتاج، ٣: ٥٨).

Three things gain odium: Arrogance, Injustice and Avarice.

١٨٢٥- هَرَبُ الأَخْيَارِ مِنَ الأَشْرَارِ لِلتَّخَلُّصِ مِنْ مُقَارَنَتِهِم لِئَلَّا يَلحَقَهُمْ دَنَسُهُمْ وَأَذِيَّتُهُمْ إِذَا لَمْ يَقْدِرُوا عَلَى إِصْلاحِهِمْ.

1825– The escaping of the good people from the evil ones is for the sake of freeing themselves from being compared with them lest the latter's blemish and harm overtakes them when they fail to improve them.

١٨٢٦- هَوَاكَ الأَرْضُ وَمَاؤُهَا القَوْلُ وَالفِعْلُ فَإِذَا قُلْتَ بِالهَوَى وَفَعَلْتَ بِهِ حَصَدْتَ مِنْ ذَلِكَ مَا زَرَعْتَ وَتَوَرَّطْتَ فِيمَا أَتَيْتَ.

1826– Passion is the earth and its watering is talking and acting. If you talk and act capriciously you will harvest what you sow, and will be entangled in what you produced.

١٨٢٧- هَيْهَاتَ مَتَى تُدرِكِ الغِنَى إِذَا لَمْ يُقْنِعْكَ مَا حَوِيتَ؟

1827– How preposterous! When will you be rich if what you have does not satisfy you?

١٨٢٨- هَيِّئْ لِنَفسِكَ مِنهَا مُؤَدِّباً يُدْخِلُهَا رُؤبَاسَ المَوَاعِظِ لِتَخَلَّصَ مِنْ دَرَنِ المَسَاخِطِ وَأَنَا لَكَ بِمَا تَشتَهِي ضَامِنٌ.

1828– Prepare for your lower soul a part of itself as a trainer that enters it into the Ruʾbās (sieve?) of admonitions to purify it from the filthiness of objects of annoyance, then I guarantee that you will fulfill your desire.

١٨٢٩- هَانَ عَلَى الجُهَّالِ [٢٦٧] مَا لَقِيَ العُلَمَاءُ مِنَ التَّعَبِ فِي طَلَبِ العِلْمِ وَسَامُوا دَرَجَاتِهِم بِغَيْرِ ذَلِكَ فَلَمَّا لَمْ يَلحَقُوهَا عَادُوا عَلَيْهِم بِالتَّنَقُّصِ وَالمَعَايِبِ وَالجِنَايَاتِ وَالمَثَالِبِ.

1829– What the learned face in terms of hardship in search of knowledge appears light to the ignorant, who also seek to raise their ranks by other means, and upon failing they treat the learned as enemies by attributing to them shortcomings, faults, crimes, and blemishes.

١٨٣٠- هَادٍ إِلَى الرَّشَادِ وَطَرِيقٌ إِلَى كُلِّ خَيْرٍ العِلْمُ، مَنْ عَدِمَهُ عَدِمَ السَّعَادَةَ وَمَنْ أَدْرَكَهُ رَقَا إِلَى أَعْلَى دَرَجَاتِ السِّيَادَةِ.

1830– A guide to maturity, and a passage to every goodness is knowledge; he who lacks it lacks happiness, and he who attains it ascends to the highest degrees of lordship.

١- مِنْ تَمَامِ العِلمِ ٱستِعمَالُهُ، وَمِنْ تَمَامِ العَمَلِ ٱستِقبَالُهُ، فَمَنِ ٱستَعمَلَ عَمَلَهُ لَمْ يَخُلْ مِن رَشَادٍ، وَمَنِ ٱستَعمَلَ عِلمَهُ لَمْ يَقصرْ عَنْ مُرَادٍ. (إبن عربي، محاضرة الأبرار، ٢: ٤١٥).
٢- بِالعَقلِ يُدرَكُ كُلُّ خَيْرٍ. (بلوهر، ٧٢).

١٨٣١- هَدِيَّةُ العَاقِلِ إِلَيْكَ [نُصْحَهُ] أَفْضَلُ هَدِيَّةٍ، وَهِجْرَانُ الأَحْمَقِ لَكَ أَفْضَلُ عَطِيَّةٍ.

1831– The learned's presenting to you his advice is the best present, and the stupid's separating from you is the best gift.

١٨٣٢- هَيْئَةُ الإِنْسَانِ إِذَا كَانَتْ مُتَوَسِّطَةً، سَلِمَ مِنْ عَيْبِ الخُرْقَةِ وَإِزْرَاءِ الخَسَاسَةِ.

1832– When man's appearance is average, he is secure from the fault of clumsiness and the contempt of meanness.

١٨٣٣- وَرَعُكَ فِي الخَلْوَةِ، وَجُودُكَ فِي القِلَّةِ، وَقَوْلُ الحَقِّ عِنْدَ مَنْ يُخَافُ وَيُرْجَى يُبَلِّغُكَ دَرَجَاتِ الصَّالِحِينَ. (=٤ ٩٧٠).

1833– Your piety in privacy, your generosity in paucity, and telling the truth in front of him who is feared of and hoped for bring you to the rank of the righteous.

١٨٣٤- وَصْفُ الإِنْسَانِ وَبَذْلُ مَالِهِ لِطُلَّابِهِ لَيْسَ بِسَخَاءٍ إِنَّمَا السَّخَاءُ فِيمَنْ ٱبْتَدَأَ بِحُقُوقِ اللَّهِ تَعَالَىٰ فِي أَهْلِ طَاعَتِهِ وَلَمْ يَقِفْ مَعَ مُنَازَعَةِ النَّفسِ إِلَى حُبِّ الشُّكْرِ حَيْثُ كَانَ اليَقِينُ بِثَوَابِ اللَّهِ تَامًّا.

1834– A man’s extolling of himself and his spending on his followers do not constitute liberality. Verily liberality is when one begins with the obligations imposed by God, the Exalted, on His worshippers, and does not stop despite the challenge of the soul for love of gratitude, and when the trust in God’s reward is absolute.

١٨٣٥- وُعِظْتَ لَوْ ٱتَّعَظْتَ.

1835– You are admonished when you accede to an admonition.

١- وَعَظْتُ لَوْ ٱتَّعَظْتَ. (الميداني، ٣: ٤٥٩).

١٨٣٦- وَجَدْتُ حَيوةَ الدُّنيَا مَوْتاً وَغِنَاهَا فَقْراً فَمَا يُصَابُ مِنْهَا شَيْءٌ إِلَّا ٱحْتِيجَ لِذَلِكَ الشَّيْءِ [٢٦٨] إِلَى شَيْءٍ آخَرَ يُصْلِحُهُ. فَٱذْكُرْ مَا أَنْتَ صَائِرٌ إِلَيْهِ حَقَّ ذِكْرِهِ حَتَّى تُشْعِرَ قَلْبَكَ بِالاهْتِمَامِ بِهِ.

1836– I found the life of this world (mixed with) death, and its affluence with poverty. Nothing is gained from it except that one feels the need for something else to make it good. So recall deservedly that which you are proceeding to so that you entice your heart to work hard for it.

١٨٣٧- وَطِّنْ نَفْسَكَ عَلَى مَا لابُدَّ مِنهُ، وَلا تَطْلُبَنَّ فَائِتاً فَإِنَّكَ لا تُدرِكُهُ.

1837– Reconcile your soul to the inevitable, and look not for the transient, for you will not attain it.

١- لابُدَّ مِمَّا لَيْسَ مِنْهُ بُدّ. Bow to the inevitable.
٢- أَحَقُّ مَا صَبَرْتَ عَلَيْهِ مَا لابُدَّ بِهِ. (البلاذري، أنساب، ٧(١): ٣٧٧ "أكثم").
٣- مَنْ وَطَّنَ نفسَهُ عَلَى أَمْرٍ هَانَ عَلَيْهِ. (الميداني، ٣: ٣٦٠).
٤- مَا أَقْبَحَ الجَزَعَ مِمَّا لابُدَّ مِنْهُ، وَأَضْيَعَ الحَزمَ فِيمَا لا رَدَّ لَهُ. (الصغاني، فرائد، ٨٦).

١٨٣٨- وَكِّلْ نَفسَكَ بِذِكْرِ العِبَرِ، وَكُنْ مِنْ مَمَرِّ كُلِّ يَوْمٍ عَلَى وَجَلٍ.

1838– Take upon yourself to remember lessons taught by experience, and be afraid of the passing away of every day.

١- فَإِنّي وَكَلْتُ نَفْسِي بِحِفْظِ العِبَرِ وَصِرْتُ مِنْ مَمَرِّ كُلِّ يَومٍ عَلَى وَجَلٍ. (جا- ٦٣).

١٨٣٩- وُجِدَ النَّاسُ فِي الدُّنيَا عَامِلَيْنِ: عَامِلٌ فِي الدُّنيَا لِلدُّنْيَا قَدْ شَغَلَتْهُ دُنيَاهُ عَنْ آخِرَتِهِ يَخْشَى الفَقْرَ عَلَى مَنْ يُخَلِّفُهُ وَيَأمَنُهُ عَلَى نَفْسِهِ فَيُفنِى عُمُرَهُ فِي مَنفَعَةِ غَيْرِهِ، وَعَامِلٌ فِي الدُّنيَا لِمَا بَعْدَهَا فَذَلِكَ مِنَ الفَائِزِينَ. (ن- ٤١٠ { ٢٦٩؛ ش/ن- ١٩: ١٥٧).

1839– The people in the world are found to be working in two ways: one works in the world for the world, such that his present world occupies him from the next world. He fears poverty for those whom he will leave behind, but feels safe for himself; so he depletes his life for the benefit of others. The other works in the world for the world to come. This is one of those who will be rescued from Hell and brought to Heaven.

١٨٤٠- وَعْدُ الدُّنيَا خُلْفٌ وَبَقَاؤُهَا إِلَى تَلَفٍ وَبَعْدَ عَطَائِهَا المَنْعُ وَبَعْدَ أَمَانِهَا الفَجْعُ طَوَّاحَةٌ طَرَّاحَةٌ آسِيَةٌ جَرَّاحَةٌ (ش/ن- ٢٠: ٢٧١) كَمْ رَاقِدٍ فِي طَلَبِهَا قَدْ أَيْقَظَتْهُ وَوَاثِقٍ قَدْ خَانَتْهُ حَيْثُ يَلفِظُ نَفَسَهُ وَيُوَدِّعُ دُنْيَاهُ وَيَنْقَطِعُ عَنْ عَمَلِهِ وَيطَّلِعُ عَلَى عَمَلِهِ، نَقَضَ المَوْتُ قُوَى حَرَكَاتِهِ وَقَطَعَ نِظَامَ صُورَتِهِ فَأَسْلَمَتْهُ الأَحْبَابُ وَٱفْتَرَشَهُ التُّرَابُ فِي بَيْتٍ قَدْ نَجَّدَتْهُ المَعَاوِلُ وَفُرِشَتْ فِيه الجَنَادِلُ [٢٦٩] مَا زَالَ مُضْطَرِباً فِي أَمَلِهِ حَتَّى ٱسْتَقَرَّ فِي أَجَلِهِ وَمَحَتِ الأَيَّامُ ذِكْرَهُ وَٱعْتَادَتِ الأَلْحَاظُ فَقْدَهُ.

1840– The promise of this world is not reliable, its continuation leads to destruction, its gifts are followed by refusal, and after its reassurance comes misfortune. It is truly dangerous, discarding, grievous, and hurting. It has awakened many a sleeper seeking it, has deceived many a person trusting it: when he breathes his last and bids farewell to his world, is cut off from his deed, and is brought to behold his deeds; when death undoes the power of his movements and shatters

the constitution of his face; when the loved ones leave him and the dust covers him spread out on stones in a room that the pickaxes have carded for him. He did not stop worrying in constant hope until he settled in his grave, the days effaced his memory, and those concerned got used to his absence.

١- وَعْدُ الدُّنيَا خُلْفٌ (إِلَى خَلَفٍ) وَبَقَاؤُهَا إِلَى تَلَفٍ وَبَعْدَ عَطَائِهَا المَنْعُ وَبَعْدَ أَمَانِهَا الفَجْعُ طَوَّاحَةٌ طَرَّاحَةٌ، آسِيَةٌ جَرَّاحَةٌ، كَمْ رَاقِدٍ فِي ظَلِّهَا قَدْ أَيْقَظَتْهُ وَوَاثِقٍ (بها) قَدْ خَانَتْهُ حَيْثُ يَلفِظُ (/حتَّى يَلفِظَ) نَفْسَهُ وَيُوَدِّعُ دُنْيَاهُ (وَيَسْكُنَ رَمْسَهُ) وَيَنْقَطِعُ عَنْ عَمَلِهِ (/أَمَلِهِ) وَيَطَّلِعُ (وَيُشرِفَ) عَلَى عَمَلِهِ. ثُمَّ رَجَحَ المَوْتُ حياتَهُ [بِحَيَاتِه] وَطَمَسَ البِلَى خيَالَ [جَمَالَ] بَهْجَتِهِ وَقَطَعَ نِظَامَ صُورَتِهِ وَصَارَ كَخَطٍّ مِنْ رَمَادٍ تَحْتَ صَفَائِحِ أَنْضَادٍ قَدْ أَسْلَمَتْهُ الأَحْبَابُ وَٱفْتَرَشَهُ التُّرَابُ فِي بَيْتٍ قَدْ نَجَرَتْهُ المَعَاوِلُ وَفُرِشَتْ فِيهِ الجَنَادِلُ مَا زَالَ مُضْطَرِباً فِي أَمَلِهِ حَتَّى ٱسْتَقَرَّ فِي أَجَلِهِ وَمَحَتِ الأَيَّامُ ذِكْرَهُ وَٱعْتَادَتِ الأَلْحَاظُ فَقْدَهُ. (مع- ١٠٠؛ الحصري، زهر، ١٧٥).

The additions in the parenthesis belong to al-Husri, who seems to have preserved a better text. The content could have originated from al-Rayḥānī's *K. al-Mawt*. The last part includes a version of the proverb: Man does not stop hoping till he dies.

١٨٤١- وَحْشَةُ الخَوْفِ تُذهِبُ بِأُنْسِ الجَمَاعَةِ. (=ؤ ٣٩).

1841– The trepidation of fear sweeps away the friendly atmosphere of familiarity.

١- وَحْشَةُ ٱلانفِرَادِ أَبْقَى عَلَى المَرءِ مِنْ أُنْسِ التَّلاقِي. (بهجة، ١: ٦٧٠ "إبن المقفع").
٢- وَحشَةُ ٱلانفِرَادِ أَبقَى لِلعِزِّ مِنْ أُنْسِ التَّلاقِي. (جا- ١١٠ "علي").
٣- الوَحْشَةُ ذَهَابُ الأَعْلامِ (أي العُظَمَاءِ). (أبو حاتم السجستاني، المعمرون، ١٤؛ الميداني، ٣: ٤٤٢).

Forlornness is when the great people are lost.

١٨٤٢- وُرُودُكَ بِأَنَاةٍ، تُصْدِرُكَ بِنَجَاةٍ.

1842– Entering with deliberation brings you out to salvation.

١- الأَنَاةُ نَجَاةٌ. (الثعالبي، تمثيل، ٤٢٠).
٢- وعليك في وُرُودِ ما يرِدُ عليك بالأَناة والتثبت. (بلوهر، ٧٣).

When you have a problem, face it with calmness and firmness.

١٨٤٣- وَجَدَ العُقَلاءُ خَيْرَ عَيْشِهِمْ فِي الصَّبْرِ، فَصَبَرُوا وَحَمِدُوا عَاقِبَتَهُ، فَٱزْدَادُوا مِنَ الصَّبْرِ عَلَى مَا لا يُدفَعُ مِثْلُهُ إِلَّا بِالصَّبْرِ، وَهُوَ مَا لا يُجْدِي فِيهِ الجَزَعُ.

1843– The intelligent people have found that the best life is in being patient; so they keep patience, praise its consequences, and increase their patient enduring what cannot be prevented other than by patience, that is, what impatience would be of no use in it.

١- أَعِدَّ لِلمَكْرُوهِ عُدَّتَيْنِ: الصَّبْرَ عَلَى مَا لا يُدفَعُ مِثْلُهُ إِلَّا بِالصَّبْرِ، وَالصَّبرَ عَمَّا لا يُجْدِي الجَزَعُ فِيهِ. (أسامة، لباب، ٢٩٤).

١٨٤٤- وَجْهُكَ مِرْآةُ قَلْبِكَ فَإِنَّهُ يَتَبَيَّنُ فِي الوُجُوهِ مَا تُضْمِرُهُ القُلُوبُ مِثْلَ الآنِيَةِ الخَزَفِ مَا يَكُونُ فِيهَا يَرشَحُ مِثْلَهُ. (السلمي، طبقات، ٥٣ "سَرِيُّ السَّقَطِي").

1844– Your face is the mirror of your heart, for whatever the heart entertains becomes evident on the face, similar to pottery vessels which percolate what is in them.

١- العَقْلُ كَالمِرْآةِ يَرَى فيهِ صَاحِبُهُ مَسَاوِئَ الدُّنيَا. (مع- ٩٤؛ الثعالبي والمقدسي، ١٧).

Intelligence is like a mirror in which its possessor sees the shortcomings of the world.

٢- الفِكرُ مِرْآةٌ تُرِي المُؤْمِنَ سَيِّئَآتِهِ. (وطواط، غرر، ٧٧؛ المبرد، الكامل، ٢: ١٢).
٣- التَّجْرِبَةُ مِرْآةُ العَقْلِ، وَالغِرَّةُ ثَمَرَةُ الجَهْلِ. (الماوردي، أدب الدنيا، ٦؛ الصغاني، فرائد، ٤٩؛ أسامة، لباب، ٦٨؛ فرايتاج، ٣: ٦٩).

Experience is the mirror of intelligence, and heedlessness is the fruit of ignorance.

٤- مَا أَبْيَنَ وُجُوهَ الخَيْرِ وَالشَّرِّ فِي مِرْآةِ العَقْلِ، إِنْ لَمْ يَصْدَئْهَا الهَوَى. (الثعالبي، تمثيل، ٤٠٨؛ ش/ن- ٢٠: ٤١).
٥- العَقْلُ مِرْآةُ الرَّجُلِ. أخذه بعض الشعراء فقال:
عَقْلُ هَذا المَرءِ مِرْآ * ةٌ تَرَى فِيهَا فِعَالَهُ. (عقد، ٢: ٢٤٩).

A man's reflection is the mirror that shows him his good and bad deeds. good heart makes a happy face. (E)

٦- الفِكرَةُ مِرْآةُ المَرءِ، تُرِيهُ زَيْنَهُ وَشَيْنَهُ. (ح- ١٣٠ "لقمان"؛ مب- ٢٧٧).
٧- مردم باید که در آینه نگرد اگر دیدارش خوب بود باید که کردارش چو دیدارش بود که از نیکویی زشتی نه زیبد. (قابوس نامه، ٣٨).

“A man should ever regard himself in the mirror. If his face is handsome, his deeds should be as handsome; if it is ugly, he should do more good.” (Qābūs 32)

٨- سخن آيينه مرد سخنگو است.

“Speech is a mirror which shows what the speaker is.” (Haim 254).
“As water reflects a face, so a man’s heart reflects the man.” (The Bible, Prov. xxvii. 19).

٩- كُلُّ إنَاءٍ يَرْشَحُ بِمَا فِيهِ. (الثعالبي، تمثيل، ٣٠٣؛ الثعالبي المرغني، غرر، ٤٦؛ عقد، ٣: ٨٠ "أكثم وبزرجمهر"؛ الراغب، محاضرات، ١: ٢٧٦؛ الميداني، ٣: ٥٨ "يَتَرَشَّحُ"؛ الزمخشري، أمثال، ٢: ٢٢٤؛ أبو المعالي، كليله، ٩٤؛ سعدى، گلستان، ١٨٨؛ الإبشيهي، ٥٥).
١٠- كُلُّ إنَاءٍ بِالَّذِي فِيهِ يَرشَحُ * وَيُنْبِى الفَتَى عَمَّا عَلَيْهِ انْطِوَاؤُهُ. (الرازي، أمثال، ١٦١ "الكشاجم"؛ الراغب، محاضرات، ١: ٣٨١؛ ٢: ٩).

…And the young reveals what is in him.

١١- از كوزه برون همان تراود كه در اوست.
“What is in the jug will leak out of it.” (Haim 26).
Every tree is known by its fruit. (E)
“The tree is known by its fruit.” (*CDP*, 277).
“What is bred in the bone will come out in the flesh.” (*CDP*, 31).
“Such as the tree is, such is the fruit.” (The Bible, Matt. xii. 33; Ecc. xi. 3).

١٢- از هر چه سبو پر كنى از سر وز پهلويش * زان چيز برون آيد و بيرون دهد آغار. (ناصر خسرو، ديوان، ١٦١).
١٣- خردمنديكه نعمت خورد شكر آنش بايد كرد * ازيرا كز سبوى سركه جز سركه نياغارد. (ناصر خسرو، ديوان، ١٣٧).
١٤- از خاطر پر علم سخن نايد جز خوب * از پاك سبو پاك برون آيد آغار. (ناصر خسرو، ديوان، ١٩٢).
١٥- "فعل هر كس باصل اوست دليل."

“A man’s nature is known by his acts.” (Haim 310).

١٦- "از خم سركه سركه پالايد." (دهخدا، ١: ١٢٦ "عنصرى").
١٧- لا يَعْجِزُ مَسْكُ السُّوءِ عَن عَرْفِ السُّوءِ. (أبو عبيد، أمثال، ١٢٦؛ يُضْرَبُ مثلاً للرَّجُلِ يَكتُمُ لُؤْمَهُ وَعَيْبَهُ وَهُوَ يَظْهَرُ. وَأصْلُهُ مِنَ الجِلْدِ الرَّدِيْ لا يَخْلُو مِنَ الرِّيح المُنْتَنَةِ. وَالمَسْكُ: الجِلدُ، فَارْسِيٌّ معرَّب وَالجمعُ مُسُوك، وَفارسِيَّتُهُ مَشك، وَالعَرْفُ: الرَّائِحَةُ. (أبو هلال العسكري، أمثال، ٢: ٢٩٨؛ عقد: ٣: ٩٨؛ الفارابي، ديوان الأدب، ١: ١٢١؛ الميدانى، ٣:

١٨٥؛ الزمخشري، أمثال، ٢: ٢٧٣؛ تذكرة، ٧: ١٠٤؛ لسان العرب، ٩: ٢٤٠ "عرف"؛ ١٠: ٤٨٦ "مسك").

A bad smelling sheep-skin cannot hide bad odor. Said of a person who tries to hide his wickedness and shortcomings but with no success. *Mask* (pl. *musuk*), an Arabicized Persian word, means leather: A sheep-skin tanned or not, especially for carrying butter-milk or water.

"The bad hide will not lack the fetid odor." (Lane 2014). A proverb applied to the low, ignoble, mean, or sordid, who will not cease from his evil doing; he being likened to the hide that is not fit for being tanned, wherefore it is cast aside, and becomes fetid.

١٨٤٥- وَقِّر نَفسَكَ تُهَبْ.

1845– Respect yourself, you will be respected.

١٨٤٦- وَيْلٌ لِلشَّجِي مِنَ الخَلِيِّ. (عيون، ٤: ١٣٧؛ الزجاجي، أمالي، ١١٣؛ الميداني، ٢: ٢٢٤؛ ٣: ٤٣٣).

1846– Woe unto him, who is occupied by anxiety, from him who is free therefrom.

١- وَيْلُ الشَّجِيِّ مِنَ الخَلِيِّ فإنَّهُ * نَصِبُ الفُؤادِ بِحُزْنِهِ مَغْمُومُ. (الأنباري، الزاهر، ١: ٤٩١؛ البلاذري، أنساب، ٧(١): ٣٧١ "أكثم"؛ المبرد، الكامل، ١: ٢٨٥؛ المفضل، الفاخر، ٢٤٨ "للشجيِّ"؛ ثعلب، الفصيح، ٤١؛ ثعلب، ديوان الخنساء، الأردن، ١٩٧٧، ٢٢٧، ٣٦٧؛ الأضداد ٢٧١ "لقمان"؛ أبو هلال العسكري، أمثال، ٢: ٢٦٧؛ المرزوقي، شرح ديوان الحماسة، ١٦٧٩؛ الواحدي، الوسيط، ١٧٦؛ البكري، فصل المقال، ٣١٣؛ الزمخشري، أمثال، ٢: ٣٣٨؛ العبدري، تمثال الأمثال، ٥٨٧؛ إبن حجر العسقلاني، الإصابة، ١: ١١٥؛ لسان العرب، ١٤: ٢٣٩ "خلا"، ٤٢٣ "شجا").

٢- وَيْلُ الخَلِيِّ مِنَ الشَّجِيِّ فَإِنَّهُ * نَصِبُ الفُؤَادِ بِشَجْوَه مَغْمُومُ. (أبو الأسود الدؤلي، ديوان، ١٦٦).

٣- مَا يَلْقَى الشَّجِيُّ مِنَ الخَلِيِّ. (أبو عبيد، أمثال، ٢٨٠؛ عقد، ٣: ١١٦؛ الكرخي، المنتهى، بستان، ٩٤؛ الميداني، ٣: ٢٦٠).

Al-Thaʿlab, al-Mubarrad, and several other authorities argue that the *yā* in *shaji* should not be lengthened and that those who have done this, like most relaters of this proverb, are at the wrong.

"What will he who is occupied by anxiety experience from him who is free therefrom?" (Lane 806); meaning that the latter will not aid the former against his anxiety, but will censure him.

١٨٤٧- وُقُوعُ مَعرُوفِ الإنْسَانِ عِندَ مَنْ يَشْكُرُهُ مِنْ سَعَادَتِهِ. (ش/ن- ١٨: ١١٦).

1847– Rendering favors to him who shows gratitude is luck.

١- مِنْ سَعَادَةِ المَرْءِ أَنْ يَضَعَ مَعرُوفَهُ عِندَ مَنْ يَشكرُهُ. (آبي، نثر، ٤: ١٥٦).

١٨٤٨- وِرَاثَةُ الأَدَبِ وَالعِلْمِ أَفْضَلُ مِنْ وِرَاثَةِ الأَمْوَالِ لِأَنَّ الآبَاءَ إِذَا وَرَّثُوا أَبْنَاهُمْ الأَدَبَ اكْتَسَبُوا بِهَا الأَمْوَالَ وَالجَاهَ وَالإِخْوَانَ وَإِذَا وَرَّثُوهُمْ الأَمْوَالَ بِغَيْرِ آدَابٍ أَتْلَفُوا الأَمْوَالَ وَحَصَلُوا بِغَيْرِ مَالٍ وَلا أَدَبٍ فَضَاعُوا. (أسامة، لباب، ٢٢٩ "بزرجمهر").

1848– Bequeathing education and learning is better than bequeathing wealth, for if fathers bequeath their sons education they acquire wealth, high-rank, and friends with it, but if they bequeath them wealth without education and social manners they waste the wealth and go without wealth and education, and so they will be wasted.

١- أفضَلُ مَا يُورِثُ الآباءُ الأَبْنَاءَ: الثَّنَاءُ الحَسَنُ، وَالأدَبُ النَّافِعُ، وَالإِخْوَانُ الصَّالِحُونَ. (صغ- ٣٤؛ بهجة، ١: ١١٤).
٢- قَالَ رَجُلٌ مِنْ حُكَمَاءِ الفُرسِ: أَقْرَبُ القَرَابَةِ المَودَّةُ الدَّائِمَةُ، وَأَفْضَلُ مَا وَرَّثَ الآباءُ الأبْنَاءَ حُسْنُ الأَدَبِ. وَقال أبو حاتم البستي: أَفْضَلُ مَا وَرَّثَ أَبٌ ابْناً ثَنَاءٌ حَسَنٌ وَأَدَبٌ نَافِعٌ. (إبن حبان البستي، روضة، ٢٢١).
٣- مَا وَرَّثَتْ الآبَاءُ الأَبْنَاءَ شَيْئاً أَفْضَلُ مِنَ الأَدَبِ، لأَنَّهَا تَكْتَسِبُ المَالَ بِالأَدَبِ وَبِالجَهْلِ تَتْلَفُهُ فَتَقْعدُ عُدماً مِنْهُمَا. (عيون، ٢: ١٢٠؛ عقد، ٢: ٤٢٢ "بزرجمهر"؛ وأخذه بشار وقال: لا يَنفعُ المَرْءَ مَالُ وَالدِهِ * غَدا عَيّياً وَيَنْفَعُ الأَدَبُ. (عاكوب، ٣٤٦).
٤- لا غنَى كَالعَقْلِ وَلا فَقْرَ كَالْجَهْلِ وَلا مِيْرَاثَ كَالأَدَبِ وَلا ظَهِيرَ كَالمُشَاوَرَةِ. (ش/ن- ١٨: ١٨٥؛ فَأَمَّا قَوْلُهُ وَلا مِيرَاثَ كَالأَدَبِ: فَإِنِّي قَرَأتُ فِي حِكَمِ الفُرسِ عَن بُزُرجْمِهر: مَا وَرَّثَتِ الآبَاءُ أَبْنَاءَهَا شَيْئاً أَفْضَلَ مِنَ الأَدَبِ لأَنَّهَا إِذَا وَرَّثَهَا الأَدَبَ اكْتَسَبَ بِالأَدَبِ المَالَ فَإِذَا وَرَّثَهَا المَالَ بِلا أَدَبٍ أَتْلَفَهُ بِالجَهْلِ وَقَعَدَتْ صِفْر أَمْنٍ مِنَ المَالِ وَالأَدَبِ. (ش/ن- ١٨: ١٨٧؛ تذكرة، ٢: ١٩٣).
٥- مَا وَرَّثَتِ الآبَاءُ أَبْنَاءَهَا كَالأَدَبِ. (ش/ن- ١٨: ٢٧٧).

Polite manners are the best patrimony that fathers can bequeath to their children.

٦- توانگری به هنر است نه به مال. (سعدی، گلستان، ٦٣).
٧- قال بزرجمهر: مَنْ كَثُرَ أَدَبُهُ كَثُرَ شَرَفُهُ وَإِنْ كَانَ قَبْلُ وَضِيعاً، وبَعُدَ صِيتُهُ وَإِنْ كَانَ خَامِلاً، وَسَادَ وَإِنْ كَانَ غَرِيباً، وَكثُرَتِ الحَاجَةُ إِلَيْهِ وَإِنْ كَانَ مُقِلًّا. (ش/ن- ١٨: ١٨٨؛ مب- ٣٣٣؛ ياقوت، ٢١؛ إختيار الدين، أساس الاقتباس، ١٣٠).
٨- مَوَدَّةُ الآبَاءِ قَرَابَةٌ بَيْنَ الأَبْنَاءِ وَالقَرَابَةُ إِلَى المَوَدَّةِ أَحْوَجُ مِنَ المَوَدَّةِ إِلَى القَرَابَةِ. (ن- ٤١٧ ﯦ ٨؛ ش/ن- ١٩: ٢١٤).

٩- مَوَدَّةُ الآبَاءِ قَرَابَةٌ فِي الأَبْنَاءِ. (الميداني، ٣: ٣٦٦).
١٠- لِيَتَقَرَّب بَعْضُكُمْ مِنْ بَعْضٍ فِي المَوَدَّةِ، وَلا تَتَّكِلُوا عَلَى القَرَابَةِ، فَتَتَقَاطَعُوا، فَإِنَّ القَرِيبَ مَنْ يُقَرِّبُ نَفْسَهُ. (أبو هلال العسكري، أمثال، ٢: ٢٩٧ "الحصن بن حذيفة"؛ جا- ١٧٤).

"Ploughing the soil, the share produces nurture; He who bestirs his feet performs his journey; A priest who speaks earns more than one who's silent; A friend who gives is better than the niggard." (*ERE*, xii, 744; cites *Rigveda*, x. 117, quoted by A. A. Macdonell, *A History of Sanskrit Literature* 129).

١٨٤٩- وَعْدُ الكَرِيمِ نَقْدٌ وَهُوَ مِنَ اللَّئِيمِ مَطْلٌ. (=ﻉ ١٢٣٣).

1849– A noble man's promise is prompt, that of an ignoble delayed.

١٨٥٠- وِرْدُ المَنِيَّةِ مُنْتَظَرٌ [٢٧٠] وَكَأْسُهَا لابُدَّ أَنْ يُكْرَعَ.

1850– The arrival of death is expected, and its cup must be drunk.

١- "الموت كأس والمرءُ ذائقها." (سهل بن هارون، النمر والثعلب، ١٢ "أمية بن أبي الصلت").
٢- ألا يا موتُ لم أر منك بداً * أتيتَ فما تَحِيفُ ولا تُحابِي. (المسعودي، مروج، ٤: ٢٢١ "أبو العتاهية").
٣- نَلْ ما بَدَا لك أن تنالَ مِن ال * دنيا فإنَّ الموتَ آخره. (المسعودي، مروج، ٤: ٢٣٢ "أبو العتاهية").
٤- آدمی را از مرگ چاره نیست. (دهخدا، ١: ٢٨ "ابوالفضل البيهقى").
٥ - از مرگ خود چاره نیست. (دهخدا، ١: ١٥٠-١٥٢).

"Vàe, the bad (i.e. The demon of death), it is which anyone cannot escape." (*Mainyo* 174; 47:8).
"There is a remedy for everything except death." (*CDP*, 228).

٦- اگر عمر باشد هزار و دویست * بجز خاك تیره ترا جای نیست. (دهخدا، ١: ٢٢٣ "فردوسی").
٧- نشاید شد بجاه ومال مغرور * چو مرگ آید چه دربان و چه فغفور. (ناصر خسرو، روشنایی نامه، ٥٣٥).
٨- چه هر که در زمان صد سال بزید بآخر براه پل (چینود) رسید. (اندرز بهزاد فرخ ﻉ ٢٥).

Even if one live hundred years, at the end he has to cross the bridge.

٩- اگر صد سال باشی شاد و پیروز * همیشه عمر تو باشد یکی روز. (دهخدا، ١: ١٠١ "ویس و رامین").

١٠- هم مهتر و هم كهتر و هم خدا و هم بنده و درويش و مردان و آزادان و فرزانگان به آنجا (=دخمستان) آيند. (اندرز بهزاد فرخ ٤ ٣٥).
١١- أين الملوكُ التي عن حَظِّهَا غَفَلَتْ * حَتَّى سَقاها بكأسِ الموت ساقيها. (الجاحظ، بيان، ١: ١٢٠).
١٢- أَلَيْسَ المَوْتُ غَايَةُ كُلِّ حَيٍّ * فَمَا لِي لا أُبَادِرُ مَا يَفُوتُ. (أبو العتاهية، ديوان، ٧٢؛ المسعودي، مروج، ٤: ٢٢٢).

"For death is the destiny of every man." (The Bible, Ecc. vii. 2).

١٨٥١- وَجَدَ العُلَمَاءُ أَقَلَّ الأَشْيَاءِ مَنْفَعَةً وَأَضَرَّهَا عَاقِبَةً اللَّجَاجَةُ.

1851– The learned have found that the least useful of all things and the more damaging in result is stubbornness.

١- أَعْسَرُ العُيُوبِ صَلاحاً العُجْبُ وَاللَّجَاجَةُ. (ش/ن- ٢٠: ٣٢٢؛ جا- ٦٠ "أنوشروان"، ١٦٦).

١٨٥٢- وَجَبَتْ مَحَبَّةُ مَنْ لانَتْ كَلِمَتُهُ.[1]

1852– He who speaks kindly deserves to be loved by people. (cf. # 2442).

"He whose word is gentle, to love him is a duty." (Kassis 131).

١- هرك سخن وى نرم گشت دوستى وى واجب شد. (خردنامه، "نجات نامه"، ١٠٣ "علي").
٢- من حَسُنَتْ سِيرَتُهُ وَجَبَتْ طَاعَتُهُ، وَمَنْ سَاءَتْ سِيرَتُهُ زَالَتْ قُدرَتُهُ. (الصغاني، فرائد، ٤٢).
٣- مَنْ صَحَّتْ مَوَدَّتُهُ وَجَبَتْ طَاعَتُهُ. (إبن داود الإصفهانى، الزهرة، ١: ١).
٤- من ساءَتْ سيرتُه لم يأمن أبداً، ومن حسنتْ سِريرَتُهُ لَمْ يخفْ أَحَداً. (الصغاني، فرائد، ٣٨).
٥- خوب گفتن پيشه كن با هر كسى * كاين برون آهيخد از دل بيخ كين
مر سخن را گندمين و چرب كن *گر ندارى نان چرب گندمين. (ناصر خسرو، ديوان، ٣٢٧).

١٨٥٣- وَبَالُ التَّنَعُّمِ وَالتَّلَذُّذِ وَٱطِّرَاحُ التَّأَدُّبِ وَالتَّعَلُّمِ مَوجُودٌ فِي العَاجِلَةِ غَيْرُ مَفْقُودٍ فِي الآجِلَةِ. وَأَقْبَحُ الأَفْعَالِ السَّيِّئَةِ الحَسَدُ يَمْحَقُ الحَسَنَاتِ (=٤ ٥٠٩) وَالزَّهوُ الجَالِبُ

[1] الجاحظ، بيان، ٢: ١٧٤؛ ح- ١٥٣ "مهاذر"؛ عقد، ٢: ٢٧٩ "علي"، ٣١٠؛ المبرد، الكامل، ١: ٦٤ "علي"؛ إبن وهب، البرهان، ٢٩١؛ الراغب، محاضرات، ١: ٢٧٧؛ آبي، نثر، ٤: ٢٢١؛ مب- ٢٨١؛ الميداني، ٣: ٣٦٤ "المولدون"؛ تذكرة، ٤: ٣٥٩؛ ش/ن- ١٩: ٣٥؛ ش- ١: ٣١٧.

لِلمَقْتِ، وَالعُجْبُ الصَّارِفُ عَنِ الٱزْدِيَادِ مِنَ العِلْمِ، وَالكَذِبُ الَّذِي هُوَ أَدَاةُ الشَّيطَانِ وَضِدُّ البُرهَانِ، وَالحِقْدُ القَائِدُ إِلَى المَآثِمِ لَنْ يَلْبَثَ أَنْ يَجِدَ صَاحِبُهَا مَضَرَّتَهَا.

1853– The gravity of a life of luxury and pleasure, and the repudiation of education and learning are present in this world but not missing in the hereafter. The most abominable of evil deeds are: Envying that wipes out good works, Vanity that attracts hatred, Conceit that hinders the growth of knowledge, Lying that is the device of Satan and contrary to evidence, and Hatred that leads to sin and before long its possessor feels its harm.

١- الإعْجَابُ يَمْنَعُ مِنَ الٱزْدِيَادِ. (ن- ٣٩١ ﴿ ١٦٧؛ الزمخشري، ربيع، ٣: ٤٢٨؛ ش/ن- ١٨: ٣٩١).

Conceit prevents increase (in perfection), (that is: He who considers his merits as sufficient and is proud of them does not strive for more merits like knowledge, and as a result, his knowledge and merits will not grow. The ʿ*ujb* is here specified as when one thinks he deserves something but indeed he does not.)

٢- خود پسندى جان من برهان نادانى بود. Vanity is the sign of ignorance.

٣- الحَسَدُ مَاحِقُ الحَسَنَاتِ، وَالزَّهْوُ جَالِبٌ لِمَقْتِ اللَّهِ وَمَقْتِ الصَّالِحِينَ، وَالعُجْبُ صَارِفٌ عَنِ الٱزْدِيَادِ مِنَ العِلْمِ دَاعٍ إِلَى التَّخَمُّطِ وَالجَهْلِ، وَالبُخْلُ أَذَمُّ الأَخْلاقِ وَأَجْلَبُهَا لِسُوءِ الأُحْدُوثَةِ. (القالي، الأمالي، ١: ١٩٧؛ الزجاجي، أخبار، ٢٠ "البخل أسوأ الأدواء"؛ اللخمي، شرح المقصورة، ٣٥٢؛ الخطيب البغدادي، البخلاء، ٥٨؛ تذكرة، ٢: ١٨٢؛ التُّجيبي، المختار من شعر بشار، ٦٨؛ + والهزءُ فُكَاهَةُ السُّفَهَاءِ وَصَناعَةُ الجُهَلاءِ، وَالعقوقُ يَدعو إلى القِلَّةِ وَيُورِثُ الذِّلَّةَ).

١٨٥٤- وَقْتُ اللَّهْوِ وَإِنْ كَانَ لابُدَّ أَنْ يُصَارَ إِلَيْهِ لِيُسْتَرَاحَ بِهِ فَحِينَ لا يَشْغَلُ عَنْ فَرِيضَةٍ وَاجِبَةٍ وَلا عَنْ صَنْعَةٍ نَافِعَةٍ.

1854– The time of entertainment, which is necessary to take resort to it for rest, should be when it does not occupy one from obligations and the performance of beneficial works.

١- قيل: هل للهو وقت؟ قال: إن كان، فحين لا يشغل به عن صلاح معاده وما فيه مصلَحة معاشه. (جا- ٥٥).

١٨٥٥- وُصُولُ عَطِيَّةِ السُّلْطَانِ إِلَى المُسْتَوجِبِينَ وَغَيْرِ المُسْتَوجِبِينَ كَطُلُوعِ الشَّمْسِ عَلَى الصَّالِحِينَ وَالطَّالِحِينَ وَنُزُولِ الغَيْثِ عَلَى الأَبْرَارِ وَالفُجَّارِ فَخُذْ مَا نَفَعَكَ مِنْهُ وَأَنْتَ مُسْتَحِقٌّ لَهُ وَلا يَكْرُثُكَ مَا يَصِلُ إِلَى غَيْرِكَ مِنهُ بِغَيْرِ ٱسْتِحْقَاقٍ.

1855– The arrival of the sultan's bounty on those who deserve it and those who deserve it not is like the rising of the sun on the righteous and the wicked, and the pouring of rain on the dutiful and the debauchee. So take from it what benefits you and you deserve it, and do not worry about that which reaches others from it without truly deserving it.

1– "(God) bestows all benefits alike on the good, and alike on the bad." (*Mainyo* 166; 38:4).
2– "(God) causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." (The Bible, Matthew, v. 45).
3– "The good show piety even to the worthless, As the moon irradiates the meanest hovel." (*Hitopadesa* i. 63).

٤- پادشاه چون آفتاب است نشايد كه آفتاب بر يكى تابد و بر ديگرى نتابد. (قابوس نامه، ٢٣٣).

"The king resembles the sun in that he cannot shine upon one man and not upon another." (Qābūs 229).

١٨٥٦- وُجِدَ فِي بَعْضِ كُتُبِ أَرْدَشِيرَ: [٢٧١] إِنَّكُمْ تُحَصِّنُونَ مَدَائِنَكُمْ مِنَ الغَارَةِ، وَخَزَائِنَكُمْ مِنَ السَّرِقَةِ، وَنِسَاءَكُم مِنَ الرِّيبَةِ. فَلا تَكُونُوا أَشَدَّ تَحْصِيناً مِنْكُم لِهَذِهِ المَرَاتِبِ الَّتِي لا يَنْبَغِي إِلَّا لأَهْلِهَا. فَإِنَّ أَهْلَ المَرَاتِبِ هُمُ الَّذِينَ يَصْلُحُ بِهِمْ مَنْ دُونَهُمْ مِنَ العَامَّةِ وَمَنْ فَوْقَهُمْ مِنَ الرُّؤَسَاءِ، فَإِنْ وُضِعُوا غَيْرَ مَوَاضِعِهِمْ فَسَدُوا وَأَفْسَدُوا.

1856– It was found written in one of the books of Ardashir: You fortify your cities against raids, your treasures against robbery, and your wives against misgivings, without, however, fortifying enough the administrative offices, which should be filled only by those best apt for them. Verily the employees of these offices are the ones through whom those lower in rank among the public and those higher in rank among the officials are ameliorated. If they be positioned improperly, they become spoiled and spoil everything.

١٨٥٧- وُلُوجُكَ فِي النَّائِبَةِ صَابِراً لا ضَجِراً هُوَ الَّذِي يُخرِجُكَ مِنْهَا مُثَقَّفاً مُهَذَّباً.

1857– Encountering a misfortune patiently and without anxiety will bring you out stronger and purer.

١- رُبَّمَا أَعْقَبَتِ العَافِيَةُ وَأَدْرَكَ المُقصَى وَمَنْ وَلَجَ فِي النَّائِبَةِ صَابِراً أُخْرِجَ مِنْهَا مُثَقَّفاً. (مع- ٩٩).

١٨٥٨- وَجَدْتُ أَطْوَلَ بَقَاءِ النِّعْمَةِ عِنْدَ مَنْ رَاقَبَ، وَأُوْشِكَ زَوَالُهَا عِنْدَ البَطَرِ. فَلَيْسَتِ النِّعْمَةُ مِنْ شَكْلِ القَسْوَةِ بَلْ تَكُونُ وَبَالًا لِلقُسَاةِ وَٱسْتِدْرَاجاً وَسَبَباً لِلْحَسْرَةِ وَعِلَّةً لِلفَجَائِعِ.

1858– I perceive that the bliss lasts the longest for those who treat it well, but its extinction is about to happen upon conceit. Bliss is not of the same mold as cruelty, rather it is a curse on the cruel, an art of persuasion, a cause of grief, and a reason for calamities.

١- اِصَابَةُ التَّدْبِيرِ تُوجِبُ بَقاءَ النِّعْمَةِ. (الجاحظ، رسائل، ١: ١١٠).

١٨٥٩- وُدُّ أَهْلِ الوَفَاءِ وَالمُحَافَظَةِ وَإِنْ كَانُوا قَلِيلاً حَظٌّ كَبِيرٌ. فَآخِ مَنْ آخَيْتَهُ عَنِ ٱخْتِيَارٍ مِنْكَ لَهُ فَإِذَا وَقَعَ مِنْكَ بِمَوْقِعٍ فَٱعْلَمْ أَنَّ كَلامَكُمْ يُحْسِنُ وَيُسِيئُ وَيُخْطِئُ وَيُصِيبُ وَيَحْفَظُ وَيُضِيعُ. فَوَطِّنْ نَفْسَكَ عَلَى الشُّكْرِ إِذَا حَفِظَ وَعَلَى الصَّبْرِ إِذَا أَضَاعَ وَعَلَى المُكَافَأَةِ إِذَا أَحْسَنَ [٢٧٢] وَعَلَى المُعَاتَبَةِ إِذَا أَسَاءَ فَإِنَّ مُعَاتَبَةَ الصَّدِيقِ إِذَا أَسَاءَ خَيْرٌ مِنْ قَطِيعَتِهِ.

1859– The friendship of the fidel and loyal people, even when they are few, is a great luck. So befriend him whom you take as friend by your own choice, and if he wins a place in your heart, then know that your discourse becomes good or bad, misses the point or hits the target, is retained or is neglected; thence adjust yourself to be grateful when he retains, to be patient when he neglects, to reciprocate when he acts well, and to reprimand when he does wrong. Verily reprimanding a friend when he does wrong is better than breaking away from him.

١٨٦٠- وَطِّنْ نَفْسَكَ عَلَى أَنَّهُ لا سَبِيلَ لَكَ إِلَى قَطِيعَةِ أَخِيكَ وَإِنْ ظَهَرَ لَكَ مِنْهُ مَا تَكْرَهُ، فَإِنَّ الصَّدِيقَ لَيْسَ كَالمَرْأَةِ الَّتِي تُطَلِّقُهَا إِذَا شِئْتَ وَلَكِنَّهُ عِرْضُكَ وَمُرُوءَتُكَ فَٱجْعَلْ غَايَةَ مَا عِنْدَكَ فِي مُؤَاخَاةِ مَنْ تُؤَاخِي وَوُصْلَةَ مَنْ تُوَاصِلُ الحَقَّ وَالصِّدْقَ وَالصَّبْرَ وَالعَفْوَ وَالمُسَامَحَةَ وَالفَضْلَ.[2]

1860– Reconcile yourself to the idea that there is no way you can break away from your friend when he does something you dislike; for a good friend is not like a woman you can divorce if you want, rather he is your honor and manliness. So let your utmost friendship with those you befriend and associate be truth, honesty, patience, pardon, forgiveness, and grace.

[2] كب- ١٠٤؛ إبن حبان البستي، روضة، ٩١.

١٨٦١- وَضَعَ اللَّهُ العَدْلَ مِيزَانَهُ لِلخَلْقِ وَنَصَبَهُ بَينَهُمْ لِلْحَقّ فَلا تُخَالِفْهُ فِي مِيزَانِهِ وَلا تُعَارِضْهُ فِي سُلْطَانِهِ وَٱسْتَعِنْ بِهِ وَقَوِّهِ بِقِلَّةِ الطَّمَعِ وَشِدَّةِ الوَرَعِ. (الصغاني، فرائد، ٤١-٤٢؛ الماوردي، أدب الدنيا، ١٢٥).

1861– God has put justice as His balance and His planted flag among the creatures to observe the truth. So contradict Him not in His balance, resist His sovereignty not; seek assistance from Him, and strengthen Him with lack of avidity, and strong piety.

١- ﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالعَدلِ.﴾ (قرآن، ٤: ٥٨).

"And when you judge among people, judge with justice."

٢- من ٱستطالَ بِسُلطَانِهِ سَلَبَهُ اللَّهْ قُدرَتَهُ. إنَّ العَدلَ مِيزَانُ اللَّهِ وَضَعَهُ لِلخَلقِ، وَنَصَبَهُ لِلحَقّ، فَلا تُخَالِفْهُ فِي مِيزَانِهِ، وَلا تُعَارِضْهُ فِي سُلطَانِهِ، وَٱستَعِنْ عَلَى العَدلِ بِخلتَيْنِ: قِلَّةُ الطَّمعِ وَشِدَّةُ الوَرَعِ. (إبن عربي، محاضرة الأبرار، ٢: ٤٢٥ "إبن المقفع").
٣- قالَ عمر لكعب الأحبار: مَا يُفسِدُ الدِّينَ وَيُصلِحُهُ؟ قَالَ: يُفسِدُهُ الطَّمَعُ وَيُصْلِحُهُ الوَرَعُ (الميداني، ٤: ٦٥).
٤- الحُكمُ مِيزانُ اللَّهِ. (الثعالبي، تمثيل، ١٣٧ "بهرام جور"؛ النويري، ٧: ١١).
٥- العَدلُ هُوَ مِيزَانُ البَارِي سُبْحَانهُ. (إبن عربي، محاضرة الأبرار، ٢: ٤٢٤ "بزرجمهر"؛ مب- ١٩٠ "أرسطو"؛ كوبرلي، ٢١ أ "أفلاطون").
٦- الصِّدقُ مِيزَانُ اللَّهِ الَّذِي يَدُورُ عَلَيْهِ العَدلُ. وَالكَذِبُ مِكيَالُ الشَّيْطانِ الَّذِي يَدُورُ عَلَيْهِ الجَوْرُ. (إبن عربي، محاضرة الأبرار، ٢: ١٦١).
٧- العدل ميزان الله. (كوبرلي، ٥١ ب "سقراط"). Justice is God's scale.
٨- العدلُ مِيزانُ البَارِي، فَلذلكَ هُوَ مبرأٌ مِنْ كُلِّ زَلَلٍ وَمَيْلٍ. (الثعالبي، تمثيل، ١٤ "من الزبور").
٩- العدل ميزان الله. لذلك هو ميزانُ كُلِّ زَلَلٍ وَمَيْلٍ. (الون، ٩٥).

"Justice is God's balance, and therefore it is the balance of every error and inclination." (Alon 77 n. 548).

١٠- لا تَجَاوُزَنَّ الميزَانَ - أَيْ لا تَجاوز الحقَّ. (مب- ٨٤ "سقراط"؛ الشهرستاني، ٨٧٢).

"Do not outweigh the balance, i.e. do not outweigh truth." (Alon 77 n. 546).

١١- العَدلُ ميزانُ البَارِي، والجورُ مِكيالُ الشيطان. (الثعالبي، ثمار، ٧٥؛ الزمخشري، ربيع، ٣: ٧٤).
١٢- أَعْدَلُ مِنَ المِيزَانِ. (الزمخشري، أمثال، ١: ٢٣٧).
١٣- أذكر الميزان العدل. (مب- ١٤٢ "أفلاطون").

١٨٦٢- وَاعِظُكَ لا تَسْتَوحِشْ مِنْهُ وَنَاصِحُكَ لا تَسْتَبْدِلْ بِهِ. فَمَنْ وَعَظَكَ أَشْفَقَ عَلَيْكَ، وَمَنْ نَصَحَكَ أَحْسَنَ إِلَيْكَ، وَمَنْ لَمْ يَصْلُحْ لِنَفسِهِ لَمْ يَصْلُحْ لَكَ، وَمَنْ لَمْ يَذُبَّ عَنْ أَهْلِهِ لَمْ يَذُبَّ عَنْكَ.[3]

1862– Neither have an aversion to your admonisher, nor substitute your sincere advisor, for he who admonishes you sympathizes with you, and he who advises you does you a favor. He who does not ameliorate himself does not ameliorate you, and he who does not defend his kinsfolk does not defend you.

١- وَاعْلَمْ أَنَّ مَنْ نَصَحَكَ فَقَدْ أَحَبَّكَ، ومن دَاهَنَكَ فَقَدْ غَشَّكَ، وَمَنْ لَمْ يَقْبَلْ نَصِيحَتَكَ فَلَيْس بأخٍ لَكَ. (المحاسبي، المسترشدين، ٤٣).

١٨٦٣- وَيْلٌ لِمَنَ أَرْضَى اللَّهَ بِلِسَانِهِ وَأَسْخَطَهُ بِعَمَلِهِ وَمَنْ يَعْمَلْ لِلآخِرَةِ يَكفِهِ اللَّهُ مَا أَهَمَّهُ مِنَ الدُّنيَا. [٢٧٣]

1863– Woe unto whoso well pleases God with his tongue, but displeases Him with his deeds. He who acts for the world to come, Allah will provide him with what is important for him in this world.

١- مَنْ عَمِلَ لِلآخِرَةِ أَحْرَزَهَا وَالدُّنيا، وَمَنْ آثَرَ الدُّنْيَا حُرِمَهَا وَالآخِرَةَ. (الماوردي، أدب الدنيا، ١٠٨).

٢- منْ جَعَلَ هَمَّهُ الآخِرَةَ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ. (المحاسبي، المسترشدين، ٤٦).

٣- مَنْ آثَرَ الدُّنْيَا عَلَى الآخِرَةِ ندمَ. (كلماتُ مختارة، ٢٦).

٤- ﴿وَلَلآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَى.﴾ (قرآن، ٩٣: ٤؛ الحصري، زهر، ١٠٣٧).

"Verily the hereafter will be better for you than the present." For which the common people have:

٥- المأمولُ خيرٌ من المأكول. (الحصري، زهر، ١٠٣٧).

The hoped for is better than the eaten.

٦- قَدْ رَأَيْنَا مَنْ أُعْطَى الدُّنْيا بِعَمَلِ الآخِرَةِ، وَمَا رَأَيْنَا مَنْ أعطَى الآخِرَةَ بِعَمَلِ الدُّنْيَا. (ح- ١٥١ "الحسن البصري").

٧- وَمِنَ النَّاسِ مَنْ يَطلُبُ الدُّنيَا بِعَمَلِ الآخِرَةِ وَلا يَطلُبُ الآخِرَةَ بِعَمَلِ الدُّنيَا. (ن- ٣٢).

٨- لَيْسَ خَيْر النَّاسِ مَنْ تَرَكَ الدُّنْيَا لِلآخِرَةِ وَلا الآخِرَةَ لِلدُّنْيَا وَلَكِنْ خَيْرُكُمْ مَنْ أَخَذَ مِنْ هَذِهِ وَهَذِهِ. (عيون، ١: ٣٢٧ "حديث المرفوع").

[3] الصغاني، فرائد، ٥٨؛ أسامة، لباب، ٦٩.

The message in this tradition is more logical in comparison with other traditions of similar nature. A reasonable balance between the needs of this world and the world to come seems to be the pattern advocated here.

٩- تَابَعْنَا الأَعْمَالَ فَلَمْ نَجِدْ شَيْئاً أَبْلَغَ فِي طَلَبِ الآخِرَةِ مِنَ الزُّهْدِ فِي الدُّنْيَا.

"We have practiced works with diligence, and acquired a sound knowledge of them, [and we have not found anything more efficacious in the pursuit of the blessings of the world to come than abstinence in respect of the enjoyments of the present world." (Lane 294).

١٨٦٤- وَيْلٌ لِمَنْ سَمِعَ فَلَمْ يَنْفَعْهُ السَّمْعُ، وَوَيْلٌ لِمَنْ عَلِمَ فَلَمْ يَنْفَعْهُ العِلْمُ، وَوَيْلٌ لِمَنِ ٱسْتَحَبَّ العَمَى عَلَى الهُدَى وَٱتَّبَعَ الهَوَى. (مب- ٢٧٠ "لقمان").

1864– Woe unto whoso listens, but his listening benefits him not; woe unto whoso learns, but his learning benefits him not; woe unto whoso prefers blindness to guidance and follows passion.

١٨٦٥- وَلِّ النَّاسَ كَثْرَةَ الكَلامِ وَتَوَلَّ مِنْهُمْ بِالصَّمْتِ عَنْهُمْ وَٱشْتَغِلْ نَفْسَكَ بِمُحَاسَبَتِهَا عَنْ هُمُومِ الدُّنيَا: كَيْفَ صَنَعْتَ فِيمَا أُمِرْتَ بِهِ وَكَيْفَ صَنِيعُكَ فِيمَا نُهِيتَ عَنْهُ فَإِنْ كُنْتَ ضَيَّعْتَ شَيْئاً مِمَّا أُمِرْتَ بِهِ فَعَلَيْكَ بِالتَّضَرُّعِ إِلَى اللَّهِ وَٱسْتَغْنِ بِاللَّهِ فِيمَا بَقِيَ مِنْ عُمْرِكَ وَٱسْتَغْفِرِ اللَّهَ فِيمَا ضَيَّعْتَ يُكَفِّر مَا سَلَفَ مِنْكَ.

1865– Let the people indulge in speaking, but keep silence yourself. Occupy yourself with calculating the concerns of this world: How have you done with what you were commanded to do? How have you done with what you were prohibited from? Then in case you have wasted something of what you were commanded to do, you should implore God, and find God sufficient for the rest of your life, and seek of His forgiveness for that which you did but were not supposed to do, that which is passed will be expiated.

١٨٦٦- وَطِّن نَفسَكَ عَلَى الصِّدقِ وَخُذْهَا بِهِ وَعَوِّدْهُ لِسَانَكَ وَأَسْكِنْهُ قَلبَكَ وَكُنْ لَهُ مَعْدِناً حَتَّى تُؤْثِرَ الصِّدْقَ حَيْثُ يَضُرُّكَ عَلَى الكَذِبِ حَيْثُ يَنْفعُكَ. (مب- ٣٤٨).

1866– Reconcile yourself to telling the truth and impose it on yourself; habituate your tongue to it and lodge it in your heart. Be a mine for truth such that you prefer the truth, even when it harms you, choose it over lying even when lying benefits you.

١- الإيمَانُ أَنْ تُؤْثِرَ الصِّدْقَ حَيْثُ يَضُرُّكَ عَلَى الكَذِبِ حَيْثُ يَنْفعُكَ. (القضاعي، دستور، ٢٦ "علي"؛ ن- ٤٤٢ ﴿ ٤٥٦؛ ش/ن- ٢٠: ١٧٥).
٢- زبان خود را براست گویی عادت ده، و بر آن صبر و ثبات نمای، تا ترا ملکه گردد و نفس تو را بآن آرام گیرد، و تو معدن صدق و سداد گردی، و بآن اعتیاد کنی، صدقی را اگر چه بمضرت تو سرایت خواهد کرد بر کذبی که بمنف عت تو راجع باشد اختیار کنی. (الطوسي، الأدب الوجيز، ١٨) .

١٨٦٧- وَيْلٌ لِذِي القَلبِ النَّجِيبِ وَالجَوْفِ الرَّغِيبِ، وَالأَمَلِ البَعِيدِ وَالحِرْصِ الشَّدِيدِ، المُتَوَانِي فِيمَا يَهُمُّ المُشْتَغِلَ بِمَا لا يُجدِي، التَّارِكِ لِلوَصِيَّةِ المُقبِلِ عَلَى الشَّهْوَةِ، الغَافِلِ عَنْ ذِكرِ اللَّهِ المُحَارِبِ لِأَوْلِياءِ اللَّهِ وَيلٌ لَهُ وَيلٌ لَهُ.

1867– Woe unto him who has a noble heart but a hankering belly, a remote hope but an intense avidity, is slack in what is vital but brisk in what is trivial, forsaking to moral testaments but attentive to sensuous appetite, negligent of remembering God but belligerent to the friends of God; O woe unto him, woe unto him!

١٨٦٨- وَرَّثَ مَالَهُ [٢٧٤] مَنْ لا يَحْمَدُهُ عَلَيْهِ.

1868– He bequeathed his wealth to someone who will not praise him for it.

١٨٦٩- وَهِيٌّ الجَاهِلُ ضَعِيفٌ وَقَوِيٌّ العَالِمُ مَكِينٌ.

1869– The ignorant is feeble and weak, the learned is strong and firm!

١٨٧٠- وَضَعَ الكِبْرُ مَنْ تَعَظَّمَ بِهِ وَرَفَعَ التَّوَاضُعُ مَنْ تَطَأْمَنَ بِهِ.

1870– Arrogance humiliates him who boasts of it, and humbleness raises him who abates himself with it.

١- تواضع مر ترا دارد گرامی * زکبر آید بدی در نیکنامی. (ناصر خسرو، روشنایی نامه، ٥١٣).
٢- دَرّب نفسك على التواضع للناس، فلن يضع ذلك منك، بل يرفعك ويزيد في مقدارك. (جا- ٢٦ "آذرباد").
٣- قال: إنَّ التَّوَاضُعُ يَرفعُ، كَمَا أنَّ الكِبرَ يَضَعُ. (جا- ١٤٠).

١٨٧١- وَعْظُ المَرْءِ لأَخَيهِ جَهْراً يُنْسِيهِ وَيُخَجِّلُهُ وَوَعْظُهُ إِيَّاهُ سِرًّا يَزِينُهُ وَيُصْلِحُهُ.

1871– Admonishing a friend in public makes him forget it and embarrasses him; admonishing him in secret adorns him and makes him good.

١٨٧٢- وَجْهُكَ مَاءٌ جَامِدٌ يُقَطِّرُهُ السُّؤَالُ، فَٱنْظُرْ عِندَ مَنْ تُقَطِّرُهُ،[4] فَإِنَّ السُّؤَالَ ذُلُّ الرِّجَالِ، وَٱمْشِ بِدَائِكَ مَا مَشَى بِكَ. (ن- ٣٦٤ { ٢٧؛ ش/ن- ١٨ { ١٣٨).

1872– Your self-respect is like frozen water, begging makes it drip; so watch with whom you let it drip. Begging is humility for men, so comply with your need as long as you can.

١- إِنَّ ذُلَّ السُّؤَالِ وَالٱعْتِذَارِ * خُطَّةٌ صَعْبَةٌ عَلَى الأَحْرَارِ. (علي بن الجهم، ديوان، ١٤٩).
٢- كَمَا أَنَّ السُّؤَالَ يُذِلُّ قوماً * كَذَاكَ يُعِزُّ قوماً بِالعَطاءِ. (علي بن الجهم، ديوان، ٨٢).
٣- السُّؤَالُ ذِلٌّ (كذا). "To beg from people is humiliation." (Frayha, II, 456).
٤- "العَارُ فِي ذُلِّ السُّؤَالِ". (الثعالبي، ثمار، ٦٧٤؛ ديوان الإمام علي، ٩٤).
٥- أَشَدُّ مِنَ الفَقْرِ ذُلُّ السُّؤَالِ. (أقوال الحكماء، ١١٦).
٦- لا تَحسِبَنَّ المَوْتَ مَوْتَ البِلَى * فَإِنَّمَا المَوتُ سُؤالُ الرِّجَال
كلاهُمَا مَوتٌ وَلَكِنَّ ذَا *أَفْظَعُ مِنْ ذَاكَ لِذُلِّ السُّؤال. (الجاحظ، حيوان، ٣: ١٣١، وبيان، ٢: ١٧١؛ الكرخي، أمل، ٢٧؛ إبن حبان البستي، روضة، ١٤٦).
٧- مَنْ أَرَادَ الغِنَى فَلا يَسْأَلِ النَّا * سَ فَإِنَّ السُّؤَالَ ذُلٌّ وَلُؤْمُ
إِنَّ فِي الصَّبْرِ وَالقُنُوعِ غِنَى الدَّهْ * رِ وَحِرصُ الحَرِيصِ فَقْرٌ مُقِيمُ. (أبو العتاهية، ديوان، ٣٨٧).
٨- الحَرِيصُ فَقِيرٌ وَإِنْ مَلكَ الدُّنْيَا. (جا- ٨؛ السلمي، طبقات، ٦٠ "الحارث المحاسبي").
٩- مَا أَفْضَلَ الصَّبرَ وَالقَنَاعَةَ لِلنَّا * سِ جَمِيعاً لَوْ أَنَّهُمْ قَنِعُوا. (أبو العتاهية، ديوان، ٢٦٧).
١٠- أَتَدرِي أَيّ ذُلٍّ فِي السُّؤَالِ * وَفِي بَذلِ الوُجُوهِ إِلَى الرِّجَالِ. (أبو العتاهية، ديوان، ٣٦٢).
١١- اِمْشِ بِدَائِكَ مَا حَمَلَكَ. (أبو هلال العسكري، أمثال، ١: ٢٤٥).

This is said to be similar to the following poem:

١٢- الْبِسْ قَمِيصَكَ مَا ٱهْتَدَيْتَ لَجَيْبِهِ * فإذا أَضَلَّكَ جَيْبُه فَتَبَدَّلِ. (أبو هلال العسكري، أمثال، ١: ٢٤٥؛ ٢: ٣٠٠).
١٣- با درد بساز تا بدرمان برسى. (دهخدا، ١: ٣٥٣).

"Put up with the pain so that you may (or until you) find the remedy for it." (Haim 50).

١٨٧٣- وَهْيُ الأَمْرِ إِعْلانُهُ قَبْلَ إِحْكَامِهِ، وَالصَّبْرُ عَلَى كِتْمَانِ السِّرِّ أَيْسَرُ مِنَ النَّدَامَةِ عَلَى إِفْشَائِهِ.[5]

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[4] ن- ٤٢٢ { ٣٤٦؛ ش/ن- ١٩: ٢٦١.
[5] البيهقي، المحاسن، ٤٠٤؛ المحاسن والأضداد، ٣١؛ أسامة، لباب، ٢٤٢.

1873– It is weakness to announce an affair before its solidification; patiently enduring the burden of hiding a secret is easier than regretting its revealing.

١- كِتمَانُ سِرّكَ يُعقِبُكَ السَّلامَةَ، وَإفشاؤُكَ سِرَّكَ يعقبكَ النَّدَامَةَ، وَالصَّبرُ عَلى كِتمانِ السِّرّ أيسرُ مِنَ النَّدَمِ عَلَى إفشَائِهِ. (إبن عربي، محاضرة الأبرار، ٢: ٣٠٩؛ وطواط، غرر، ١٤٩).
٢- كتمانُ السِرّ يعقبُ السَّلامَةَ وَإفْشاؤُهُ يُورِثُ النَّدَامَةَ. (كلمات مختارة، ٤٠).

١٨٧٤- وَاسِ مِمَّا رُزِقْتَ الأَقَارِبَ وَالجَارَ وَالصَّاحِبَ وَذَا الحَاجَةِ المَسْتُورَ، وَٱجْعَلْ آمَالَكَ دُونَ عِرْضِكَ وَلا تَدَعْ مَالَكَ دُونَ عِرضِكَ، إنْ أَيْسَرْتَ فَلا تَبْخَلْ وَإنْ أَقْلَلْتَ فَتَجَمَّلْ. (=؟ ١٨٠٥).

1874– Share your worldly goods with relatives, neighbors, friends, and the chaste people in need. Put your hopes below your honor, and put not your wealth above your honor. If you are rich, be not stingy, and if you are poor, pretend to be rich.

١- فَإذَا ٱفْتَقَرْتَ فَلا تَكُنْ * مُتَجَشِّعاً وَتَجَمَّلِ. (عقد: ٣: ١٠٨؛ ش/ن- ١٨: ٢١٣ "متخشِّعاً").

١٨٧٥- وَيْلٌ لِمَنْ لا عِلْمَ لَهُ، وَوَيْلٌ لِمَنْ لَهُ عِلْمٌ لا يَعْمَلُ بِهِ.

1875– Woe unto him who has no learning; woe unto him who has learning, but does not put it to work.

١- وَيْلٌ لِمَنْ لا يَعْلَمُ وَوَيْلٌ لِمَنْ عَلِمَ ثُمَّ لا يَعْمَلُ ثَلاثاً. (الخطيب البغدادي، إقتضاء، ٤٦ "حديث").
٢- وَيْلٌ لِمَنْ لا يَعْلَمُ ولَوْ شاءَ الله لعلمه، وَوَيْلٌ لِمَنْ يَعْلَمُ ولا يَعْمَلُ سبع مَرَّات. (الخطيب البغدادي، إقتضاء، ٤٧، ٤٨).
٣- دو کس مردند و تحسر بردند: یکی که داشت و نخورد و دیگر آن که دانست و نکرد. (سعدی، گلستان، ١٩٠).
٤- دو کس رنج بیهوده بردند و سعی بي فایده کردند: یکی آنکه اندوخت و نخورد، دیگر آنکه آموخت و نکرد. (سعدی، گلستان، ١٧٠).

“Two men toiled with no result, and their effort was lost labor: the first was he who amassed (wealth) and enjoyed it not, and the other was he who acquitted learning, but practiced it not.” (Haim 221).

A man that keeps riches and enjoys them not is like an ass that carries gold and eats thistles. (E)

١٨٧٦- وَيلٌ لِمَنْ غَلَبَتْ عَلَيْهِ العَادَاتُ الرَّدِيئَةُ وَٱسْتَحْسَنَ مِنْ نَفسِهِ مَا يُكْرَهُ مِنهُ وَأَزْرَى عَلَى النَّاسِ بِمَا يَأتِي مِثْلَهُ.

1876– Woe unto him who has been taken over by evil habits, deems as good what others disdain in him, and belittles the people for what he himself does.

١٨٧٧- وُضِعَتْ عَنْكَ المَلامَةُ عَلَى السَّهْوِ [٢٧٥] وَالنِّسْيَانِ فَلا تَضَعْ أَنْتَ عَنْ نَفْسِكَ المَلامَةَ فِيمَا تَفْعَلُهُ بِقَصْدٍ وَٱخْتِيَارٍ وَٱقْصِدْ مَحَاسِنَ الأَعْمَالِ وَٱخْتَرْ فَضَائِلَ الأَفْعَالِ.

1877– Blame is dropped from you for what you do inadvertently and by negligence; but you should not drop blaming yourself for what you do intentionally and by choice; so pursue commendable works and choose meritorious deeds.

١٨٧٨- وَصِيَّ نَفْسِكَ ٱجْعَلْ نَفْسَكَ وَقَسِّطْ مَالَكَ فِي مَوَاضِعِهِ المُسْتَحِقَّةِ لَهُ كَمَا يَفْعَلُ ذَلِكَ وَصِيُّكَ، وَٱجْعَلْ عَقْلَكَ أَمِينَكَ عَلَى خِصَالِكَ لِيُعَرِّفَكَ قَبِيحَ مَا فَعَلْتَ مِنْ حَسَنِهِ (=} ٢٠٩٧) وَٱتْرُكِ الشَّهَوَاتِ المُردِيَةَ قَبْلَ أَنْ تَتْرُكَكَ وَٱنْزِعْ عَنْهَا قَبْلَ أَنْ تَنْزِعَ عَنْكَ.

1878– Be your own testator; distribute your wealth in proper places as your testator would do. Let your Reason be your trustee over your habits to help you differentiate between the abominable and the commendable things you do. Renounce reprehensible lusts before they renounce you, and dismiss them before they dismiss you.

١- يابْنَ آدَمَ، كُنْ وَصِيَّ نَفسِكَ، وَٱعمَلْ فِي مَالِكَ مَا تُؤْثِرُ أَنْ يُعْمَلَ فِيهِ مِنْ بَعْدِكَ. (ن- ٤٠٣ } ٢٥٤؛ ش/ن- ١٩: ٩٥).

O Son of Man, be your own trustee in respect of your property, and do with it as you would like others do with it.

٢- اِجْعِلْ عَقْلَكَ أَمِينَكَ عَلَى خِصَالِكَ لِيُعَرِّفَكَ مَا تَعْمَلُ بِهِ ثُمَّ ٱنْظُرْ مَا تَحْمَدُهُ مِنْ غَيْرِكَ وَمَا تَذُمُّهُ مِنْ سِوَاكَ فَلا تَرْضَ بِهِ.... (رسالة آداب، ٧٢).

١٨٧٩- وَصُولُ مُعْتِبٍ خَيْرٌ مِنْ جَافٍ مُعْتَذِرٍ، وَهَجْرُ ذَوِي الغَدْرِ بَعْدَ الوَصْلِ أَوْجَبُ مِنَ المُمَاكَرَةِ وَالخَتْلِ.

1879– One who comes and reprimands is better than the one who stays away and apologizes; and separation from the perfidious after friendship is more apt than engaging in cunningness and deception.

١- وصُولٌ مُعْدِمٌ خَيْرٌ مِنْ جَافٍ مُكْثِرٍ. (مج- ٤٦؛ رسالة آداب، ٦٩؛ التوحيدي، صداقة، ٣٣٤، وإمتاع، ٢: ١٥٠؛ كلمات مختارة، ٢٤؛ القضاعي، دستور، ٢١؛ ش/ن- ٢٠: ٢٧٠ ﴾ ١١٩).
٢- مَنْ وَصَلَكَ وَهُوَ مُعْدِمٌ خَيْرٌ مِمَّنْ جَفَاكَ وَهُوَ مُكْثِرٌ. (آبي، نثر، ٤: ٢٢٤).
٣- إذا ظهرَ الغدرُ سَهُلَ الهَجْرُ. (إبن داود الإصفهاني، الزهرة، ١: ١٤٩).

وَهُوَ إِنْ كَانَ مَا فِيهِ دَاخِلاً فِي بَابِ اللَّامِ فَإِنَّنِي أَفْرَدْتُهُ لِئَلَّا يَكْثُرَ بِهِ الكَلامُ فِي بَابٍ وَاحِدٍ وَلِيَكْمُلَ بِهِ عَدَدُ الأَبْوَابِ الثَّلاثِينَ.

And this section contains also sentences which could be included in section Lam, but I made it into a separate one lest their inclusion in a single section would make it too long, and also in order to bring the number of sections to thirty.

١٨٨٠- لا تَكُنْ مِمَّنْ يَجْمَعُ عِلْمَ العُلَمَاءِ وَطَرَائِفَ الحُكَمَاءِ وَتَجرِي فِي عَمَلِكَ [٢٧٦] مَجْرَى السُّفَهَاءِ.

1880– Be not one of those who gather the knowledge of the learned and the chosen pieces of the wise, but follow the path of the stupid in their deeds.

١٨٨١- لا تَخُنْ مَنْ خَانَكَ، وَأَدِّ الأَمَانَةَ لِمَنِ ٱئتَمَنَكَ،[1] وَلا تَعْصِ اللَّهَ فِيمَنْ عَصَى اللَّهَ فِيكَ.

1881– Cheat him not who cheated you, return a deposition in trust to him who entrusted you with it, and denounce God not for him who denounced Him for you.

١- ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا.﴾ (قرآن، ٤: ٥٨؛ قابوس نامه، ١٠٨؛ الطوسي، الأدب الوجيز، ٨٩).

“Allah commands you to render back your trusts to those to whom they are due.”
“Restore objects entrusted to you to their owners.” (Qābūs 96).

٢- طريق جوانمردى آنست كه امانت مردمان را نه پذيرى يا چون بپذيرى نگاه دارى تا بسلامت بخداوند باز رسانى. (قابوس نامه، ١٠٨).

“The manly, humane and generous path is not to accept trusts, but, once having accepted them, to safeguard them and restore them intact to their owners.” (Qābūs 96).

[1] ={ ٧٥٦؛ أحمد بن حنبل، المسند { ١٥٤٢٤؛ البخاري، التأريخ الكبير، ٢(٢): ٣٦١؛ الترمذي، سنن { ١٢٦٤؛ الحاكم النيشابوري، المستدرك، ٢: ٤٦؛ أبو نعيم، حلية، ٦: ١٣٢؛ القضاعي، الشهاب، ٢٤؛ السلفي، المنتقى، ٥١؛ بهجة، ١: ٥٧٢؛ أسامة، لباب، ٢٤٧.

١٨٨٢- لا خَيْرَ فِيمَنْ لا يَستَحِي مِنَ العَيْبِ وَلا يَرعَوِي عِنْدَ الشَّيْبِ.

1882– No good is in him who is not ashamed of faults, and repents not even at an old age.

١٨٨٣- لا يَقِلُّ عَمَلٌ مَعَ تَقْوَى.

1883– No act is insignificant with righteousness.

١- خَيْرُ الأَعْمَالِ مَا دُبِّرَ بِالتَّقوَى. (ٱبن المقفع حكم ؛ ٣٦).

The best of works are those planned piously.

١٨٨٤- لا تَهْتَمُّوا بِالدُّنيَا كَبِيرَ ٱهْتِمَامٍ فَإِنَّهَا لا تَدُومُ لأَحَدٍ وَلا تَرْفُضُوهَا فَالآخِرَةَ تُنَالُ بِهَا.

1884– Be not concerned about the world too much, for it lasts for nobody, and withdraw not from it, for the hereafter is gained by it.

١- نصيب خويش بردار از دو گيتى * بدل در هيچ نگذار از دو گيتى. (ناصر خسرو، روشنايى نامه، ٥٣٦).

١٨٨٥- لا تَكُنْ مِمَّنْ تَغْلِبُهُ نَفسُهُ عَلَى مَا تَظُنُّ وَلا يَغْلِبُهَا عَلَى مَا يَسْتَيْقِنُ.

1885– Be not like him whose lower soul wins him over for what it assumes, but he does not win it over for what he knows for sure.

١٨٨٦- لا تُشِيرَنَّ عَلَى صَدِيقٍ وَلا عَدُوٍّ إِلَّا بِالحَقِّ فَإِنَّ ذَلِكَ زَكَاةُ عَقْلِكَ تُخْرِجُهَا.

1886– Give no advice to a friend or an enemy except truthfully, for this is the alms of your intelligent that you release.

١٨٨٧- لا تَزهَدَنَّ فِي يَسِيرٍ مِنَ البِرِّ فَإِنَّ الثَّوَابَ يُضَاعَفُ وَرُبَّمَا وَقَعَ اليَسِيرُ مِنهُ مَوْقِعَ العَظِيمِ.

1887– Do not dismiss rendering a small favor, for the reward will be doubled, and sometimes a small favor is most welcome.

١- لا تَزهَدَنَّ فِي مَعروفٍ. (القالي، الأمالي، ٢: ٢٠٢؛ ش/ن، ٢٠: ٣١٤).

١٨٨٨- لا تَرْضَ عَنْ نَفسِكَ فِي أَمْسِكَ وَٱفْهَمْ عَنْهُ وَعْظَهُ بِمَا مَضَى فِيهِ عَلَى غَيْرِكَ مِنَ التَّغْيِيرِ وَالتَّذْكِيرِ وَٱعْلَمْ أَنَّهُ شَاهِدٌ لَكَ أَوْ عَلَيْكَ وَأَنَّهُ لا أَوْبَةَ لَهُ إِلَيْكَ فَٱسْتَدْرِكْ مَا فَرَطَ مِنْكَ فِيهِ وَٱعْمَلْ فِي يَوْمِكَ عَمَلَ المُسْتَدرِكِ لِلْفَائِتِ وَالمُتَلافِي لِلْفَارِطِ وَٱلْقَ غَدَكَ لِقَاءَ مُستَعِدٍّ لِقَادِمٍ يُخْفِي السُّؤَالَ وَيَستَقرِي الأَحْوَالَ. [٢٧٧]

1888– Be not pleased with your performance in the day that is gone, and understand the lesson it gives by way of changes experienced by and warnings delivered to others; know that it will speak for you or against you, and that it will not return. So emend what slipped from you in it, and today act like someone who seeks to emend something lost, or is ruined by something elapsed. Face your tomorrow like the meeting of him who has prepared himself for a visitor that keeps questions hidden and inquires about one's conditions.

١٨٨٩- لا يَسْتَحِقُّ أَنْ يُسَمَّى حَكِيماً إِلَّا مَنْ كَانَ فِيهِ سِتُّ خِصَالٍ بَعْدَ كَمَالِ عِلْمِهِ بِالأُصُولِ: صِدْقُ الحَدِيثِ، وَحِفْظُ الأَمَانَةِ، وَتَرْكُهُ مَا لا يَعْنِيهِ، وَالعَدْلُ فِي القَضَاءِ كَانَ لَهُ أَوْ عَلَيْهِ، وَأَنْ لا يَفْرَحَ بِشَيْ ءٍ أَصَابَ مِنَ الدُّنيَا، وَلا يَحْزَنَ عَلَى شَيْ ءٍ تَوَلَّى عَنهُ مِنْهَا.[2]

1889– Only he deserves to be called a sage who has six traits in addition to his perfect knowledge of religious principals: he is truthful, fidel, relinquishes that which concerns him not, adheres to justice in judgment whether for or against him, and neither gets excited for what he gains of worldly goods, nor becomes sorry for what he loses of it.

١- على العاقل أن لا يحزنَ على شَيْ ءٍ فاته من الدنيا أو تَوَلَّى. (صغ- ٢١).
٢- حَدَّثَنِي مَالِكٌ أَنَّهُ بَلَغَهُ أَنَّهُ قِيلَ لِلُقمَانَ: مَا بَلَغَ بِكَ مَا نَرَى؟ يُرِيدُونَ الفَضْلَ. فَقَالَ لُقمانُ: صِدقُ الحدِيثِ وَأدَاءُ الأَمَانَةِ، وَتركُ مَا لا يَعنِينِي. (مالك بن أنس، الموطأ، ٩٩٠).

"Malik reported that it had reached him that someone asked Luqman as to how he attained such great and exceptional worth. Luqman replied: By speaking the truth, fulfilling trusts, and by abandoning what was of no significance."

٣- فمن أين بلغتَ هذه المنزلة يا لقمان؟ قال: بِصِدقِ الحَديثِ وَتَركُ مَا لا يَعنِي. (وثيمة الغَنِي الفارسي، قصص الأنبياء، ١٨٤).
٤- أَربَعٌ مَنْ أُعطِيَهُنَّ فَقَد أُعطِيَ خَيرَ الدُّنْيَا وَالآخِرَةِ: صِدقُ الحَديثِ، وَحِفظُ الأَمَانَةِ، وَعَفَافُ الطُّعمَةِ، وَحُسْنُ الخَلِيقَةِ. (أسامة، لباب، ٢٤٩؛ السلفي، المنتقى، ١١٦).
٥- أَربَعٌ مَنْ أُعطِيَهُنَّ فَقَد أُعطِيَ خَيرَ الدُّنْيَا وَالآخِرَةِ: لسانٌ ذَاكِرٌ، وَقلبٌ شاكِرٌ، وبدن صابر، وزوجةٌ موافقةٌ، أو قال: مواتية. (عبد الرزاق، المصنف، ١١: ٣٠٤).
٦- مِنْ عَلامَةِ العَاقِلِ ثَلاثة: تقوى اللَّهِ، وَصِدقُ الحَدِيثِ، وَتَركُ مَالا يَعنِى. (وطواط، غرر، ٦٩).

[2] وثيمة الغَني الفارسي، قصص الأنبياء، ١٨٣ "لقمان" "أربع".

٧- مِنْ فِقْهِ الرَّجُلِ قِلَّةُ كَلامِهِ فِيمَا لا يَعنِيهِ. (بهجة، ١: ٨٤).
٨- مِنْ أَمرِ العَاقِلِ أَلَّا يَنطِقَ فِيمَا لا يَعنِيهِ. (مب- ٣٤٧).
٩- مِنْ حُسْنِ إسلامِ المَرءِ تَركُهُ مَا لا يَعْنِيهِ. (مالك بن أنس، الموطأ، ٩٠٣؛ عبد الرزاق، المصنف، ١١: ٣٠٨؛ أبو داود السجستاني، المَرَاسِيل، ٥٨؛ الترمذي، سنن { ٢٣١٧؛ اليعقوبي، تأريخ، ٢: ١٠٥-١٠٦؛ أبو الشيخ الإصبهاني، الأمثال، ٥٥؛ الحصري، زهر، ٢٥؛ وراوينى، مرزبان نامه، ١٢٥؛ الإبشيهي، ٥٤).

"A condition of the goodness of the man's submitting himself to requirements of God is his relinquishing, that which does not disquiet him" (Lane 2180).

١٠- علامةُ الجاهلِ ثَلاثٌ: العُجْبُ، وَكَثْرَةُ المَنْطِقِ فِيمَا لا يَعنِيهِ، وَأَنْ يَنْهَى عَنْ شَيْ ءٍ وَيَأْتِيهِ. (عيون، ٢: ٣٩؛ عقد، ٢: ٣٥٧).
١١- يا بني: إِذَا أَرَدْتَ أَنْ تَكُونَ حَكِيماً فَٱكفُفْ لِسَانَكَ عَنِ الكَذِبِ، وَيَدَكَ عَنِ السَّرِقَةِ، بِذَا تُصبِحُ حَكِيماً. (فريحة، أحيقار، ٨١).
١٢- من عرفَ الدنيا لم يفرح فيها برخاء ولم يحزن على بلاء. (ح- ٦٥ "سقراط"؛ مج- ٦٥).

"Whoever knows this world will neither be happy for its comfort nor complain about its trials." (Alon 46 n. 125).

١٣- ليس الحكيم التام من فرح بشي ء من لذات العالم أو جزع من مصائبه وٱغتم به. (جا- ٢١٧ "أفلاطون"؛ مب- ١٤١).

١٨٩٠- لا تَغْتَبِطَنَّ بِقُدرَةٍ مَعَ غَيْرِ عَدْلٍ وَلا بِغِنًى مِنْ غَيْرِ حَلٍّ وَلا بِبَلاغَةٍ مِنْ غَيْرِ صِدْقٍ وَلا بِجُودٍ فِي غَيْرِ إِصَابَةٍ وَلا بِأَدَبٍ فِي غَيْرِ أَصَالَةٍ وَلا بِحُسْنِ عَمَلٍ فِي غَيْرِ طَاعَةٍ لِلَّهِ.

1890– Neither rejoice at power without justice, nor at wealth gained unlawfully, nor at eloquent speech without honesty, nor at generosity without hitting the target, or at education without steadfastness, or at good works rendered without submission to God.

١٨٩١- لا خَيْرَ فِي عُمْرٍ وَإِنْ طَالَ إِذَا كَانَتْ عَاقِبَتُهُ تُذَمُّ، وَلا خَيْرَ فِي دُنْيَا لا تَكُونُ مَعَهَا آخِرَةٌ، وَلا تُضَيِّعْ عُمْرَكَ وَلا تَعْمَلْ بِرَأْسِ مَالِكَ لِغَيْرِكَ.

1891– There is no good in a life, even when long, that is condemned at its end, and no good in this world when the hereafter is not with it. So neither waste your life, nor invest your capital for others.

١٨٩٢- لا تَكُونَنَّ مِمَّنْ يَصُدُّكَ عَنْ طَلَبِ العِلْمِ أَنْ تَقُولَ هَذَا لا يُسْتَطَاعُ وَلا يُقدَرُ عَلَيْهِ حَتَّى تَسْتَثْقِلَهُ وَتَرْفُضَهُ كُلَّهُ فَإِنَّ الخَيْرَ، لَعَمْرِي، شَيْ ءٌ لا يَسْتَطِيعُ أَحَدٌ ٱسْتِيعَابَهُ

وَلَيْسَ يَجِبُ مَعَ ذَلِكَ أَنْ يُرْفَضَ قَلِيلُهُ ٱحْتِقَاراً لَهُ إِذَا لَمْ يُقدَرْ عَلَى مَا هُوَ أَكْثَرُ مِنهُ [٢٧٨] وَالعَاقِلُ حَامِلٌ مِنهُ بِقَدرِ قُوَّتِهِ وَعَامِلٌ فِيهِ بِطَاقَتِهِ. (بلوهر، ٧٣).

1892– Be not the one who dissuades you from seeking knowledge by saying that this is not possible and cannot be done, to the extent that you come to deem it too difficult and give it all up. The goodness, by my life, is a thing nobody can gain the whole of it, hence the little of it should not be dismissed contemptuously when more is not possible; the wise man takes from it as much as he can and uses it as best as he can.

١٨٩٣- لا تَذْهَبْ عَلَى الدُّنيَا آسِفاً إِذَا رَأَيْتَ مَا فِيهِ أَهْلُهَا فَإِنَّكَ لَوْ خَبَرْتَ أُمُورَهُمْ لَضَنَّتْ نَفسُكَ بِمَا أَنْتَ عَلَيْهِ وَلَمْ تُبَدِّلْ حَالَكَ بِحَالِهِم وَكَانَتْ حَسَنَاتُكَ عِنْدَهُمْ أَكْثَرَ مِنْ أَمْوَالِ غَيْرِكَ.

1893– Betake yourself in this world not with regret when you see how its people are, for if you learn their affairs well, your soul will surely keep you back from what you want to do. Exchange your situation not with theirs, while your positive aspects are more valuable for them than the wealth of others.

١٨٩٤- لا تَتْرُكْ العِلْمَ حَيَاءً وَلا تَطْلُبْهُ رِيَاءً.

1894– Neither abandon science as a gesture of modesty, nor seek it hypocritically.

١- كَفَى بِتَركِ العِلمِ إِضَاعَةً. (الجاحظ، بيان، ١: ٢٥٧).

١٨٩٥- لا تَحْمَى مِنْ قَلِيلِ مَا سَمِعْتَ فَتَقَعَ فِي كَثِيرِ مَا كَرِهْتَ.

1895– Do not become enraged by some things you hear, for you end up hearing much that you despise.

١٨٩٦- لا تُسْرِفْ فِي شَهَوَاتِكَ فَإِنَّ لَكَ مِنَ الحَدَثَانِ وَقَائِعَ فَٱرْصُدْ مَا تَأْتِي بِهِ.[3]

1896– Be not excessive with your natural appetites, for you will have your share of misfortunes (in what you say or do); so watch for what you do.

[3] مب- ١١٣ "سقراط"؛ كوبرلي، ٣٩ ب: ١٦.

“Do not exaggerate in pursuing your desires, for you are subject to vicissitudes in [the] adversities [of time].” (Alon 80 n. 622). This sentence consists of two parts, the second part is also independently attributed to R (cf. # 2517).

١- الحَدَثُ حَدَثَانِ: حَدَثٌ مِنْ فِيكَ وَحَدَثٌ مِنْ فَرْجِكَ. (أبو عبيد، أمثال، ٤٧؛ الزمخشري، أمثال، ١: ٣١٠).

١٨٩٧- لا تَهَبْ كُلَّكَ لِمَا تُحِبُّ حَتَّى لا يَبْقَى لَكَ مِنْهُ شَيْءٌ فَتَحْتَاجَ إِلَى وَسَائِلَ غَيْرِكَ فِيمَا تَرُومُ.

1897– Do not dedicate all of yourself to what you love such that no part of it is left for you, for then you would have to resort to the means of others for what you wish.

١٨٩٨- لا خَيْرَ فِي القَوْلِ إِلَّا مَعَ الفِعْلِ، وَلا خَيْرَ فِي المَنْظَرِ إِلَّا مَعَ المَخْبَرِ، وَلا خَيْرَ فِي المَالِ إِلَّا مَعَ الإِنْفَاقِ، وَلا خَيْرَ فِي الصُّحْبَةِ إِلَّا مَعَ الإِنْصَافِ، وَلا خَيْرَ فِي الصَّدَقَةِ إِلَّا مَعَ النِّيَّةِ، وَلا خَيْرَ فِي الحَيوةِ إِلَّا مَعَ الصِّحَّةِ.[4]

1898– There is no good in speaking except with deeds, no good in outward appearance except with a good internal state, no good in property except with expending, no good in companionship except with fairness, no good in almsgiving except with good intention, and no good in living except with health.

١- ولا خيرَ في الكلامِ إلا مع الفعلِ ولا في الفقهِ إِلَّا مع الورعِ ولا في الصدقة إلا مع النية. (كل- عزام، ١٩٤١، ٨٩؛ اليمني، مضاهاة، ٢٤، ١٣٣).

Better to do well than to say well. (E)

٢- "لا خَيْرَ فِي القَوْلِ إِلَّا الفِعْل يَتْبَعُهُ * وَالفِعلُ لِلقَوْلِ مَا أتبعتَهُ أَدَمُ. (المبرد، الفاضل، ٢).
٣- لا خَيْرَ لِلعَاقِلِ فِي ذِي المَنْظَرِ * إن هُوَ لَم يَحْمَدْهُ عِندَ المَخبِرِ. (أبو بكر الصولي، أخبار الشعراء، ٤٩ "أبان اللاحقي، كليله ودمنه").
٤- كان باطنه خيرا من ظاهره. (أبو بكر الصولي، أخبار الشعراء، ٣٨).

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[4] كل- ١٤٤؛ عقد، ١: ٣٩؛ إبن حبان البستي، روضة، ٨٩، ٢٣٥؛ الراغب، محاضرات، ٢: ٧٠٤؛ الماوردي، قوانين، ٢٢٨ "في حكم الفرس"؛ تذكرة، ١: ٢٦٢، ٢٦٣؛ + "وَلا فِي الفِقْهِ إِلَّا مَعَ الوَرَعِ"؛ كتاب الآداب، ٥٤-٥٥.

It was said of Abān al-Lāḥiqī: “His interior was better than his exterior.”

٥- منظرت به زمخبر است پدید * كه به تن زفتی و به دل زفتی. (محجوب، ٤٧٣ "اسدى").

٦- مَنْظَرُهُ خَيْرٌ مِنْ مَخْبَرِهِ. (لسان العرب، ٥: ٢١٧ "نظر").

His aspect is better than his internal state.

٧- منظرهُ ينبيك عن مخبره. (الراغب، محاضرات، ١: ٢٧٨).
٨- إنَّهُ لَذُو مَنْظَرَةٍ بِلا مَخْبَرَةٍ. (لسان العرب، ٥: ٢١٧ "نظر").

Much outery, little come. (E)
“Verily he has a pleasing aspect without a pleasing internal state.” (Lane 2813).

٩- رَجُلٌ مَنْظَرَانِيٌّ مَخْبَرَانِيٌّ.

“A man of goodly aspect and of pleasing internal, or intrinsic, qualities.” (Lane 2813).

١٠- لا يُعجِبَنَّكَ، يَا ذَا، حُسْنُ مَنْظَرَةٍ * لَمْ يَجْعَلِ اللَّهُ فِيهَا حُسْنَ مَخْبَرَةٍ. (أبو العتاهية، ديوان، ٩٨).
١١- قال الأحنف: لا خَيْرَ فِي صَدِيقٍ لا وَفَاءَ لَهُ، وَلا خَيْرَ فِي مَنْظَرٍ لا مَخْبَرَ لَهُ، وَلا خَيْرَ فِي فِقْهٍ لا وَرِعَ مَعَهُ. (التوحيدي، صداقة، ٩٤).
١٢- الحُسْنُ المَنْظَرُ دُونَ المَخبَرِ كَالدُّفْلَى. (جا- ٢٦٩).

Beautiful appearance without (a good) internal state is like a good looking bitter fruit.

١٣- تَرَى الفِتْيَانَ كَالنَّخْلِ * وَمَا يُدرِيكَ مَا الدَّخْلُ. (أبو عبيد، أمثال، ١٣٠؛ الجاحظ، بيان، ١: ٢٢٠، ورسائل، ٢: ٣٦٣؛ المفضل، الفاخر، ١٥٦؛ عقد: ٣: ٩٩؛ الفارابي، ديوان الأدب، ١: ١٢٥؛ أبو هلال العسكري، أمثال، ١: ١٣٨، ٢١٩؛ الثعالبي، تمثيل، ٢٦٦؛ الواحدي، الوسيط، ٨٥؛ البكري، فصل المقال، ١٦٥؛ الميداني، ١: ٢٤٠؛ الزمخشري، أمثال، ٢: ٢٦؛ اللخمي، شرح المقصورة، ٣٣٦؛ لسان العرب، ١١: ٢٩٣ "رقل"؛ اليوسي، أمثال، ٣: ٣٢؛ ش/ن- ١٩: ٣٨).

You see youths like (tall) palm-trees, but what informs you of what is inside (them)?

“You see youths, or young men, like tall palm-trees; but what will acquaint you with the vice (that is, or may be, in them).” (Lane 1138, 859). Said of a person who looks good in appearance, but no good comes from him, similar to the above saying, though different in formulation and terminology.

١٤- طُولٌ وَعَرضٌ بِلا عَقْلٍ وَلا أَدَبٍ * فَلَيْسَ يَحسُنُ إلَّا وَهُوَ مَصْلُوبُ. (أبو هلال العسكري، أمثال، ١: ١٣٨ "إبن الرومي").
١٥- قالَ الحَجَّاجُ لِعَبْدِ الرَّحْمنِ بن الأَشعَثِ: إنَّكَ لَمَنْظَرَانِيٌّ. قالَ: نَعَمْ، وَمَخْبَرَانِيٌّ. (أبو عبيد، أمثال، ١٣١؛ عقد: ٣: ٩٩).

H. said: "You are of a goodly aspect." A. retorted: "Yes, and of pleasing internal qualities."

١٦- صَوْنُهُ خَيْرٌ مِنْ بَذْلِهِ.

"His interior state, or disposition of mind, is better than his apparent state." (Lane 174).

١٧- وَشَتَّانَ بَيْنَكُمَا فِي النَّدَى * وَفِي البَأسِ وَالخُبْرِ وَالمَنْظَرِ. ("حسان بن ثابت").

"And widely different are you two in munificence and in valor and internal state and external appearance." (Lane 1502).

١٨- راست چون سايه سپيدارند * همه ديدار و هيچ فايده نه. (ناصر خسرو، ديوان، ١٣٦).

19– "These four things are most useful to men, wisdom (combined with) courage, vision (combined with) knowledge, wealth (combined with) generosity, and good words (combined with) good deeds." (Zahner, *Magi* 114 "Adarbad, n. 51;" and n. 56: The signs of the unbeliever are six; he has the outward appearance of good character, but does the works that beseem a bad character; he performs the liturgy correctly (?), but does evil; he 'talks big' to others, but is himself stingy though seeming generous; he is a giver of evil gifts and patient of abuse; his thoughts, words, and deeds do not agree.

١٨٩٩- لا يَنْبَغِي لِلعَاقِلِ أَنْ يَخْلُوَ مِنهُ أَحَدُ مَكَانَيْنِ: إمَّا مَعَ الرُّؤَسَاءِ مُكَرَّماً أَوْ مَعَ العُلَمَاءِ مُجْتَهِداً.

1899– It is incumbent upon the wise to be always in one of two places: either with the leaders in honor, or with the learned striving for knowledge.

١- قَدْ قَالَتِ العُلَمَاءُ فِي الرَّجُلِ الفَاضِلِ الرَّشِيدِ: إنَّهُ لا يُرَى إلَّا فِي المَكَانَيْنِ، وَلا يَلِيقُ بِهِ غَيرُهُمَا: إمَّا مَعَ المُلُوكِ مُكَرَّماً وَإمَّا مَعَ النُّسَّاكِ مُتَعَبِّداً. (كل- ١٠٢؛ عزام، ٥١ "للرجل ذي المروءة"؛ اليمني، مضاهاة، ٩٥).
٢- قال في كليلة: ينبغي لِذِي المُرُوءَةِ أَنْ يَكُونَ إمَّا مَعَ المُلُوكِ مُبَجّلاً أَوْ مَع النُّسَّاكِ متبتلاً. (الراغب، محاضرات، ١: ٤٤٥).

١٩٠٠- لا تَكْتَسِبِ الآخِرَةَ بِالرِّيَاءِ، [٢٧٩] وَلا النِّسَاءَ بِالجَفَاءِ، وَلا الأَصْدِقَاءَ إِلَّا بِالوَفَاءِ.

1900– The next world cannot be gained with hypocrisy, the women with roughness, and friends with other than fidelity.

١٩٠١- لا تَشِنْ وَجْهَ العَفْوِ بِالتَّقْرِيعِ.[5]

1901– Do not mar the face of pardoning by chiding.

١- لا تَشِنْ وَجْهَ العَفْوِ بِالتَّأْنِيبِ. (الثعالبي، تمثيل، ٤١٢).
٢- لا تَشِنْ حُسْنَ الظَّفَرِ بِقُبْحِ الاَنْتِقَامِ. (مع- ١١٠؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٣ "إبن المعتز"؛ الحصري، زهر، ١٨٣؛ وطواط، غرر، ٣٢٥؛ ش/ن- ١٩: ٢٦).

Pollute not the beauty of victory with the ugliness of revenge.
Give advice in private and praise in public. (E)

١٩٠٢- لا تَكُنْ كَحَاطِبِ لَيْلٍ، وَغُثَاءِ السَّيْلِ، بَلْ حَرِّرْ وَصَحِّحْ.

1902– Be not like the woodcutter in the night, or the scum of the torrent, but formulate precisely and rectify.

- غَثَا السيلُ similar to غَثَا الوادي means: The water-course or valley was or became full of غُثَآء.

١- لا تَكُنْ كَحَاطِبِ اللَّيْلِ وَجَامِعِ غُثَاءِ السَّيْلِ. (ح- ١٣٨ "أنوشوس"؛ مب- ٢٧٨ "لقمان").
٢- المِكْثَارُ كَحَاطِبِ اللَّيْلِ. (أبو عبيد، أمثال، ٤٣؛ أبو حاتم السجستاني، المعمرون، ١٥؛ المفضل، الفاخر، ٢٦٤؛ عقد، ٣:
٨١-٨٢؛ الوشاء، الفاضل، ١: ١٩٣؛ إبن دريد، جمهرة اللغة، ١: ٢٢٥ "المُسْهَب كحاطب"؛ حمزة الإصبهاني، الدرة، ١: ١٩٥؛ أبو هلال العسكري، صناعتين، ١٧٥، وأمثال، ١: ٤٠١ "أكثم"، ٢: ١٨٨؛ الثعالبي، ثمار، ٦٣٩-٦٤٠؛ الواحدي، الوسيط، ١٦٣؛ البكري، فصل المقال، ٢٤؛ الميداني، ٣: ٢٤٦؛ الزمخشري، أمثال، ١: ٣٤٩؛ لسان العرب، "حطب"؛ اللخمي، شرح المقصورة، ٣٦١؛ بهاء الدين محمد بن مؤيد بغدادى، التوسل إلى التَّرَسُّلِ، تهران، ١٣١٥، ٢١٢؛ دهخدا، لغتنامه، ١٤: ١٠٤-١٠٥).

"The loquacious is [like] a collector of firewood by night." (Lane 594).

٣- كردم اطناب و گفته اند مثل * حاطب الليل مطنب المكثار. (دهخدا، ١: ٢٢١، ٢٧٣ "خاقانى").

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[5] =﴾ ١٧٦٢، ١٩٧٥، ٢٠٠٦؛ مع- ٧٥؛ الحصري، زهر، ٧٧١ "إبن المعتز"؛ ش/ن- ٢٠: ٣٤١؛ ٣: ١٤٩؛ الإبشيهي، ١٩٧.

٤- كَحَاطِبِ اللَّيْلِ. (المسعودي، مروج، ٢: ١٣٠، ٢٩٣، ٣٧١؛ أبو هلال العسكري، أمثال، ٢: ١٣٣؛ أبو العلاء المعري، رسالة الصَّاهل، ٧٠٨؛ التوحيدي، البصائر، ١: ٣١٦؛ إبن سيدة، المخصص، ١١: ٣٢).

Like a woodcutter in the dark. (Said of a person who has gathered much of everything but cannot distinguish between sound and the corrupt. The imagery is from the book of Ahiqar).

٥- المِكْثَارُ المِهذَارُ كَحَاطِبِ اللَّيْلِ. شَبَّهَهُ بِحَاطِبِ اللَّيْلِ لأَنَّهُ رُبَّمَا نَهَشَتْهُ الأَفْعَى وَالحَيَّةُ أَوْ لُسِعَ. (البلاذري، أنساب، ٧(١): ٣٥٥ "أكثم").

The loquacious garrulous is like a collector of firewood by night.
The babbler is compared with the woodcutter at night because the woodcutter may gather wood and carry with it snakes, scorpions or other harmful things without noticing it in the dark, a situation that can lead to his death. In the same way the one who talks too much may say something wrong that costs his head.

"He who speaks much is like the woodcutter in the dark." (Kassis 129).

٦- المِكْثَارُ مِهْذَارٌ. (نظامى عروضى، چهار مقاله، ١٣؛ دهخدا، ١: ٢٢١).

He who is prolix is a babbler.

٧- نخواستم كه مهذار گزاف گوى و مكثار باد پيماى باشم
لاف از سخن چو در توان زد * آن خشت بود كه پر توان زد؟ (وراوينى، مرزبان نامه، ١٣١).

٨- كان الفضل بن سهل: مِهذَاراً مِكثَاراً. (الجهشياري، الوزراء، ٣٠٧).

٩- هُوَ حَاطِبُ لَيْلٍ. (أبو بكر الصولي، أخبار الشعراء، ٢١٠).

"He is (like) the one who collects wood in the night." He is one who confuses in his speech, and in his affairs. Or one who speaks what is bad and what is good, like him who collects firewood by night; for this person does not see what he collects in his rope, so he collects bad and good. Az says, one who acts unjustly towards himself is likened to a collector of wood by night, because the latter may chance to put his hand upon a viper, and be bitten by it, and so is one who does not restrain his tongue, but censures others; by doing which a man sometimes occasions his own death. (Lane 594).

١٠- أَرَاكَ لَسْتَ بِوَقَّافٍ وَلا حَذِرٍ * كَالحَاطِبِ الخَابِطِ الأَعْوَادَ فِي الغَلَسِ. (أبو العتاهية، ديوان، ٢٣٠).

١١- أَخْبَطُ مِنْ حَاطِبِ لَيْلٍ. (حمزة الإصبهاني، الدرة، ١: ١٧٠، ١٩٥؛ أبو هلال العسكري، أمثال، ١: ٣٥٨؛ الميداني، ١: ٤٥٩؛ الزمخشري، أمثال، ١: ٩٣).
١٢- وَإِنَّ لِسَاناً لَمْ تُعِنْهُ لُبَابَةٌ * كَحَاطِبِ لَيْلٍ يَجْمَعُ الرَّذْلَ حَاطِبُهْ. (البحتري، الحماسة، ٣٦٧؛ التوحيدي، أخلاق الوزيرين، ٤١٢؛ ياقوت، ٩١٠).
١٣- فإنَّ مَعَ الإِكْثَارِ يَكُونُ الإِهْذَارُ. (الوشاء، الفاضل، ٢: ١٥).
١٤- وَشَاعِرِ سَوءٍ يُهضِبُ القَولَ ظَالِمٍ * كَمَا اقْتَمَّ أعشَى مَظَالم اللَّيْلِ حَاطِبُ. (أبو الأسود الدُّؤلِي، ديوان، ٧١؛ الجاحظ، بيان، ١: ١١٠؛ البحتري، الحماسة، ١٦٩).
١٥- قُلْ لِزُهَير إِذَا اتَّكَا وَشَدَّا * أَقْلِلْ أَوَ اكثِرْ فَأَنْتَ مِهذَارُ. (أبو نواس، ديوان، ٢: ٨٢؛ حمزة: معناه: إنْ أَقْللتَ القَوْلَ أَوْ أَكْثَرتَهُ فَمَا أَنْتَ إِلَّا مِهْذَارٌ كَحَاطِبِ اللَّيْلِ).
١٦- رَاكِبٌ رَدْعَهُ كَحَاطِبِ لَيْلٍ * يخطئُ الأَمرَ كُلَّهُ أَوْ يُصِيبُه. (بهجة، ١: ٥٤٤ "محمود الوراق").
١٧- قال الأنباري، الغُثَاءُ عِنْدَ العَرَبِ مَا يَعْلُو المَاءَ مِنَ القُمَاشِ وَالزَّبَدِ مِمَّا لا يُنْتَفَعُ بِه. فَيُشَبَّهُ كُلُّ مَنْ لا خَيْرَ فِيهِ، وَلا مَنْفَعَةَ عِنْدَهُ بِالغُثَاءِ. وَقال نابغة بني شيبان (= ديوان، ٤٣): غُثَاءُ السَّيْلِ يَضْرَحُ حَجْرَتَيْهِ * تَجَلَّلَهُ مِنَ الزَّبَدِ الجَفَاءُ. وفي قرآن، ١٣: ١٧: "فَأَمَّا الزَّبَدُ فَيَذْهَبُ جفَاءً." (الأنباري، الزاهر، ٢: ٨٨-٨٩).
١٨- فَهْيَ مَوْتَى لَعِبَ المَاءُ بِهَا * فِي غُثَاءٍ سَاقَهُ السَّيْلُ عُدَدْ. (العقد الثمين، ٣٢ "طرفة").

١٩٠٣- لا يَقُومُ عِزُّ الغَضَبِ بِذُلِّ الاعْتِذَارِ.[6]

1903– The honor of anger does not stand up to the dishonor of apology.

١- لا يَقُومُ عَنِ الغَضَبِ بَذْلُ الاعْتِذَارِ. (مب- ٣٣٩).
٢- غِرَّةُ الغَضَبِ تُورِثُ ذُلَّ الاعْتِذَارِ. (بهجة، ١: ٣٧٦؛ إبن عقيل، فنون، ٧٣٤).

Heedlessness of anger bequeaths the humiliation of apology.

٣- عِزَّةُ الغَضَبِ تُؤَدِّي إِلَى ذُلِّ الاعْتِذَارِ. (الثعالبي، أحاسن كلم، ٢١ "عمر بن العاص").

Strength of anger leads to the humiliation of apology.

١٩٠٤- لا تُمَارِ سَفِيهاً [ولا فَقيهاً] فَإِنَّ السَّفِيهَ يُؤْذِيْكَ بِسَفَهِهِ وَالفَقِيهَ يَغْلِبُكَ بِفِقْهِهِ.

1904– Neither dispute with a fool, nor with a wise; for the fool will harm you with his foolishness, and the wise will subdue you with his wisdom. Something is missing in the sentence after *safihan*, like: *wa-la faqihan* as in:

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[6] =} ١٢٥، ١٢٠٠؛ عيون، ١: ٢٩١؛ مع- ٧٤؛ أبو بكر الصولي، الأوراق، ٢٩٥؛ التوحيدي، البصائر، ٢: ٤٣٠؛ آبي، نثر، ٣: ١٤٨؛ جا- ١٤٧؛ الثعالبي، تمثيل، ٤٥٠، وثمار، ٦٧٥؛ الماوردي، أدب الدنيا، ٢٣٥؛ المرادي، الإشارة، ١٨٢؛ الصفدي، ١٧: ٤٤٩؛ ش/ن- ١٩: ٢٤١؛ ٢٠: ٣٤٠.

١- لا تُمَارِ فَقِيهاً وَلا سَفِيهاً؛ فَإِنَّ الفَقِيهِ يَغْلِبُكَ وَالسَّفِيهُ يَجْتَرِئُ عَلَيْكَ. (عقد، ٣: ٦؛ آبي، نثر، ١: ٤٢٢؛ بهجة، ٢: ١٣٨؛ ياقوت المستعصمي، أسرار الحكماء، ٣٠).
٢- لا تمارِيَنَّ العالِمَ فَيَمْقُتْكَ. (أبو نعيم، حلية، ٧: ٨٣).
٣- لا تُمَارِ جَاهِلاً وَلا عَالِماً، فَإِنَّ العَالِمَ يُحَاجُّكَ فَيَغْلبكَ، وَالجَاهِلُ يُلاحِيكَ فَيُغْضِبكُ. (الميداني، ٤: ٦٦؛ ٥٦ "سفيها ولا حليما"؛ المحاسبي، المسترشدين، ٤٤؛ إبن أبي الدنيا، الصمت، ٩٥).
٤- لا تمار إخوانك، وإن كنت لسناً جَدِلا. (جا- ٢٧ "آذرباد").

Be not litigious with your brethren.

٥- لا تُمَارِ. (جا- ٢١٩ "أفلاطون").

"Be not contentious." (Arberry 483).
Naṣīr al-Dīn Ṭūsī has translated this in Persian as مزاح مكن "Jest with none."

١٩٠٥- لا رَأْيَ لِحَقُودٍ، وَلا لَذَّةَ لِحَرِيصٍ، (=﴿ ١٥٦٣) وَلا رِفْقَ لِسَيِّئِ الخُلُقِ،[7] وَلا عَيْشَ لِخَائِفٍ،[8] رَاحَةَ لِحَسُودٍ،[9] وَلا مُرُوءَةَ لِبَخِيلٍ،[10] وَلا دِينَ لِكَذُوبٍ. (=﴿ ١٩٥٨).

1905– The malicious has no judgment, the covetous no pleasure, the ill-natured no kindness, the envious no peace of mind, the timid no good life, the avaricious no manliness, and the liar no religion. (cf. # 1958).

This is a frequently cited serially ordered adage and its components vary from source to source. R has it also in # 1563, and in shorter forms elsewhere. A longer version with sixteen elements is related by Sahl b. Hārūn:

١- لم أجد لكذوب حياء، ولا لحريص غناء، ولا لشره أمانة، ولا للئيم رحمة، ولا لذي هم سمعا ولا بصرا، ولا لبخيل صديقا، ولا لمستظرف عهدا، ولا لحسود راحة، ولا لقنوع عدما، ولا لفاسق حرمة، ولا من الناس سالما، ولا لمرارة من الخلق مسيغا، ولا من نفسه منصفا، ولا راضيا عن زمانه، ولا عدلا إذا خالف الهوى. (سهل بن هارون، النمر والثعلب، ٦١).
٢- لا رَاحَةَ لِحَاسِدٍ، وَلا حَيَاءَ لِحَرِيْصٍ. (مع- ٨٨؛ آبي، نثر، ٣: ١٥١؛ الثعالبي، تمثيل، ٤٥١؛ وطواط، صد كلمة ﴿ ٦٢).

[7] أقوال الحكماء، ٢٧ "لا سؤدد".
[8] الثعالبي، تمثيل، ٣٩٨.
[9] الجاحظ، بيان، ٣: ٦٣؛ عيون، ٢: ١٠؛ مع- ٨٨؛ مج- ٤٤؛ عقد، ٢: ٣١٩؛ ٣: ٧٨؛ الثعالبي، تمثيل، ٤٥١؛ مب- ٣١٨؛ الصغاني، فرائد، ١٣٤ "علي"؛ أقوال الحكماء، ٢٧؛ الغزالي، التبر المسبوك، ١٣٥ "الأحنف"؛ النويري، ٣: ٢٨٦.
[10] الثعالبي، تمثيل، ٤٤٠.

٣- لا رَاحَةَ لِحَسُودٍ وَلا وَفَاءَ لِمَلُولٍ. (عقد، ٣: ٧٨ "أكثم وبزرجمهر"؛ ٢: ٣١٩؛ الراغب، محاضرات، ١: ٢٥٣).
٤- لا رَاحَةَ مَعَ حَسَدٍ. (صد كلمة ؛ ١٩؛ التوحيدي، البصائر، ١: ٤٥٢ "في كتب هند").
٥- لا رَاحَةَ قَلْبٍ مَعَ حَسَدٍ. (عيون، ١: ٢٦٨؛ مب- ٣٢٦؛ التوحيدي، البصائر، ٢: ١٠).

There is no ease of heart with envy.

٦- لا مَعَ الحِرْصِ رَاحَةٌ. (الطرطوشي، سراج، ١٧١).

There is no ease with covetousness.

٧- لا رَاحَةَ لِحَرِيصٍ، وَلا غِنَى لِذِي طَمَعٍ. (مج- ٥٣؛ النويري، ٣: ٣٧٦).

No comfort to the covetous, no satisfaction to the avid.

٨- لا رَاحَةَ مَعَ حِرْصٍ، وَلا عِزَّ مَعَ كِبْرٍ، وَلا رِئَاسَةَ مَعَ حِقْدٍ. (جا- ١٩٨).
٩- لا مُرُوءَةَ لِمُقِلٍّ. (الماوردي، أدب الدنيا، ٣٠٤).
١٠- لا مُرُوءَةَ لِكَذَّابٍ. (الوشاء، الموشى، ٤١).
١١- لا عفة مع الشح، ولا مروءة مع الكذبِ. (الماوردي، أدب الدنيا، ١٧٢ "كسرى إلى ابنه هرمز").
١٢- لا رَأيَ لِمَكْذُوبٍ. (المفضل الضَّبِي، أمثال العرب، ٧٩؛ أبو حاتم السجستاني، المعمرون، ٦١؛ عيون، ٢: ٢٣ "لِكَذُوبٍ"؛ إبن أبي الدنيا، مكارم الأخلاق، ٣٠؛ المبرد، الكامل، ١: ٧٤؛ عقد، ٢: ٣٣٢؛ أبو هلال العسكري، أمثال، ١: ٢٢٣؛ ٢: ٣٠٩؛ إبن الفراء، رسل الملوك، ٨٣ "من خداينامه"؛ الثعالبي، تمثيل، ٤٤٧؛ البكري، فصل المقال، ٣٢؛ الميداني، ٣: ١٨٨؛ الزمخشري، أمثال، ١: ٣٨٥؛ ٢: ٢٦٣، وأساس، ٢: ٣٠٠؛ سبط بن الجوزي، كنز الملوك، ١٤ "لكذوب").
١٣- لَيْسَ لِكَذَّابٍ مُرُوءَةٌ. (عقد، ٢: ٣٦٨؛ النويري، ٣: ٣٦٠ "لكاذب:").

The liar has no manliness.

١٤- قال الاحنف: المَلُولُ لَيْسَ لَهُ وَفَاءٌ، وَالكَذَّابُ لَيْسَ لَهُ حَيَاءٌ، وَالحَسُودُ لَيْسَتْ لَهُ رَاحَةٌ، وَالبَخِيلُ لَيْسَتْ لَهُ مُرُوءَةٌ، وَلا يَسُودُ سَيِّئُ الخُلُقِ. (مج- ٤٤).

The wearied has no fatefulness, the liar has no shame, the envious has no comfort, the avaricious has no manliness, and the ill-tempered will not become a master.

١٥- قال الأحنف: لا صديق لملون ولا وفاء لكذوب ولا راحة لحسود، ولا مروءة لِدَنِيٍّ ولا زَعَامَةَ لِسَيْئِ الخلقِ. (الغزالي، التبر المسبوك، ١٤١).

Aḥnaf [ibn Qays] has said: "Kings have no friends, liars receive no loyalty, jealous have no peace (of mind), mean men have no chivalry, and immortal men have no greatness." (Bagley 142. Instead of *mulawwin*, or the more common *malūl*, he has read *mulūk*.)

١٦- لَيْسَ لِمَكذُوبٍ رَأيٌ. (أبو عبيد، أَمْثَال، ٤٨؛ المُفَضَّل الضَّبِي، أمثال العرب، ٧٩؛ البلاذري، أنساب، ٧(١): ٣٥٦ "أكثم"؛ الوشاء، الموشى، ٤١؛ البكري فصل المقال، ٣٢؛ المفضل، الفاخر، ٢٨٥؛ الأزهري، تهذيب اللغة، ١٠: ١٧٤؛ أبو هلال العسكري، أمثال، ٢: ١٥١؛ الميداني، ١: ٣٤٥؛ الزمخشري، أمثال، ٢: ٢٦٣؛ تذكرة، ٧: ٥٠؛ الواحدي، الوسيط، ١٥٠؛ لسان العرب، ١: ٧٠٥ "كذب").

A liar has no personal judgment. (cf. Kassis 146).

١٧- لا مُروءةَ لِكَذُوبٍ، وَلا سُؤْدُدَ لِبَخِيلٍ، وَلا وَرَعَ لِسَيئ الخُلقِ. (عقد، ٢: ٢٩٢ "الأحنف").
١٨- لا مُرُوءَةَ لِكَذُوبٍ. (وطواط، صد كلمة ۶ ٢٤؛ أقوال الحكماء، ٢٧).
١٩- لا مُرُوءَةَ لِبَخِيلٍ. (الثعالبي، تمثيل، ٤٤٠).
٢٠- البَخِيلُ لَيْسَتْ لَهُ مُرُوءَةٌ. (عيون، ٢: ١٠).
٢١- لا سُؤْدُدَ لِسَيِّئِ الخُلُقِ. (عيون، ٢: ١٠).
٢٢- لا سُؤْدُدَ مَعَ انْتِقَامٍ. (التوحيدي، البصائر، ١: ٤٥٢؛ ٢: ١٠؛ مب- ٣٢٦؛ وطواط، غرر، ٣٢٥).
٢٣- وَلا مُرُوءَةَ لِدَنِيٍّ وَلا زَعَامَةَ لِسَيِّئِ الخُلُقِ. (الغزالي، التبر المسبوك، ١٣٥ "الأحنف").

The mean person has no manliness, the ill-natured no greatness.

٢٤- قيل إنَّهُ وُجِدَ فِي كُتُبِ الهند: لَيْسَ لِكَذُوبٍ مُرُوءَةٌ وَلا لِضَجُورٍ رِئَاسَةٌ وَلا لِمَلُولٍ وَفَاءٌ وَلا لِبَخِيلٍ صَدِيقٌ. (البيهقي، المحاسن، ٤٢٣؛ المحاسن والأضداد، ٤٥؛ إبن عربي، محاضرة الأبرار، ٢: ١٦١).
٢٥- قال الأحنف بن قيس: الكَذُوبُ لا حِيلَةَ لَهُ، وَالحَسُودُ لا رَاحَةَ لَهُ، وَالبَخِيلُ لا مُرُوءَةَ لَهُ، وَالمَلُولُ لا وَفاءَ لَهُ، وَلا يَسُودُ سَيْئُ الأَخْلاقِ. وَمِنَ المُرُوءَةِ إذَا كَانَ الرَّجُلُ بَخِيلاً أَنْ يَكْتُمَ ذَلِكَ وَيَتَجَمَّلَ. (القالي، الأمالي، ١: ٢٣١-٢٣٢).

"Three defects make life disagreeable: vindictiveness, jealousy, a bad character." (*Maxims of ʿAli* 6).

١٩٠٦- لا تُمَازِحِ الكِبَارَ فَتَهُونَ عَلَيْهِمْ وَلا الصِّغَارَ فَيَسْتَخِفُّونَ بِكَ. (الراغب، محاضرات، ١: ٢٨١).

1906– Neither jest with the old, for you become of little importance to them, nor with the young, for they attach no importance to you.

١- لا تُمَازِحِ الصِّبْيَانَ فَتَهُونَ عَلَيْهِمْ. (إبن أبي الدنيا، الصمت، ٢٠٩؛ إبن حبان البستي، روضة، ٨٠).
٢- لا تُمَازِحَنَّ الشَّرِيفَ فَيَحْقِدَ عَلَيْكَ وَلا الدنِيَّ فَيَجْتَرِئَ عَلَيْكَ. (الوشاء، الموشى، ١٥؛ أبو عبيد، أمثال، ٨٦؛ إبن أبي الدنيا، الصمت، ٢١١؛ إبن حبان البستي، روضة، ٧٧ "الوضيع"؛ الراغب، محاضرات، ١: ٢٨١؛ آبي، نثر، ٣: ١٦٢؛ الثعالبي، تمثيل، ٤٤٨؛

بهجة، ١: ٥٦٧؛ الميداني، ٣: ١٩٧؛ الزمخشري، أمثال، ٢: ٢٥٩؛ تذكرة، ١: ٣٨٠؛ أقوال الحكماء، ٢٥؛ ياقوت المستعصمي، أسرار الحكماء، ١٠١؛ العبدري، تمثال الأمثال، ٣٦٧).

Jest not with the noble, for that makes him hate you; nor with the ignoble, for that makes him reckless towards you.

٣- لا تُمَارِ أَخَاكَ وَلا تُمَازِحْهُ. (إبن أبي الدنيا، الصمت، ٩٩، ٢٠٩؛ إبن حبان البستي، روضة، ٧٨؛ أبو نعيم، حلية، ٣: ٣٤٤).
٤- لا تمازح ولا تصاخب ولا تُمارِ. (مب- ٢٦٥ "لقمان").
٥- المُزاحُ المَذْمُومُ: فَالذِي يُثِيرُ العَدَاوةَ وَيُذْهِبُ البَهاءَ وَيَقطعُ الصَّدَاقَةَ، ويُجَرِّئُ الدنِئ عَلَيْهِ وَيحقدُ الشَّرِيفَ بِهِ. (إبن حبان البستي، روضة، ٧٧).

١٩٠٧- لا تُخْلِقْ نَفسَكَ بِالحِرْصِ فَتَذْهَبَ عَنْكَ بَهْجَةُ الوَقَارِ.

1907– Habituate yourself not to cupidity, for the beauty of deportment departs you.

١- قيل: أَيُّ شَيْءٍ يُوسِمُ المُلُوكُ بِهِ أَزْيَنُ؟ قَالَ: أَنْ لا يعرفَ بِالحِرصِ حَتَّى ينسبَ إِلَيْهِ، وَلا بِالخَشعِ حَتَّى تذهبَ عَنه بَهْجَةُ الوَقَارِ. (جا- ٥٩ "أنوشروان").

١٩٠٨- لا تُودِعْ سِرَّكَ جَاهِلاً فَيَخُونَ وَلا عَاقِلاً فَيَزِلَّ.

1908– Deposit your secret not with an ignorant, for he will be disloyal, and not with a wise, for he will make a mistake.

١- مگو اسرار با جُهَّال مغرور * كه باشد دار جايت همچو منصور. (ناصر خسرو، روشنايى نامه، ٥٣٥).
٢- نگويد باخرد با بيخرد راز * بگنجشكان نشايد طعمه باز. (ناصر خسرو، روشنايى نامه، ٥٣٥).

١٩٠٩- لا تَقُلْ مَا لا تَعْلَمُ، فَتُتَّهَمْ فِيمَا تَعْلَم. (=﴿ ٦٦٧، ١٧٣٩؛ التوحيدي، البصائر، ١: ١٦٢، ١٩٦).

1909– Speak not of what you do not know, for the people doubt what you know.

١٩١٠- لا تَكْمُلُ مُرُوءَةُ الرَّجُلِ حَتَّى يَنْقَطِعَ رَجَاؤُهُ مِنَ النَّاسِ وَيَحْتَمِلَ الأَذَى وَيُحِبَّ لِلنَّاسِ مَا يُحِبُّ لِنَفسِهِ. (=﴿ ١١٦٢؛ كل- ٦٧).

1910– A man's manliness will not be complete until his hope is cut from the people, is steadfast in adversity, and loves for the people what he loves for himself.

١٩١١- لا يُفْسِدُكَ الظَّنُّ عَلَى صَدِيقٍ قَدْ أَصْلَحَهُ لَكَ اليَقِينُ لَهُ.[11]

1911– Let not suspicion alienate you from a friend whom certitude has made trustworthy to you.

١٩١٢- لا خَيْرَ فِيمَنْ لا يَأْلَفُ وَلا يُؤْلَفُ.[12]

1912– No good is in him who does not love, and in him who is not loved.

١٩١٣- لا يَبْقَى مَعَ المِرَاءِ صَدِيقٌ، وَلا عُذْرَ فِي غَدْرٍ. [٢٨٠]

1913– No friend remains with contention; betrayal has no apology.

١- المِرَاءُ يُفسِدُ الصَّدَاقَةَ القَدِيمَةَ. (الحصري، زهر، ٦٥؛ إبن وهب، البرهان، ٢٢٤ "الإخاءَ"؛ التوحيدي، البصائر، ١: ١٣١؛ الزمخشري، ربيع، ١: ٧١٦).
٢- المَحْكُ وَالمِرَاءُ سَبَبَانِ لِكَشْفِ الغِطَاءِ وَقَطْعِ الإخَاءِ. (ح- ٤٦ "على خاتم أفلاطس"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٧؛ كوبرلي، ١٠أ "أفراطيس"، ٦٤ ب "فيلسوس").
٣- المِرَاءُ فَاتِحَةُ الشَّنَآنِ. (العامري، نسك، ٤٩٥).

Discord is the fount of much hatred.

٤- المِرَاءُ فَسَادُ اللِّسَانِ. (صغ- ٣٥؛ إبن حبان البستي، روضة، ١٣١).

Quarrel is rottenness of the tongue.

٥- سَبَبُ البَلاءِ المِرَاءُ. (جا- ٦٨). Quarrel causes affliction.
٦- المِرَاءُ مِفْتَاحُ اللَّجَاجِ، وَاللَّجَاجُ مِفتَاحُ الإثمِ. (ح- ١٣١ "لقمان"؛ مب- ٢٧٧).
٧- إيَّاكَ وَالمِرَاءَ فَإنَّ فِتْنَتَهُ لا تؤمنُ وَحِكْمَتَهُ لا تعقلُ. (مب- ٢٧٦).
٨- إيَّاكَ وَالمِرَاءَ فَإنَّهُ يُرَبِّي الشَّرَّ كَمَا يُرَبِّي المَطرُ الحَبَّ. (السجستاني، صوان، ١٨٠ "أوذيموس").
٩- إيَّاكَ وَالمِرَاءَ، فَإنَّ المِرَاءَ يَدعُو إلَى إرَاقَةِ الدِّمَاءِ، وَعِنْد إرَاقَةِ الدِّمَاءِ تَكُونُ الهَلَكَةُ وَالبَوَارُ. (مب- ٢٧٦).
١٠- و مراء هر چند با همه کس مذموم بود با دوستان استعمال کردن مذموم تر باشد. (طوسى، أخلاق ناصرى، ٣٢٩).

“Now although contention with all persons is reprehensible, the use thereof with friends is even more so.” (tr. 249).

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[11] مع ٨٠؛ الثعالبي، تمثيل، ٤٦٤؛ ش/ن- ٢٠: ٣٤٥؛ تذكرة، ٤: ٣٦٤؛ الماوردي، أدب الدنيا، ١٥٩، ٣٠٩؛ النويري، ٦: ١٣٥.

[12] أبو الشيخ الإصبهاني، الأمثال، ١٢٧؛ الديلمي، عطف الألف، ١٤ { ٤٧؛ ١٥ { ٤٩؛ ٥٦ { ٢١١؛ الراغب، في آداب، ٤٢؛ الثعالبي، تمثيل، ٢٨، وأحاسن كلم، ٩؛ الذهبي، ميزان، ١: ٦١٢، ٣: ٢٤٨.

١١- إِيَّاكُمْ وَالجِدَالَ فَإِنَّ الجِدَالَ لا يدلُّ عَلَى خَيْرٍ. (إبن حجر العسقلاني، الإصابة، ١: ٢٨٨).
١٢- المِرَاءُ رَائِدُ الغَضَبِ. (بهجة، ١: ٤٢٧).
١٣- المِرَاءُ يُفسِدُ الصَّدَاقَةَ القَدِيمَةَ، وَيُحِلُّ العقدةَ الوَثِيقَةَ، وَأَقَلُّ مَا فِيهِ أَنْ يَكُونَ دَرِيئَةً لِلمُغَالَبَةِ، وَالمُغَالَبَةُ أَمتنُ أَسبَابِ القَطِيعَةِ. (بهجة، ١: ٤٢٧).
١٤- فَإِيَّاكَ إِيَّاكَ المِرَاءَ فَإِنَّهُ * إِلَى الشَّرِّ دَعَّاءٌ وَلِلغَيِّ جَالِبُ. (البحتري، الحماسة، ٤٠٠).

١٩١٤- لا تَكُونَنَّ ضَاحِكاً مِنْ غَيْرِ عَجَبٍ وَلا مَشَّاءً إِلَى غَيْرِ أَرَبٍ.[13]

1914– Be not a laugher without a laughing matter; be not a walker without a destination. (cf. # 105, 1446).

١- إِيَّاكَ وَاللَّجَاجَةَ، وَالمَشْيَ فِي غَيْرِ حَاجةٍ، وَالضَّحْكَ مِنْ غَيْرِ عَجَبٍ. (بهجة، ٢: ٢٤٦).
٢- يا بني! اقصد للحاجةِ، ولا تَنطِقْ بِمَا لا يعنيك، ولا تَكُن مِضْحَاكاً مِن غير عَجَبٍ وَلا مَشَّاءً فِي غَيْرِ أدَبٍ. (مب- ٢٦٥ "لقمان").
٣- إِيَّاكَ وَالمَشْيَ فِي غَيْرِ أَرَبٍ، وَالضَّحكَ مِن غَيْرِ سَبَبٍ. (بهجة، ١: ٥٦٩).
٤- واعلموا أن فيكم خَصلَتينِ من الجهلِ: الضحكُ مِن غيرِ عَجَبٍ، والصِّحَّةُ مِنْ غيرِ سَهَرٍ. (أبو عبيد، الخطب والمواعظ، ١٦٠ "عيسى بن مريم").
٥- إنَّ فيكم خصلتين، هما من الجهل: الضَّحِك من غير عَجَب، والتَّصَبُّح من غير سَهَر. (السلمي، طبقات، ١٣ "الفضيل بن عياض").
٦- "سزد گر هرزه بسيار نخندى." (ناصر خسرو، روشنايى نامه، ٥١٤).

١٩١٥- لا تَسْتَقِلَّ عَدُوًّا وَاحِداً وَلا تَسْتَكْثِرَنَّ أَلْفَ صَدِيقٍ، (={ ٢٩٥؛ الوشاء، الموشى، ١٩) وَلا تَسْتَبْدِلْ بِأَخٍ قَدِيمٍ أَخاً مُحْدَثاً مَا ٱسْتَقَامَ لَكَ.

1915– Neither consider a single enemy as few, nor one thousand friends as many; nor exchange a long-time friend for a new one when he is established as good for you.

١٩١٦- لا تُعَادِ مَنْ يَقْدِرُ عَلَى ظُلْمِكَ فَلا تَأْمَنْ أَنْ يُهْلِكَكَ.

1916– Treat not as an enemy him who can do you harm, and feel not secure from his hurting you.

١٩١٧- لا تَزْهَدْ فِيمَنْ يَرْغَبُ فِيكَ. (={ ٢٠٢٥، ٢٣٧٨؛ عقد، ٤: ٢٤٢ "الجاحظ").

1917– Withdraw not from him who wants you.

[13] الجاحظ، بيان، ٤: ٩٤؛ عقد، ٣: ١٥٢؛ التوحيدي، البصائر، ٢: ١٨٧-١٨٨.

١٩١٨- لا تُفَرِّطْ فِي المَحَبَّةِ وَلا البِغْضَةِ وَٱقْتَصِدْ فِيهِمَا جَمِيعاً تَحْمَدْ أَمْرَكَ.

1918– Be not excessive in friendliness or in hatred; take the middle way in both, and so make your affair better.

١- لا يفرطُ الأَدِيبُ فِي مَحَبَّةِ الصَّدِيقِ وَلا يَتَجَاوَزُ فِي عَدَاوَةِ العَدُوّ. فَإِنَّهُ لا يَدرِي مَتَى تَنْتَقِلُ صَدَاقَةُ الصَّدِيقِ عَدَاوَةً، وَلا مَتَى تَنْتَقِلُ عَدَاوَةُ العَدُوِّ صَدَاقَةً. (الوشاء، الموشى، ٣٢).

The learned does not exaggerate in loving a friend, and does not go to excess in opposing an enemy. This is because one does not know when the friendliness of a friend turns to enmity, or when the enmity of the enemy turns to friendship.

٢- لا تَغْتَرَّ بِعَدُوِّكَ وَلا تُفَرِّطْ فِي حُبِّ صَديقِكَ. (الوشاء، الموشى، ٣٣).

Be not deluded about your enemy, and be not exaggerating in love of your friend.

١٩١٩- لا يَكُنْ أَهْلُكَ أَشْقَى النَّاسِ بِكَ، (ن- ٣٠٦) وَلا تَهْتِفْ بِمَا لا تَعْرِفْ.

1919– Let not your family be the most miserable in relation with you. Cheer not much what you know not. (This recalls the English proverb, "He laughs best, who laughs last", a warning against premature exultation).

١- لا تَهْرِفْ بِمَا لا تَعْرِفْ. (أبو عبيد، أمثال، ٤٦، ٦٧ "لا تَهرِف قبل أَنْ تَعْرِفْ"، وغريب الحديث، ٣: ١٨؛ أبو حاتم السجستاني، المعمرون، ١٤؛ عيون، ٣: ١٦٩؛ البلاذري، أنساب، ٧(١): ٣٥٦ "أكثم"؛ عقد، ٣: ٨٢، ٨٦؛ الفارابي، ديوان الأدب، ٢: ١٧٥؛ القالي، الأمالي، ٢: ١٢؛ أبو هلال العسكري، أمثال، ٢: ٢٩٦؛ الراغب، محاضرات، ١: ٣٨٢؛ الواحدي، الوسيط، ١٩٩؛ البكري، فصل المقال، ٢٩، ٧٣؛ الميداني، ٣: ١٦٤؛ الزمخشري، أمثال، ٢: ٢٦١، وفائق، ٤: ٩٩؛ تذكرة، ٧: ٧٧؛ إبن الأثير، النهاية، ٥: ٢٦٠؛ لسان العرب، ٩: ٣٤٧ "هرف").

Do not shower someone you do not know with extravagant praise. (cf. Kassis 139).

١٩٢٠- لا تَعُدَّ مِنْ إِخْوَانِ السَّلامَةِ مَنْ ظَفِرَ بِغَيْرِ ٱسْتِقَامَةٍ.[14]

1920– Do not count among sound friends the one who won without being fair.

[14] أسامة، لباب، ٤٤٠ "قال عَلِيُّ بنُ عُبَيْدَةَ" "لَيْسَ مِنْ إخوَانِ"؛ عباس، المغربي{ ٣٤٥.

١٩٢١- لا يَلِينُ الكَرِيمُ عَلَى قَسْرٍ، وَلا يَقْسُو عَلَى يُسْرٍ.[15]

1921– The noble does not yield to coercion, and does not become harsh by ease.

١٩٢٢- لا تَتَكَلَّفْ مَا كُفِيتَ، وَلا تُضَيِّعْ مَا وَلِيْتَ.[16]

1922– Neither overburden yourself with what you have been given sufficiently, nor waste what you are in charge of.

١٩٢٣- لا تَغْضَبْ مِمَّنِ ٱسْتَقْصَى حَقَّهُ مِنكَ وَٱعْرِفْ أَنَّ لِصَاحِبِ الحَقِّ مَقَالًا.

1923– Be not angry with him who demands his right from you, and know that he who has a right has a strong argument.

١- لِصَاحِبِ الحَقِّ اليَدُ وَاللِّسَانُ. (أبو عبيد، غريب الحديث، ٢: ١٧٥؛ عيون، ١: ٢٥٧).

١٩٢٤- لا فَقرَ كَالحِرصِ، وَلا غِنَى كَالقَنَاعَةِ. (الراغب، محاضرات، ٢: ٧٠٤).

1924– No poverty is like covetousness, no wealth is like contentment.

١٩٢٥- لا تَعِدَنَّ أَحَداً عِدَةً لا تَقدِرُ عَلَى القِيَامِ بِهَا، وَلا يَغُرَّنَّكَ المُرْتَقَى وَإِنْ كَانَ سَهْلاً إِذَا كَانَ المُنْحَدَرُ وَعْراً، وَٱعْلَمْ أَنَّ لِلأَعْمَالِ جَزَاءً فَٱحْذَرِ العَوَاقِبَ وَأَنَّ لِلأُمُورِ بَغَتَاتٍ [٢٨١] فَكُنْ عَلَى حَذَرٍ.[17]

1925– Neither promise anyone a favor that you cannot fulfill, nor let the ascent, however easy it may be, delude you, if the descent is rough. Know that deeds will be requited, so beware of results, and that all affairs have surprises, so be on your guard.

١- لا تَحزَنْ عَلَى مَا فَاتَكَ، وَلا تَعِدَنَّ وَعْداً لَيْسَ في يَدِكَ وَفَاؤُهُ. (الماوردي، تسهيل، ٢٨١، والأمثال والحكم، ١٥٤؛ العامري، السعادة، ١٧٢).
٢- لا تَعِدَنَّ أَخاكَ شَيْئًا لا تُنْجِزُهُ لَهُ، فَإِنَّ ذَلِكَ يُورِثُ بَيْنَكَ وَبَيْنَهُ عَدَاوةً. (السلفي، المنتقى، ٥٥).

Promise not your friend something you will not fulfill it for him, for this bequeaths enmity between you and him.

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15 التوحيدي، إمتاع، ٢: ١٤٨؛ كلمات مختارة، ٢٢؛ آبي، نثر، ٤: ١٦١، ٢٨٤.

16 ح- ١٥٩ "مَا قَدْ كُفِيتَ"؛ عقد، ٣: ٧٧ "أكثم وبزرجمهر"؛ التوحيدي، إمتاع، ٢: ١٤٩ "تَكَلَّفْ"؛ الحصري، زهر، ٩٨٥.

17 الوشاء، الفاضل، ١: ١٩٨؛ عقد، ١: ٧٠؛ إبن حبان البستي، روضة، ٢٧٣؛ التوحيدي، البصائر، ٤: ١٥٤-١٥٥؛ الحصري، زهر، ٨٥٧؛ آبي، نثر، ٤: ٢٠٣، ٢١٢؛ جا- ٦٤ "في عهد من ملوك الفرس لابنه"؛ بلوهر، ٧٨؛ بهجة، ١: ٣٣٨-٣٣٩؛ تذكرة، ١:٢٦٢؛ (بغتات: تبعات)؛ ش/ن- ٢٠:٢٦٠، ٣١٠؛ النويري، ٦: ١١؛ أقوال الحكماء، ٨ "قال الحكيمُ للملك: أحفظْ عَنّي أربعة كلمات فأنَّ فِيهِنَّ صلاحُ مُلكِكَ وأستقامةُ رعيتك. فقال: قل. قال".

١٩٢٦- لا تَسْتَبطِئِ الإجَابَةَ فِي الدُّعَاءِ وَقَدْ سَدَدْتَ طَرِيقَهَا بِالذُّنُوبِ. (مع- ٧٧).

1926– Consider not the response to supplications tardy, while you block its way with sins.

١- لا يُسْتَبْطَأَ (/تستبطئ) الدُّعَاءُ بِالإجَابَةِ وَقَدْ سُدَّتْ (/سددت) طَرِيقَهَ بِالذُّنُوبِ. (البيهقي، المحاسن، ٤٢٥).
٢- لَئِنْ ٱستبطأنا إجَابَةُ دُعَائِنَا، لَقَدْ سَدَّدْنَا طُرُقَهُ بِذُنُوبِنَا. (أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٩٥).

١٩٢٧- لا تُعَاجِلِ الذَّنْبَ بِالعُقُوبَةِ وَٱجْعَلْ بَينَهُمَا لِلِاعْتِذَارِ طَرِيقاً.[18]

1927– Do not rush in punishing an offense, leave room for excuse between the two.

١- اگر بد با کسی در خاطر آری * مکن زود آنك نبود هوشیاری. (ناصر خسرو، روشنایی نامه، ٥١٣).
٢- و بهر گناهی، ای پسر، مردم را مستوجب عقوبت مدان واگر کسی گناهی کند از خویش اندر دل عذر گناه او بخواه که او آدمیست و نخستن گناه آدم کرد. (قابوس نامه، ١٥٢).

"My son, do not feel that men must inexorably be punished for every misdeed. If a man commits a fault, ask forgiveness of yourself for him in your heart, for he too is the offspring of Adam, who first brought sin into existence, and who was our father." (Qābūs 140).

١٩٢٨- لا يَحْمِلَنَّكَ الحَنَقُ عَلَى ٱقْتِرَافِ إِثْمٍ، فَتَشفِيَ غَيْظَكَ وَتُسْقِمَ دِينَكَ.[19]

1928– Let not wrath carry you to prepare a crime; for by doing so you cure your anger but sicken your religion.

١٩٢٩- لا يَزَالُ الإخْوَانُ مُتَنَافِرِينَ فِي المَوَدَّةِ حَتَّى يَبْلُغُوا الثِّقَةَ فَتَطْمَئِنَّ الدَّارُ وَتُقْبِلَ وُفُودُ التَّنَاصُحِ وَتُؤمَنَ خَبَايَا الضَّمَائِرِ وتُلْقَى مَلابِسُ التَّخَلُّقِ وَتُحَلَّ عُقَدُ التَّحَفُّظِ.[20]

1929– Friends continue disagreeing over (or: continue traveling in search of) friendship till they arrive at trust, and when the house is filled with confidence, the delegations (or signs) of loyalty and sincerity towards one another approach, and the hidden treasures of minds

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[18] مع- ٩١؛ مب- ٢٥ "هرمس"؛ ش/ن- ٢٠: ٣٢٨؛ تذكرة، ٤: ١٠٤-١٠٥؛ النويري، ٣: ٢٥٨.
[19] مع- ٩١؛ أبو بكر الصولي، الأوراق، ٢٩٦؛ آبي، نثر، ٣: ١٥٣؛ ش/ن- ١٩: ٩٦ "تَحمِلَنَّكَ الحِدَّة"؛ ٢٠: ٣٢٨.
[20] آبي، نثر، ٣: ١٥٧ "يسافرون".

are rendered secure; then the robes of pretention are dropped and the bounds of weariness unravel.

Ibn Ḥamdūn, who cites this sentence on the authority of Ibn al-Muʿtazz, continues to list the qualities of evil friends. Al-Ābī does not have these extras here, but adds them a later on pages 158–59. This is also given by al-Tawḥīdī in the *Ṣadāqa*, 345.

١- لا يَزَالُ الإخْوَانُ مُسَافِرِينَ فِي المَوَدَّةِ حَتَّى يَبْلُغُوا الثِّقَةَ، فَتَطْمَئِنُّ الدَّارُ وَتُقْبِلُ وُفُودُ التَّنَاصُحِ وَتؤمَنُ خِيَانَةُ (خبايا) الضَّمَائِرِ، وَتُلْقَى مَلابِسُ التَّخَلُّقِ وَتُحَمَّلُ عُقَدُ التَّحَفُّظِ. (مع- ١٠٣؛ التوحيدي، صداقة، ٢٢٤؛ تذكرة، ٤: ٣٦٢ "إبن المعتز").
٢- لا يَزَالُ الإخْوَانُ يُسَافِرُون فِي المَوَدَّةِ حَتَّى يَبْلُغُوا الشُّقَّةَ، فإذا بَلَغُوها أَلْقَوْا عَصَا التَّسيَارِ، وَاطمأَنَّتْ بِهِمِ الدَّارُ وَأَقْبَلَتْ وُفُودُ النَّصَائِحِ وَأمنتْ خَبَايَا الضَّمَائِرِ وَحَلُّوا عُقَدَ التَّحَفُّظِ وَنَزَعُوا مَلابِسَ التَّخَلُّقِ. (الحصري، زهر، ١٨٢ "إبن المعتز").

١٩٣٠- لا يَنْبَغِي لِعَاقِلٍ أَنْ يَتَسمَّحَ بِكَلامٍ يَسِيرٍ ضَرَرُهُ كَبِيرٌ.

1930– The intelligent should not take a small talk lightly the damage of which is great.

١٩٣١- لا يَنْبَغِي لِلحَازِمِ أَنْ يَستَضْعِفَ عَدُوًّا وَإِنْ كَانَ ضَعِيفاً فَإِنَّهُ وَإِنْ فَعَلَ ذَلِكَ اغْتَرَّ بِهِ وَتَهَاوَنَ بِأَمْرِهِ وَإِنْ اغْتَرَّ وَتَهَاوَنَ ظَفِرَ بِهِ عَدُوُّهُ. (=؛ ٩٣٣).

1931– The prudent should not deem an enemy as weak even if he were really weak, because if he does this, he is deluded by it and attaches little importance to him, and by doing so his enemy wins over him.

١٩٣٢- لا يُخِيفُ العَاقِلُ أَحَداً وَلا يُقِيمُ هُوَ عَلَى الخَوْفِ مَا وَجَدَ مَذْهَباً. (=؛ ٣٨٥)

1932– The intelligent frightens no one, and he himself dwells on no fear when he can find a way out.

١٩٣٣- لابُدَّ لِلحَازِمِ مِنْ أَنْ يُقَدِّمَ قَبْلَ غُفْرَانِهِ تَعْرِيفَ المُذْنِبِ مَا جَنَى وَإِلَّا نُسِبَ حِلْمُهُ إِلَى الغَفْلَةِ وَكَلالِ حَدِّ الفِطْنَةِ. (مع- ١١٠؛ ش/ن- ١٩: ٢٦).

1933– The judicious should make sure that the accused comes to acknowledge the crime before he offers his forgiveness, otherwise his clemency is attributed to negligence and the dullness of the edge of sagacity.

١- في إهمال الطبيعة كلال حدّ الطبيعة. (الجاحظ، رسائل، ١: ٢٥٠).

١٩٣٤- لا يَكُونَنَّ مِنْ شَأْنِكَ أَنْ لا تَغْضَبَ البَتَّةَ وَلَكِنْ لا [٢٨٢] يَنْتَهِي غَضَبُكَ إِلَى الإِثْمِ فَٱعْفُ إِذَا لَمْ يَكُنْ تَرْكُ ٱلانْتِقَامِ عَجْزاً. (مع- ١١٥؛ ح- ١٢٥؛ مب- ٢٥٣).

1934– It is of course not to expect that you never become angry, but let not your anger end in crime when relinquishing revenge is not perceived as weakness.

١٩٣٥- لا تَمُدَّنَّ إِلَى المَعَالِي يَداً قَصُرَتْ عَنِ المَعْرُوفِ. (الميداني، ٣: ٢٣٤).

1935– A hand that has been short in rendering services to others, do not stretch it out in quest of high places. (Burckhardt 210).

١٩٣٦- لا تُعَاشِرَنَّ النَّاسَ بِالغِلْظَةِ فَإِنَّهَا تَدعُو إِلَى البِغْضَةِ وَٱلزَمِ التَّوَاضُعَ فَإِنَّهُ سِيمَا الأَبْرَارِ.

1936– Associate not with the people with roughness, for this causes hatred; be modest, for modesty is the token of the righteous.

١٩٣٧- لا تَكُنْ عِنَايَتُكَ بِاليَوْمِ دُونَ غَدٍ فَإِلَيْهِ تَصِيرُ.

1937– Let not your care for today skip tomorrow to which you are headed for.

١- أكثر عنايتك بغِذَائك يوماً بيوم، أي لا تدخره. (جا- ٢١٧ "أفلاطون"؛ السجستاني، صوان، ١٢٩؛ الماوردي، نصيحة، ٢٢٤).

"Concern yourself much with your food day by day—that is, do not hoard it." (Arberry 481, 483, n. 3). It is obvious that already by the time of Miskawayh, the meaning of the sentence was not clear, so he felt the need to explain it. This sentence is part of the so-called 'Testament of Plato to Aristotle,' some elements of which we find scattered in the R. The original reads:

٢- أعرف الله وحقَّهُ ولتكن عنايتك بالعلم والتعليم الصالح أكثرَ مِنْ عنايتكَ بِغِذَائِكَ يَوماً يومٍ. (كوبرلي، ١٧ ب؛ مب- ١٤١ "أفلاطون").

١٩٣٨- لا يُؤْمِنَنَّكَ مِنْ زَمَنٍ إِقْبَالٌ فَبَعْدَ إِقْبَالِهِ إِدْبَارٌ.

1938– Let not good fortune render you secure any time, for after it comes misfortune.

١- وَٱعْلَمُوا أَنَّ الدُّنْيَا سُرُورُهَا أَحْزَانٌ وَإِقْبَالُهَا إِدْبَارٌ. (القالي، الأمالي، ٢: ٥٥).
٢- مكن تكيه بر اقبال زمانه * كه او بر كس نماند جاودانه. (ناصر خسرو، روشنايى نامه، ٥٣٥).

١٩٣٩- لا تَظْلِمُوا الضُّعَفاءَ فَتَكُونُوا مِنْ لِئَامِ النَّاسِ.

1939– Do not oppress the weak, for you will be one of the wicked.

١٩٤٠- لا تُوحِشْ صَدِيقَكَ بِصَفْحَةِ ٱنْقِبَاضِكَ.

1940– Make not your friend uneasy with the face of your dejection.

١٩٤١- لا تُنْكِرِنْ مَكْرُوهاً جَلَبْتَهُ بِخُرْقِكَ، وَلا تَعْجَبْ مِنْ ذَمِّ مَنْ أَسَأْتَ إِلَيْهِ.

1941– Neither disavow a mishap you attracted with your stupidity, nor be surprised of the reproach of him whom you mistreated.

١٩٤٢- لا تُؤَخِّرَنَّ عَمَلَ يَوْمِكَ إِلَى غَدِكَ فَلَعَلَّكَ مُحْتَرَماً دُونَهُ. (=ع ١١٦٦).

1942– Postpone not the work of today to tomorrow, for you may be deprived of doing it.

Defer not till tomorrow what may be done to-day. (E)
Leave not till tomorrow, what can be done today. (E)
Never put off till to-morrow what you can do to-day. (E)

١٩٤٣- لا تَكُونَنَّ لِمَالِكَ عَبْداً وَقَدْ جَعَلَكَ اللَّهُ لَهُ رَبًّا.

1943– Be not a slave to your property, for God has made you a master over it.

١- إِذَا المَرءُ لَمْ يُعْتِقْ مِنَ المَالِ رِقَّهُ * تَمَلَّكَهُ المَالُ الَّذِي هُوَ مَالِكُهْ. (أبو العتاهية، ديوان، ٣١٧).

١٩٤٤- لا يَغُمَّنَّكَ عَجْزُكَ عَنِ الظُّلْمِ فَإِنَّمَا عَجَزْتَ عَنِ ضُرِّ نَفْسِكَ.

1944– Let not your incapability to do injustice make you sorry, for this is your incapability to harm yourself.

١٩٤٥- لا تَطْلُبَنَّ سَخَطَ رَبِّكَ بِرِضَاءِ أَحَدٍ مِنْ خَلْقِهِ وَلا يَكُنْ أَحَبُّ أَمْرَيْكَ إِلَيْكَ أَعْوَدَهُمَا بِالمَضَرَّةِ عَلَيْكَ.

1945– Neither seek the displeasure of your Lord with the pleasure of one of His creatures, nor let one of the two things you love most be the strongest in harming you.

١٩٤٦- لا تُقِيمَنَّ عَلَى خُلُقٍ يُذَمُّ مِنْ غَيْرِكَ، وَلا تَفْعَل مَا لا يُحْمَدُ مِنْكَ، حَتَّى تُصْلِحَهُ مِنْ نَفْسِكَ، وَلَوْ بِالتَّخَلُّقِ إِنْ [٢٨٣] عَسُرَ حَسْمُهُ عَلَيْكَ.

1946– Neither stick to a trait that is condemned in others, nor perform that which will not be praised in you until you amend it yourself, even by pretention if its discontinuance is difficult for you.

١٩٤٧- لا تَمْتَنِعْ مِنِ الْانْتِفَاعِ بِمَا تَحْتَاجُ إِلَيْهِ مِنْ أَجْلِ مَا نُسِبْتَ إِلَيْهِ.

1947– Refrain not from utilizing what you need, fearing what you will be ascribed to it.

١٩٤٨- لا تَدْفَعَنَّ نَفسَكَ عَنْ طَلَبِ الحَلالِ فَتَكُنْ أَنْتَ تَحْرِمُهَا.

1948– Prevent yourself not from seeking what is legal, for so you deprive it.

١٩٤٩- لا يَكُونُ الرَّجُلُ مِنْ أَهْلِ الخَيْرِ حَتَّى يَأمَنَهُ عَدُوُّهُ.

1949– A man is not counted among the good people until his enemy feels safe from him.

١- لا يكونُ الرَّجلُ مِنَ الأَبرارِ حَتَّى يَأمنَهُ عَدُوُّهُ. (جا- ١٦٨ "الفضيل بي عياض").
٢- لا تَكُونُ كَامِلاً حَتَّى يَأمَنَكَ عَدُوُّكَ. (ح- ٦٤ "سقراط"؛ التوحيدي، صداقة، ٢٢٥؛ مب- ٩٤؛ العاملي، المخلاة، ١٥٩).

١٩٥٠- لا عَمَلَ كَطَلَبِ السَّلامَةِ وَلا سَلامَةَ كَسَلامَةِ القَلبِ.

1950– No action is like seeking integrity, and no integrity is like the integrity of the heart.

١٩٥١- لا عَمَلَ كَمُخَالَفَةِ الهَوى، وَلا قُوَّةَ كَرَدِّ الغَضَبِ، وَلا نِعْمَةَ كَالعَافِيَةِ، وَلا عَدَمَ كَعَدَمِ العَقْلِ.

1951– No deed is like opposing the passion, no power is like holding back the anger, no blessing is like well-being, and no want is like the want of wisdom.

١- أَكْثَرُ الصَّوَابِ فِي مُخَالَفَةِ الهَوَى. (الثعالبي، تمثيل، ٤٥٣).
٢- أن مخالفةَ الهوى تورثُ العبد قُوَّةً في بدنه وقلبه ولسانه. (إبن قيم الجوزية، روضة، ٥١٠).
٣- العَدَمُ عَدَمُ العَقْلِ لا عَدَمُ المَالِ. (المفضل، الفاخر، ٢٦٣ "أكثم"؛ الميداني، ٣: ٩٦).

Poverty is the lack of reason, not the lack of property.

٤- عَدَمُ الأَدَبِ سَبَبٌ لِكُلِّ شَرٍّ. (مب- ١٢٢ "سقراط"؛ ش/ن- ٢٠: ٢٥٨).

"Lack of adab is the cause of all evil." (Alon 58 n. 233). "Lack of education is a cause of every evil." (Gutas 74 "Pythagoras").

٥- أَحْضَرُ عَطَبٍ عَدَمُ أَدَبٍ. (فرايتاج، ٣: ١٠٤).
٦- أَشَدُّ الفاقَةِ عَدَمُ العَقلِ، وَأَشَدُّ الوَحدَةِ وَحْدَةُ اللَّجُوجِ، وَلا مَالَ أَفضَلُ مِنَ العَقلِ، وَلا أَنِيسَ آنَسُ مِنَ الاسْتِشَارَةِ. (صغ- ٢٧؛ إبن حبان البستي، روضة، ١٦، ١٩، ١٩٢؛ المرزباني، ٤٠٧ "إبن نور القبس، ٣٥٠ "وهب بن منبه من لقمان" "أشد العدم"؛ الثعالبي، تمثيل، المقفع").

Lack of intelligence is the worst poverty.

٧- أَغْنَى النَّاسَ العَقلُ، وَأَفْقَرَ النَّاسَ الحُمْقُ. (إبن وهب، البرهان، ١٩٨ "علي"؛ قدامة بن جعفر، نقد النثر، ٨٨).
٨- وَلَمْ أَرَ مِنْ عُدْمٍ أَضَرَّ عَلَى ٱمْرِئٍ * إِذَا عَاشَ قَبْلَ اليَوْمِ مِنْ عَدَمِ العَقلِ. (الجاحظ، بيان، ١: ٢٤٥؛ المبرد، الكامل، ١: ٣١٥؛ بهجة، ١: ٢٠٣ "محمود الوراق").
٩- وَلَمْ أَرَ مِنْ عُدْمٍ أَضَرَّ عَلَى الفَتَى * إِذَا عَاشَ وَسْطَ النَّاسِ مِنْ عَدَمِ العَقلِ. (عيون، ٣: ٩١).
١٠- وَلَمْ أَرَ إِعْدَاماً أَشَدَّ عَلَى الفَتَى * إِذَا عَاشَ بَيْنَ النَّاسِ مِنْ عَدَمِ العَقْلِ. (ياقوت المستعصمي، أسرار الحكماء، ١٥٩).
١١- لا وَحْشَةَ أَوحَشُ مِنْ عُجْبٍ، وَلا ظَهِيرَ أَعْوَنُ مِنْ مَشُورَةٍ، وَلا فَقرَ أَشَدُّ مِنْ عَدَمِ العَقلِ. (الجاحظ، بيان، ٢: ١٩٨؛ إبن هندو، ٣٤٣ { ١٧٩).
١٢- لا يَنفَعُ العقلُ بِغَيْرِ وَرَعٍ، وَلا الحِفظُ بِغَيْرِ عَقْلٍ، وَلا شِدَّةُ البَطْشِ بِغَيْرِ شِدَّةِ القَلبِ، ولا الجَمَالُ بِغَيْرِ حَلاوَةٍ، وَلا الحَسَبُ بِغَيْرِ أَدَبٍ، ولا السُّرُورُ بِغَيْرِ أَمْنٍ، وَلا الغِنَى بِغَيْرِ جُودٍ، وَلا المُرُوءَةُ بِغَيْرِ تَوَاضُعٍ، وَلا الخَفْضُ بِغَيْرِ كِفَايَةٍ، ولا الاجْتِهَادُ بِغَيْرِ تَوفِيقٍ. (صغ- ٤٤؛ جا- ٧٦، ١٦٧؛ كل- ٩٠؛ إبن حبان البستي، روضة، ٢١؛ التوحيدي، البصائر، ١: ٣٨٧، ٤٧١؛ ٤: ٢١٨-٢١٩؛ آبي، نثر، ٧: ١٩؛ الثعالبي، تمثيل، ٤٧١؛ تذكرة، ١: ٢٥٠).

Beauty without virtue is a curse. (E)
Beauty without bounty avails nought. (E)

١٣- الاجْتِهَادُ لا يَتِمُّ إِلَّا بالتَّوْفِيقِ. (آبي، نثر، ٤: ١٧٩).
١٤- لا حِفْظَ بِغَيْرِ كِفَايَةٍ. (إبن حبان البستي، روضة، ٢٣٧).
١٥- عَدُوُّ الرَّجُلِ جَهْلُهُ، وَصَدِيقُهُ عَقلُهُ. (البلاذري، أنساب، ٧(١): ٣٥٩ "أكثم"؛ أبو عبيد، أمثال، ١٢٥ "حُمْقُهُ"؛ الميداني، ٢: ٣٥١؛ الزمخشري، أمثال، ٢: ١٥٩).

Ignorance is an enemy, intelligence is a friend.
"Ignorance is your most hateful enemy." (*Maxims of ʿAli* 22).

١٦- صديقُ كُلِّ ٱمْرِئٍ عَقْلُهُ وعَدُوُّهُ جَهْلُهُ. (ح- ٤٦ "على خاتم فيلاطوس"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٧؛ عقد، ٢: ٢٤٦؛ التوحيدي، صداقة، ٢٢٥، والبصائر، ١: ٢٩٢؛ أسامة، لباب، ٤٥١ "أفلاطون"؛ ش/ن- ١٨: ١٨٦ "حديث مرفوع").

١٧- أَفْقَرُ الفَقْرِ الحُمْقُ. (وطواط، صد كلمة ﴿ ٨٢).

Foolishness is the greatest poverty.

١٨- أظلمُ الظُّلَمَاتِ الجَهلُ. (الشهرستاني، ٧٥٩ "هرمس").
١٩- أَظْلَمُ الظُّلَمَاتِ الحُمْقُ. (إبن حبان البستي، روضة، ١٢٠).

Folly is the darkest of all darkness.

١٩٥٢- لا تَنْفَعُ الصَّنِيعَةُ عِندَ ذِي حَفِيظَةٍ كَمَا لا تَنفَعُ الرِّيَاضَةُ إِلَّا فِي لَبِيبٍ. (=﴿ ٢٤٣١).

1952– Benevolence is of no use to him who has resentment, just as hard training is of no use except to the intelligent.

١- كَمَا لا تَنْفَعُ الرِيَاضَةُ إِلَّا فِي نَجِيبٍ كَذَلِكَ لا ينفعُ الأدبُ إِلَّا فِي لَبِيبٍ. (كوبرلي، ٤١ أ).
٢- لا صَنِيعَةَ إِلَّا عِنْدَ ذِي رَوِيَّةٍ. (ح- ١٦٢).
٣- "مِنَ العَنَاءِ رِيَاضَةُ الهَرِمِ." (أبو عبيد، أمثال، ١٢١؛ الجاحظ، بيان، ١: ١٢٠؛ ٢: ٧٩؛ الحيوان، ١: ٤١؛ ٣: ١٠٢؛ عيون، ٢: ٣٦٩؛ الطبري، ٨: ٩٧؛ عقد: ٣: ٩٧، ١٨٥؛ أبو هلال العسكري، أمثال، ٢: ٢٢٣؛ الراغب، محاضرات، ١: ٤٨؛ آبي، نثر، ٦(١): ١٣٤؛ المرزوقي، شرح ديوان الحماسة، ٧٥٨؛ االبكري، فصل المقال، ١٥٧؛ الميداني، ٣: ٣١٣؛ الزمخشري، أمثال، ٢: ٣٤٩؛ اللخمي، شرح المقصورة، ٣٣٩؛ الرازي، أمثال، ١٥٥؛ فرايتاج، ٢: ٦٦٦).

The training of the decrepit man is wearisome.

٤- حَمْلُكَ الصَّعبَ المُسِنّ عَلَى الرِّيَاضَةِ عَنَاءٌ. (جا- ١١ "أوشهنج").

١٩٥٣- لا تُدْخِلَنَّ فِي مَشوَرَتِكَ بَخِيلاً فَيُقَصِّرَ بِكَ عَنْ أَقْصَى غَايَتِكَ، وَلا حَرِيصاً فَيَعِدَكَ فَقْراً وَيُزَيِّنَ لَكَ شَرَهاً، وَلا جَبَاناً فَيُضَيِّقَ عَلَيْكَ الْأُمُورَ، فَإِنَّ البُخْلَ وَالحِرصَ وَالجُبنَ غَرِيزَةٌ وَاحِدَةٌ يَجْمَعُهَا سُوءُ الظَّنِ، وَلا تُشَاوِرَنَّ أَحْمَقَ فَإِنَّ الأَحْمَقَ يُرِيدُ أَنْ يَنفَعَكَ فَيَضُرَّكَ.[21]

1953– Include no avaricious in your consultation, for he curtails you from your ultimate goal; and no covetous, for he frightens you of poverty and beautifies voracity to you; and no coward, for he constrains affairs on you;—verily avarice, covetousness, and cowardliness are one and the same instinct, that suspicion combines them—, and do not consult with a fool, for the fool intends to do you good, but he harms you.

[21] =﴿ ٦٢٢؛ آبي، نثر، ٤: ٢٠٤-٢٠٥؛ إبن حزم، طوق الحمامة، ١٧٣؛ وطواط، غرر، ٧٦؛ ش/ن- ٢٠: ٣١٢.

١- وَلا تُدْخِلَنَّ فِي مَشُورَتِكَ بَخِيلاً يَعْدِلُ بِكَ عَنِ الفَضْلِ وَيَعِدُكَ الفَقرَ، وَلا جَبَاناً يُضعِفُكَ عَنِ الأُمُورِ، وَلا حَرِيصاً يُزَيِّنُ لَكَ الشَّرَهَ بِالجَوْرِ، فَإِنَّ البُخْلَ وَالجُبْنَ وَالحِرْصَ غَرَائِزُ شَتَّى يَجمَعُهَا سُوءُ الظَّنِّ بِاللَّهِ. (ن- ٣٢٨؛ الحصري، زهر، ١٠٠٩؛ جا- ١١٠ "علي"؛ بهجة، ١: ٤٥١).

٢- قال علي (ع): لا تُؤَاخِ الفَاجِرَ فَإِنَّهُ يُزَيِّنُ لَكَ فِعلَهُ وَيحِبُّ لَوْ أَنَّكَ مِثْلُهُ وَيُزَيِّنُ لَكَ أَسْوأَ خِصَالِهِ، وَمَدخَلُه عَلَيْكَ وَمَخْرَجُهُ مِنْ عِنْدِكَ شَيْنٌ وَعَارٌ. وَلا الأَحمَقَ فَإِنَّهُ يَجْتَهِدُ بِنَفسِهِ لَكَ وَلا يَنْفَعُكَ وَرُبَّمَا أَرَادَ أَنْ يَنْفَعُكَ فَيَضُرُّكَ، فَسُكُوتُهُ خَيْرٌ مِنْ نُطقِهِ، وَبُعدُهُ خَيْرٌ مِنْ قُربِهِ، وَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ. وَلا الكَذَّابَ فَإِنَّهُ لا يَنْفَعُكَ مَعَهُ عَيْشٌ، يَنْقُلُ حَدِيثَكَ وَيَنقُلُ الحَدِيثَ إِلَيْكَ حَتَّى إِنَّه ليُحَدِث بِالصِّدقِ فَمَا يُصَدَّق. (عيون، ٣: ٧٩؛ بهجة، ١: ٥٣٧).

Associate not with an immoral person, for he will certainly influence you by his conduct. He will be pleased to make you like himself and will clothe you with the worst of his vices. Base and shameful as it is, he will simply find profit in you and put his expenses on you. Associate not with a fool, for though he will exert himself on your behalf, he will not benefit you. Often when he wishes to help, he will cause you harm. His keeping silence is preferable to his speaking; you would rather have him far away than nearby; in fact his dying is better than his being alive. Associate not with a liar, for his companionship will bring you no advantage. He will tell others of your affairs, and will relate the affairs of others to you, to such an extent that if he were to tell the truth he would not be believed.

٣- لا تَصْحَبِ المَائِقَ فَإِنَّهُ يُزَيِّنُ لَكَ فِعلَهُ وَيَوَدُّ أَنْ تَكُونَ مِثْلَهُ. (ن- ٤١٥ ؛ ٢٩٣؛ ش/ن- ١٩: ١٩٨).

"Be not friends with a fool: he will do you hurt even while meaning to be useful." (*Maxims of ʿAli* 44).

١٩٥٤- لا تَتَكَلَّمْ فِيمَا لا يَنْفَعُكَ حَتَّى تَجِدَ لِلكَلامِ مَوْضِعاً. فَرُبَّ مُتَكَلِّمٍ قَدْ تَكَلَّمَ فِيمَا يَعْنِيهِ فِي غَيْرِ مَوْضِعِهِ فَعِيبَ بِهِ. [٢٨٤] (إبن أبي الدنيا، الصمت، ٩٥؛ مب- ٣٥٥).

1954– Do not talk about things useless to you until you find an opportune time for talking. Many a speaker has talked about things that concern him at an inopportune time and has been blemished for it.

١٩٥٥- لا تُجَالِسْ أَحَداً بِغَيْرِ طَرِيقَتِهِ فَإِنَّكَ إِنْ أَرَدْتَ لِقَاءَ الجَاهِلِ بِالعِلْمِ وَاللَّاهِي بِالفِقْهِ وَالعَيَّ بِالبَيَانِ آذَيْتَ جَلِيسَكَ وَلا حَاجَةَ بِكَ إِلَى أَذَاهُ أَوْ آذَيْتَ نَفسَكَ [وَذَلِكَ مِمَّا يُحْذَرُ مِنهُ]. (كب- ١٢٧؛ العامري، السعادة، ١٦٠؛ العزي، آداب العشرة، ٦١-٦٢).

1955– Do not associate with anyone except in his own ways, for if you want to confront the ignorant with knowledge, the trifler with learning, and the stammerer with perspicuous speech, you distress your company though you do not need to do it, or you distress yourself, and this should be avoided.

١٩٥٦- لا يَطْمَعَنَّ ذُو الكِبْرِ فِي حُسْنِ الثَّنَاءِ، وَلا الخَبُّ فِي كَثْرَةِ الصَّدِيقِ، وَلا السَّيِّئ الأَدَبِ فِي الشَّرَفِ،[22] وَلا الشَّرِهُ فِي السَّلامَةِ مِنَ الإِثْمِ، (=﴿ ٢١٧) وَلا المُتَوَانِي فِي إِدْرَاكِ العِلْمِ، وَلا تَارِكُ الوَرَعِ فِي دَرَجَاتِ الصَّالِحِينَ. (كل- ١٨٠؛ عزام ١٧٠؛ الطرطوشي، سراج، ٦٢).

1956– The presumptuous should not aspire after sincere praise, the deceiver after many friends, the ill-mannered after respect, the voracious after safety from sin, the lassitude after attaining knowledge, and the impious after the ranks of the pious.

١- وَلا صَدَاقَةَ مَعَ خَبٍّ. (عيون، ١: ١١١؛ جا- ١٩٨؛ مب- ٣٢٦).

No honesty in a deceiver.

٢- لَسْتُ بِالخَبِّ، وَلا يَخْدَعُنِي الخَبُّ. (الماوردي، أدب الدنيا، ١٣ "عمر"؛ عيون، ١: ٢٢٥، ٢٨٠؛ عقد، ١: ٥٢؛ الراغب، محاضرات، ١: ٢٦؛ الزمخشري، ربيع، ١: ٧٩٥).

I am not a deceiver, and no deceiver outwits me.

٣- الوَرِعُ لا يَخْدَعُ وَالأَرِيبُ لا يُخْدَعُ. (صغ- ٤٣).

The pious does not cheat, the clever will not be cheated.

٤- لَيْسَ أَمِيرُ القَوْمِ بِالخَبِّ الخَدِعِ. (عيون، ١: ٢٢٥؛ أبو هلال العسكري، أمثال، ٢: ١٧٠؛ الميداني، ٣: ١٣٨ "الخِبّ").

The prince of the people is not a deceiver or cheater.
This seems to have a meaning similar to:

٥- الحَكِيمُ الصَّالِحُ لا يَخْدَعُ أَحَداً، وَالعَاقِلُ الكَامِلُ لا يَخْدَعُهُ أَحَدٌ. (العامري، نسك، ٤٩٧؛ إبن هندو، ٣٤٢ ﴿ ١٧٧ "أرسطو").

The virtuous wise deceives no one, and no one deceives the perfect intelligent.

[22] =﴿ ٧١٧؛ صغ- ٥٣؛ آبي، نثر، ٤: ٢٠٢.

٦- "وَلَيْسَ رَئِيسُ القَوْمِ مَنْ يَحملُ الحِقدَا." (أبو هلال العسكري، أمثال، ٢: ١٧٠).

١٩٥٧- لا يَضُرُّ مَعَ غِنَى النَّفْسِ فقرُ الكِيسِ، وَلا يَزْدَادُ فَقْرُ القَلبِ مَعَ غِنَى الكِيسِ إلَّا شُحًّا، وَلا يَزْدَادُ غِنَى القَلْبِ مَعَ فَقرِ الكِيسِ إلَّا جُوداً.

1957– Poverty of the pocket does not harm when the soul is rich; a poor heart with a rich pocket outbids nothing but stinginess, and a rich heart with a poor pocket outbids nothing but generosity.

١- غِنَى النَّفسِ أَفْضَلُ مِنْ غِنَى المَالِ. (الثعالبي، تمثيل، ٣٩٣؛ ش/ن- ١٩: ٢٣٠ "خير").
٢- الغِنَى غِنَى القَلبِ لا غِنَى المَالِ. (الثعالبي، تمثيل، ٣٩٣).
٣- گفتند: توانگرتر كيست؟ گفت: آنكه از عقل توانگرتر است. (ظفرنامه، ٦١-٦٢).
٤- إنَّ الغِنَى غِنَى القَلبِ وَالفقرُ فَقرُ القَلبِ. (أبو الشيخ الإصبهاني، الأمثال، ٦٩؛ الحاكم النيشابوري، المستدرك، ٤: ٣٢٧).
٥- الحكمةُ غنى النفس، والمال غنى البدن. (الشهرستاني، ١٠٢٣ "ثاوفرسطيس").
٦- الغِنَى غِنَى النَّفْسِ، وَالفَقْرُ فَقْرُ النَّفْسِ. (أسامة، لباب، ٣٣٠).

Richness is the richness of the soul, and poverty is the poverty of the soul.

١٩٥٨- لا يُوجَدُ العَجُولُ مَحْمُوداً، وَلا المَغضُوبُ مَسْرُوراً، وَلا الحُرُّ حَرِيصاً، وَلا الكَرِيمُ حَسُوداً، وَلا ذُو الشَّرَهِ غَنِيًّا، وَلا المَلُولُ ذَا إخْوَانٍ.[23]

1958– The hasty is never found commendable, the irascible joyful, the freeman covetous, the generous envious, the voracious wealthy, and the gloomy having friends. (cf. # 1905. مغضوب is used here in the sense of غضوب).
Good and quickly seldom meet. (E)

١- الكريم لا يكون حقودا ولا حسودا. (إبن حبان البستي، روضة، ١٧٢).
٢- لا صَدِيقَ لِمَلُولٍ، وَلا وَفَاءَ لِكَذُوبٍ، وَلا رَاحَةَ لِحَسُودٍ، وَلا مُرُوءَةَ لِبَخِيلٍ، وَلا سُؤْدُدَ لِسَيِّئِ الخُلُقِ. (عيون، ٢: ١٠؛ عقد، ٢: ٣١٩؛ بهجة، ٢: ١٤٠).
٣- لا رَاحَةَ لِحَسُودٍ وَلا وَفاءَ لِمَلُولٍ. (عقد، ٣: ٧٨ "أكثم وبزرجمهر").
٤- لا مُرُوءَةَ لِكَذُوبٍ، وَلا رَاحَةَ لِحَسُودٍ، وَلا خُلَّةَ لِبَخِيلٍ، وَلا أَخَا لِمَلُولٍ، وَلا سُؤْدُدَ لِسَيِّئِ الخُلُقِ. (أبو الفرج المعافى، الجليس الصالح، ١: ٥٨٣).
٥- لا مُرُوءَةَ لِكَذُوبٍ، وَلا أَخَ لِمَلُولٍ، وَلا سُؤْدُدَ لِسَيِّئِ الخُلُقِ. (بهجة، ١: ٦٤٢).
٦- لا صُحبَةَ لِمَلُولٍ. (المرادي، الإشارة، ٨٨).

[23] صغ- ٥٠؛ ح- ٨٠ "أرسطو"؛ المبرد، الفاضل، ١٠١؛ القالي، الأمالي، ٢: ٥٦؛ عقد، ٢: ٣٢١؛ الراغب، محاضرات، ٢: ٧٠٤؛ مب- ٢٠٣؛ الميداني، ٣: ٢٠٨؛ اص- ١٠٢؛ تذكرة، ٢: ٢١٨؛ ياقوت المستعصمي، أسرار الحكماء، ١٠٩.

٧- وَلا لِحَسُودٍ غِنًى، وَالنَّظَرُ فِي العَوَاقِبِ تَلْقِيحٌ لِلعُقُولِ. (الزمخشري، أمثال، ١: ٣٥٣؛ أبو عبيد، أمثال، ٢١٧، وغريب الحديث، ١: ٢٤٣؛ الميداني، ٣: ١١٩، ١٣١).
٨- النَّظَرُ فِي العَوَاقِبِ تَلقِيحُ العُقُولِ. (أبو هلال العسكري، أمثال، ٢: ٣٣٢؛ الفارابي، ديوان الأدب، ٢: ٣٤٧؛ فرايتاج، ٣: ٥١٢).
٩- قال الأحنفُ: المَلُولُ لَيْسَ لَهُ وَفَاءٌ. (مج- ٤٤؛ عيون، ٢: ١٠؛ عقد، ٢: ٣١٩؛ ٣: ٧٨؛ النويري، ٣: ٢٨٦؛ وطواط، صد كلمة ؛ ٢٥).
١٠- لَيْسَ لِمَلُولٍ صَدِيقٌ. (عيون، ٣: ٧٨؛ أبو عبيد، أمثال، ٢١٧، وغريب الحديث، ١: ٢٤٣؛ الميداني، ٣: ١١٩؛ الزمخشري، أمثال، ٢: ٣٠٨؛ تذكرة: ٢: ١٨٣ "محمد بن واسع"؛ عبد الله بن يحيى، لقاح الخواطر، ١٧ أ).
١١- لا صَدِيقَ لِمُلَوَّنٍ، وَلا وَفَاءَ لِكَذُوبٍ. (الغزالي، التبر المسبوك، ١٣٥ "الأحنف").
١٢- لَيْسَ لِحَرِيصٍ غِنًى، وَالنَّظَرُ فِي العَوَاقِبِ مِنْ عَزَائِمِ العُقُولِ. (البلاذري، أنساب، ٧(١): ٣٦١-٣٦٢ "أكثم").
١٣- لا ثَنَاءَ مَعَ الكِبْرِ، وَلا صَدِيقَ لِذِي الحَسَدِ، وَلا شَرَفَ لِسَيِّئِ الأَدَبِ. (القالي، الأمالي، ١: ١٩٨؛ مب- ٣٢٦؛ الطرطوشي، سراج، ١٧٢؛ فرايتاج، ٣: ٦٥).
١٤- لا ثَنَاءَ مَعَ الكِبْرِ. (عيون، ١: ١١١؛ ٣: ١٦٩ "في كتاب للهند"؛ التوحيدي، البصائر، ٢: ١٠؛ آبي، نثر، ٧: ٢٣٠).

١٩٥٩- لا تَطْلُبَنَّ إِلَى كَرِيمٍ يَسِيراً فَيَصِيرَ أَمْرُكَ عِندَهُ حَقِيراً.

1959– Demand not of the noble anything insignificant, for you become trivial in his eyes.

١- لا تَطْلُبْ مِنَ الكَرِيمِ يَسِيراً فَتَكُونَ عِنْدَهُ حَقِيراً. (البلاذري، أنساب، ٧(١): ٣٧٣ "أكثم"؛ دهخدا، ٣: ١٣٤٢).

١٩٦٠- لا تَسْأَلِ النَّاسَ مَا فِي أَيْدِيهِم فَتَهُونَ مَنزِلَتُكَ عِندَهُم.

1960– Ask not people for what they have, for this lowers your esteem in their eyes.

١٩٦١- لا تَلُمْ عَدُوَّكَ إِنْ غَشَّكَ [٢٨٥] وَلا تَرْضَ مِنْ صَدِيقِكَ إِنْ لَمْ يَنْصَحْكَ.

1961– Neither condemn your enemy if he gives you ill advise, nor be pleased with your friend if he does not give you good advise.

١٩٦٢- لا تَرْغَبْ فِي الغَنِي الدَّنِيئِ وَلا فِي الفَقِيرِ الغَوِيّ.

1962– Neither crave the lowly rich, nor the misguided poor.

١٩٦٣- لا دَوَاءَ لِمَنْ لا حَيَاءَ لَهُ، وَلا حَيَاءَ لِمَنْ لا وَفَاءَ لَهُ، وَمَنْ ٱشْتَدَّ حَيَاؤُهُ صَانَ عِرْضَهُ، وَمَنْ قَلَّ حَيَاؤُهُ صَنَعَ مَا شَاءَ وَقَالَ مَا أَحَبَّ. (=؛ ٢٨٤، ٢٤٨٧؛ إبن حبان البستي، روضة، ٥٨-٥٩).

1963– The shameless has no remedy and the infidel has no shame. He whose shamefulness is strong preserves his honor, and he who lacks shame does whatever he wants and says whatever he likes.

١- مَنْ لَمْ يَكُنْ لَهُ حَيَاءٌ فَلا دِينَ لَهُ. (أسامة، لباب، ٢٨١).
٢- وَلا إيمَانَ لِمَنْ لا حَيَاءَ لَهُ. (إبن أبي الدنيا، مكارم الأخلاق، ٢٢، ٢٤؛ أسامة، لباب، ٢٨١؛ ش/ن- ١٩: ٤٧).
٣- لا وَفَاءَ لِمَنْ لَيْسَ لَهُ حَيَاءٌ. (البلاذري، أنساب، ٧(١): ٣٦٩ "أكثم").
٤- شرم از اثر عقل واصل دين است * دين نيست تو را گر تو را حيا نيست. (ناصر خسرو، ديوان، ٦٢).

١٩٦٤- لا يَغْرُرْكَ مَنِ ٱرْتَفَعَ بِغَيْرِ آلَةٍ فَإِنَّ ٱنْتِقَالَ الرِّئَاسَةِ عَنهُ يُسْرِعُ وَالعَمَلُ عَلَى مَنْ أَخَذَ الأُمُورَ بِالٱسْتِحْقَاقِ. (=} ٢٠١٤).

1964– Let not him who is raised high undeservedly delude you, for the transfer of leadership from him is fast, and the business goes to him who takes charge deservedly.

١٩٦٥- لا تَعْجَلْ عَلَى ثَمَرَةٍ لَمْ تُدْرَكْ فَإِنَّكَ تَنَالُهَا فِي أَوْقَاتِهَا عَذْبَةً. (=} ٢١٢١).

1965– Rush not to a fruit that is still unripe, for you obtain it when it is ripe.

١٩٦٦- لا تَعُدَّنَّ غِلْظَةَ الوَالِي إغْلاظاً وَٱحْتَمِلْ ذَلِكَ لَهُ فَإِنَّ رِبْحَ العِزَّةِ يَبْسُطُ اللِّسَانَ بِالغِلْظَةِ فِي غَيْرِ بَأْسٍ وَلا سَخَطٍ. (كب- ٨٦ "رِيحَ العِزَّةِ تَبْسُطُ"؛ إبن حبان البستي، روضة، ٢٧٦؛ العامري، السعادة، ٣٨٠).

1966– Count not the governor's crudeness as crude and bear it from him, for the gaining of power loosens the tongue to crudeness without being truly serious or mean.

١٩٦٧- لا يَسُرَّنَّكَ صَدِيقٌ نَحَلَكَ مَا لَيْسَ لَكَ، وَلا يَغُمَّنَّكَ عَدُوٌّ نَسَبَ إلَيْكَ مَا لَيْسَ فِيكَ.

1967– Neither let a friend make you happy who imputes to you what is not yours, nor let an enemy make you sad who ascribes to you what is not true.

١٩٦٨- لا تَدَعْ تَعَهُّدَ مَا حَفِظْتَ وَتَوَقَّ مَنْ أَحْفَظْتَ.

1968– Don't give up caring for what is in your custody; be mindful of him whom you annoyed.

١٩٦٩- لا تَسْتَقْصِ عَلَى العَاقِلِ فَتَسْتَكْرِهَهُ وَلا عَلَى الجَاهِلِ فَتَسْتَنْفِرَهُ وَٱعلَمْ أَنَّ مُسْتَكْرِهَ العَاقِلِ خَصْمُ السَّلامَةِ وَمُسْتَنْفِرَ الجَاهِلِ خَصْمُ النَّدَامَةِ لَكِنْ أَجْمِلْ [٢٨٦] مَعَ العَاقِلِ تَدَّخِرْهُ كَنْزاً وَجَامِلْ مَنْ جَهِلَ تَتَّخِذْ لَكَ مِنهُ حِرْزاً.

1969– Neither examine the wise thoroughly, for you make him feel disgusted, nor the ignorant, for you frighten him away. Know that the disgust of the wise is the adversary of well-being, and the fright of the ignorant the adversary of regret; instead, behave decently with the wise, so deposit with him a treasure, and be polite to the ignorant, so make a shield for yourself against him.

١٩٧٠- لا تُوحِشْ مِنْ نَفسِكَ بِإِظْهَارِ بَأْسِكَ وَلا تُخْلِقهَا بِفَقْدِ ٱسْتِئنَاسِكَ.

1970– Neither make people anxious of your Self by displaying your strength, nor wear your Self out by lack of sociability.

١٩٧١- لا تُبَارِزْ عَدُوَّكَ وَإِنْ طَلَبَ مُبَارَزَتَكَ فَإِنَّ الهَزِيمَةَ غَيْرُ مَأْمُونَةٍ، وَلا تَلْقَ قِتَالَ السَّبُعِ بِنَفسِكَ فَإِنَّكَ إِنْ قَتَلْتَهُ قَتَلْتَ كَلْباً وَإِنْ قَتَلَكَ نُسِبْتَ إِلَى الجَهْلِ وَقِلَّةِ العَقْلِ بَعْدَ ذَهَابِ النَّفْسِ.

1971– Neither meet your enemy in combat, even if he so demands, for retreat is not secure, nor confront a wild beast alone; for if you kill it, you kill a dog, and if it kills you, you would be ascribed to ignorance and paucity of wisdom after the perishing of the Self.

١٩٧٢- لا مَالَ أَعْوَدُ مِنَ العَقْلِ، وَلا فَقْرَ أَشَدُّ مِنَ الجَهْلِ،[24] وَلا ضَرَرَ كَسُوءِ الخُلُقِ.

1972– No possessions is more yielding than wisdom, no poverty is harsher than ignorance, and no detriment is like ill nature.

١- لا مَالَ أَعْوَدُ مِنَ العَقْلِ. (عقد، ٢: ٢٥٢؛ آبي، نثر، ١: ١٧١؛ الميداني، ٤: ٥٥).

No property is more profitable than intelligence.

٢- لا مَالَ أَفْضَلُ مِنَ العَقْلِ. (صغ- ٢٧؛ إبن حبان البستي، روضة، ١٦؛ الغزالي، التبر المسبوك، ١٥٦ "لا غنى").

"No riches are so costly as intelligence, and no poverty is so harsh as ignorance." (Bagley 155).

[24] =﴾ ٤٤٤؛ ح- ١١٣؛ مب- ٨٠ "ذيوجانس"؛ أقوال الحكماء، ٣٤؛ الغزالي، التبر المسبوك، ١٥٦.

٣- مَا أوتِي عَبْدٌ بَعْدَ الإيمَانِ أَفْضَلَ مِنَ العَقْلِ. (إبن الجوزي، الأذكياء، ٨؛ إبن أبي الدنيا، العقل وفضله، ١٧).
٤- لا ضَرَرَ أَضَرُّ مِنَ الجَهْلِ. (ح- ٦٩؛ مب- ١١٤ "سقراط"؛ عقد، ٢: ٢٥٢ "علي").

Nothing is more harmful than ignorance.

٦- لا دَاءَ أَعْيَى مِنَ الجَهْلِ. (وطواط، صد كلمة، ٢٣ ﴿ ٣١؛ نصيرالدين طوسى، أخلاق محتشمي، ٥٨).

No incurable disease is like ignorance.
"Stupidity is a pain irremediable; a disease incurable." (*Maxims of ʿAli* 22).

٧- لا مَرَضَ أَوْجَعُ مِنْ قِلَّةِ العَقْلِ. وَلأَنْ يُدَاوِي المَرْءُ عَقْلَهُ مِنَ الجَهْلِ أَحْرَى بِهِ أَنْ يُدَاوِي بَدَنَهُ مِنَ المَرَضِ. (الماوردي، تسهيل، ١٢٧).

No disease is more painful than lack of intelligence.
"The ignorant man does not see his mistakes and disdains advice." (*Maxims of ʿAli* 22).

٨- الشُّحُّ يَجلبُ النَّدَامَةَ. (ح- ١٣٨ "أنوشوس").

Niggardliness attracts remorse.

٩- دَاءُ الشُّحِّ أَشَدُّ الأَدْوَاءِ. (الخليل بن أحمد، العين، ٨: ٩٣).

"The vice of avarice is the most grievous of vices." (Lane 928).

١٠- ﴿وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولئِكَ هُمْ المُفلِحُونَ.﴾ (قرآن، ٥٩: ٩؛ ٦٤: ١٦).

"And those saved from the covetousness of their own souls, they are the ones that achieve prosperity."

١١- أَيُّ دَاءٍ أَدْوَأُ مِنَ البُخْلِ! (عبد الرزاق، المصنف، ١١: ٣٣٨؛ مج- ١٩ "حديث"؛ اليعقوبي، تأريخ، ٢: ١٠٨؛ إبن أبي الدنيا، مكارم الأخلاق، ١٠٣؛ المبرد، الفاضل، ١٦؛ عقد، ١: ٢٦٣؛ المسعودي، مروج، ٣: ٣٦؛ أبو الشيخ الإصبهاني، الأمثال، ٧٦-٨٠؛ الراغب، محاضرات، ١: ٥٦٩؛ التوحيدي، أخلاق الوزيرين، ٤٥؛ الخطيب البغدادي، البخلاء، ٣٧-٤٤؛ القضاعي، الشهاب، ٩؛ السلفي، المنتقى، ١١٣؛ الزمخشري، أساس، ١: ٢٨٦؛ أسامة، لباب، ٣٣٢).

"What vice is more grievous, or worse, than niggardliness?" (Lane 928).

١٢- لا دَاءَ أَدْوَى مِنَ البُخلِ. (الثعالبي، تمثيل، ٢٥؛ جا- ١٠٧؛ آبي، نثر، ١: ١٦٢ "حديث"؛ أبو نعيم، حلية، ٧: ٣١٧؛ ش/ن- ١٩: ٣١٧).

No vice is more harmful than niggardliness.

١٣- أَدوَى الدَّاءِ البُخلُ. (الخطيب البغدادي، البخلاء، ٤٧).
١٤- لا دَاءَ أَدْوَا مِنَ الجَهْلِ، وَلا مَرَضَ أَضْنَى مِنْ قِلَّةِ العَقْلِ. (فرايتاج، ٣: ١٦٢).
١٥٠- اندر سرت بخار جهالت قويست * من درد جهل را به چه درمان كنم؟ (ناصر خسرو، ديوان، ٣٠٥).
١٦- زجهل بدتر زى اهل علم نيست بدى * ز هر بدى بجهى چون ز جهل خود جهى ره در حكما گير و زين عدو بگريز * كه جز بعون حكيمان ازين عدو نرهى. (ناصر خسرو، ديوان، ٤٩٠).
١٧- جهالت ظلمت جان وجهان است * بر اهل دل اين معنى عيانست. (ناصر خسرو، روشنايى نامه، ٥١١).
١٨- لِكُلِّ دَاءٍ دَوَاءٌ. (الميداني، ٣: ٢٣٣؛ الوشاء، الفاضل، ٢: ٦٤).

Every vice has a cure.

١٩- لِكُلِّ دَاءٍ دَوَاءٌ عِنْدَ عَالِمِهِ * مَنْ لَمْ يَكُنْ عَالِماً لَمْ يَدرِ مَا الدَّاءُ. (أبو العتاهية، ديوان، ١١).
٢٠- لكلِّ داءٍ داوءٌ إلا السَّأمَ. (إبن الأثير، النهاية، ٢: ٤٢٦).

To every vice there is a cure except the death.

٢٢- تَدَاوُوا فَإِنَّ اللَّهَ لَمْ يَخْلُقْ دَاءَ إِلَّا خَلقَ لَهُ شفاءً. (الزمخشري، ربيع، ٤: ١٢٧).
٢٣- لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الهَرَمَ. (الزمخشري، ربيع، ٤: ١٢٧؛ إختيار الدين، أساس الاقتباس، ١٥٩).

To every vice there is a cure except the old age.

٢٣- بتر دشمنى مرد را خوى بد * كز او جان برنج آيد وكالبد. (لازار، ١٢١ "ابو شكور").
٢٤- هيچ دشمن بتر از خوى بد نيست. (قابوس نامه، ٣٤).

No enemy is worse than ill nature.
25– “Ignorance works a man more harm than a cancer in the body.” (*Maxims of ʿAli* 22).

١٩٧٣- لا تَهْزَأ بِمَنْ لا تَعْرِفْ، فَلا تَأْمَنِ النَّدَامَةَ، وَلا تَتَكَلَّمْ بِمَا لا تُحْسِنُ فَإِنَّكَ تَخْرُجُ إِلَى الفَضِيحَةِ.

1973– Scoff not at someone you do not know; feel not secure from regret, and talk not about things you cannot do well, for you shall come out exposed.

١٩٧٤- لا إعْرَاضَ مِنَ الأَعْرَاضِ وَلا إِيْثَارَ مَعَ الْاسْتِئْثَارِ وَلا رَشَادَ مَعَ الْاسْتِبْدَادِ فَصُنْ عِرضَكَ وَلا تَسْتَأْثِرْ بِمَا يَجْعَلُ الحَقَّ خَصْمَكَ.

1974– There is no evasion from hazards (to good repute), no altruism with appropriation, and no integrity of conduct with despotism; thus guard your repute, and appropriate not that which makes the right your adversary.

١- مَا ذَبَّ عَنِ الأَعْرَاضِ كَالصَّفْحِ وَالإِعْرَاضِ. (الماوردي، أدب الدنيا، ٢٢٨).

"Nothing wards off hazards like the flat of the sword (*al-ṣafḥ*, i.e. restraint) and qualities of good repute (al-aʿraḍ)." (Donaldson, *Muslims Ethics* 83).

١٩٧٥- لا عُذْرَ لَكَ فِي تَكْذِيبِ مُخْبِرِكَ وَلا فِي كَذِبٍ لِمُسْتَخْبِرِكَ لِأَنَّ لَكَ فِيمَا تَسمَعُ الظَّاهِرَ مِنَ الحَقِّ وَعَلَيْكَ فِيمَا تَقُولُ الوَاجِبَ مِنِ اعْتِمَادِ الصِّدْقِ.

1975– You have neither a right to call your informer a liar, nor to tell lies to him who seeks information from you; for there is an appearance of truth in what you hear, and there is an obligation of telling the truth in what you say.

١٩٧٦- لا عَمَلَ لِمَنْ لا نِيَّةَ [٢٨٧] لَهُ، وَلا مَالَ لِمَنْ لا تَدْبِيرَ لَهُ.

1976– He who renders good unintentionally has achieved nothing, and he who has no discretion has no riches.

١- لا مَالَ لِمَنْ لا مَادَّةَ لَهُ. (الزمخشري، ربيع، ٤: ١٤٥).
٢- قال: فمن لا علم له؟ قال: من لا نية له. قال: فمن لا مال له؟ قال: من لا رفق له. (سهل بن هارون، النمر والثعلب، ٦٧).
٣- لا عَمَلَ لِمَنْ لا نِيَّةَ لَهُ، لا أَجْرَ لِمَنْ لا خَشْيَةَ لَهُ، لا مَالَ لِمَنْ لا رِفْقَ لَهُ، وَلا جَدِيدَ لِمَنْ لا خَلَقَ لَهُ. (أبو عبيد، الخطب والمواعظ، ٢٠٥، وأمثال، ١٩٠؛ عيون، ١: ٢٤٩ "لا حِسْبَةَ؛ إبن أبي الدنيا، إصلاح المال، ٢١٧، ٣٣٣؛ عقد، ٣: ١٥٥؛ القالي، الأمالي، ٢: ٥٥ "عمر"؛ أبو هلال العسكري، أمثال، ٢: ٣٠٠؛ الحصري، زهر، ٣٤؛ آبي، نثر، ٢: ٣١؛ بهجة، ٢: ٢٥٨؛ الميداني، ٣: ١٨٥، ٢٠٧؛ ٤: ٥١ "لا حَسَنَةَ لَهُ"؛ ش/ن- ١٢: ٩).
٤- لا عَمَلَ لِمَنْ لا نِيَّةَ لَهُ، وَلا أَجْرَ لِمَنْ لا حِسْبَةَ لَهُ. (السلمي، طبقات، ١٤ "الفضيل بن عياض"؛ الترمذي، الأمثال، ٢٢٧ "حديث"؛ در گفتار مي آيد كه: بِلا نِيَّة وَلا حِسْبَة).
٥- "لا جَدِيدَ لِمَنْ لا يَلبَسُ الخَلَقَا." (المفضل، الفاخر، ٢٩٧؛ إبن أبي الدنيا، إصلاح المال، ٣٣٣؛ البحتري، الحماسة، ٣٤٤؛ عدي بن زيد، ديوان، ٢٠٢؛ أبو هلال العسكري، أمثال، ٢: ٣٠٠؛ التوحيدي، صداقة، ٣٨٦؛ البكري، سمط اللآلئ، ١٥٤؛ الواحدي، الوسيط، ١٩٦؛ الزمخشري، أمثال، ٢: ٢٦١-٢٦٢؛ تذكرة، ٨: ٩٠؛ الرازي، أمثال، ١٦٤؛ العبدري، تمثال الأمثال، ٥٣٥).
٦- لا جَدِيدَ لِمَنْ لا يَصْلُحُ خَلَقُهُ. (الطبري، ٨: ٧٣).
٧- لا عَمَلَ لِمَنْ لا نِيَّةَ لَهُ، ولا مَالَ لِمَنْ لا رِفْقَ لَهُ، وَلا حُرْمَةَ لِمَنْ لا دِينَ لَهُ. (جا- ١٦٩).

No reverence to him who has no religion.

٨- لا مَالَ لِمَنْ لا رِفْقَ لَهُ. (الميداني، ٣: ٢٠٧؛ يعني: أَنَّ المَالَ يَكسِبُهُ الرِّفْقُ لا الخُرْقُ).

He has no money who has no kindness (i.e. the kindness earns money not the roughness).

"No money, no friends" (i.e. lack of friends is a sign of poverty). Money wins friends.

٩- لا دينَ لِمَنْ لا نِيَّةَ لَهُ، ولا مالَ لمن لا تدبيرَ له، ولا عيش لمن لا رفق له. (ش/ن- ٢٠: ٣١٧).

١٩٧٧- لا تَشِنْ وَجْهَ المَعْرُوفِ بِالمَنِّ (=﴿ ٨٠) وَلا وَجْهَ العَفْوِ بِالتَّوْبِيخِ (=﴿ ١٩٩١، ٢٠٠٨) فَمَا عَفَا عَنِ لذَّنْبِ مَنْ قَرَّعَ بِهِ،[25] وَلا أَحْسَنَ مَنْ عَدَّدَ إِحْسَانَهُ.[26]

1977– Do not mar the essence of a favor you confer by reminding it (so as to lay the person under obligation), and the essence of pardoning by reproof, for he who scolds the person for it has not pardoned a sin, and he who counts his favors has done no favor.

١- مِنَ الكَرَمِ أَنْ تَصفَحَ عَنِ التَّوْبِيخِ. (ش/ن- ١٩: ٤٤).
٢- إنَّ مِن تَمَامِ الفَضَائِلِ الصَّفْحَ عَنِ التَّوْبِيخِ. (بدوي، سر الأسرار، ٧٥).

"If you do someone a kindness and then reproach him (for ingratitude), you would be better off owning a debt of gratitude yourself." (Bagley 110).

٣- النِّعَمُ بِالمَنِّ تُكْفَرُ. (ح- ٥٤؛ مب- ٢٠٠؛ اص- ٩٧: "يكفر الإحسان"؛ لونتال، ٦٦)
٤- بِالمَنِّ يكفر الإحسان. (العاملي، المخلاة، ١٥٩)

Reminding a favor done, annuls it.

١٩٧٨- لا يَكُونَنَّ غَايَةَ الصِّدْقِ فِي نَفْسِكَ أَنْ تَقُولَ بِمَا سَمِعْتَ وَرَأَيْتَ فَإِنَّ جُلَّ مَا تَسْمَعُ الكَذِبُ (=﴿ ١٧٨٦) وَجُلَّ مَا تَرَى غَيْرُ نَافِعٍ وَلا تَكْتَفِيَنَّ فِي ذَلِكَ بِالقَوْلِ بِالحَقِّ فِي الدِّينِ دُونَ صِدْقِ النِّيَّةِ مَعَ صَوَابِ المَوْضِعِ فَإِنَّكَ لَوْ قُلْتَ صِدْقاً بِغَيْرِ صِدْقٍ فِي النِّيَّةِ أَخْطَأَكَ خَيْرُهُ أَوْ لَوْ وَضَعْتَهُ فِي غَيْرِ مَوْضِعِهِ قَلَّ غَنَاؤُهُ وَإِنَّمَا تَمَامُ الرُّشْدِ فِي صِدْقِ القَوْلِ بِصِدْقِ النِّيَّةِ مَعَ صَوَابِ المَوْضِعِ فَلا يُسْرِعَنَّ بِكَ إِلَى المَنْطِقِ دُونَ إِصَابَةِ المَوْضِعِ الحِرصُ عَلَى المَكَانِهِ وَالطُّعْمِهِ. (=﴿ كب- ٩٩).

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[25] مع- ٧٧؛ ح- ١٣٤ "هرمس"؛ الراغب، محاضرات، ١: ٢٣٦؛ جا- ١٥٨؛ آبي، ٣: ١٤٩؛ الثعالبي، تمثيل، ٤١١؛ مب- ٢٠؛ ياقوت، ١٥٢٤؛ ش/ن- ١٨: ١١٠ "قُرِّعَ"؛ ٢٠: ٣٤٢؛ الإبشيهي، ١٩٧.

[26] مع- ١٢٠ "من عدَّدَ نِعَمَهُ مَحَّقَ كَرَمَهُ"؛ الحصري، زهر، ١٠٠٩.

1978– Let not the utmost sincerity on your part be the telling of everything you hear and see; for most of what you hear are lies and most of what you see are useless things; be not content in this by telling the truth in terms of religion, but without being sincere in intention and in the right time and place, for if you tell the truth without the sincerity of intention, the goodness of what you say misses you, and if you announce it at an inopportune time and place, its richness would be lessened. Verily the perfection of integrity depends on telling the truth with sincere intention and the right time and place. So let not eagerness for its standing and bait rush you into speaking inopportunely.

١- مِفتَاحُ الخَيْرِ صِدْقُ النِّيَّةِ فِي الَاجتِهَادِ مَعَ إِصَابَةِ مَوْضِعٍ. (بلوهر، ٧٦).

١٩٧٩- لا تَحْزَنْ عَلَى مَا فَاتَكَ مِنَ الدُّنيَا (=﴿ ١٠٣، ٢٠٢٦؛ مب- ٣٢٤) وَلا تَحْمِلْ عَلَى قَلْبِكَ هَمَّ مَا لَمْ يَنزِلْ بِكَ، وَلا تَطْلُبِ الثَّنَاءَ بِمَا لَمْ تَعْمَلْ، وَلا تَلُمِ النَّاسَ بِمَا فِيكَ مِثْلُهُ (=﴿ ١٨٧٤) وَلا تَنْظُرْ بِالشَّهْوَةِ ذَلِكَ إِلَى مَا لا تَمْلِكُ، وَلا تَغْضَبْ عَلَى مَنْ لا يَضُرُّهُ غَضَبُكَ، [٢٨٨] وَلا يُثْنِى عَلَى مَنْ يَعْلَمُ اللَّهُ مِنهُ خِلَافَ

1979– Feel not sorry for what has escaped you in this world; burden not your heart with anxiety over what has not happened to you; seek not praise for what you have not done; censure not people for faults that you have them too; look not covetously at things you do not own; be not angry with him whom your anger does not hurt, and praise not whoso God knows is not worthy of it.

١- وَإِنْ جَزَعْتَ عَلَى مَا تَفَلَّتَ مِنْ يَدَيْكَ فَٱجْزَعْ عَلَى كُلِّ مَا لَمْ يَصِلْ إِلَيْكَ. (ن- ٣٠٦).
٢- وَمَا نِلتَ مِن دُنياكَ فَلا تُكثِرْ فِيه فَرَحاً، وَمَا فَاتَكَ مِنهَا فَلا تَأسَ عَلَيْهِ جَزَعاً. (ن- ٢٨٤؛ عبد الله البغدادي، الكتاب، ١٤٢؛ المبرد، التعازي، ٣٠٢).
٣- لا تَعِبْ أَحَداً بِمَا تَفْعَلُ. (الون، ٧٧ "سقراط").

"Do not reproach anyone for that which you do yourself." (Alon 65 n. 340).

١٩٨٠- لا تَكْتَفِيَنَّ مِنَ الحِلْمِ عَمَّنْ سَفِهَ عَلَيْكَ بِالإِعْرَاضِ عَنْهُ فَإِنَّهُ رُبَّ مُعرِضٍ عَنْ أَخِيهِ إِسْتِخْفَافاً بِهِ وَتَهَاوُناً بِرَأْيِهِ وَلا يَتِمُّ بِذَلِكَ الحِلْمُ وَالمَرْحَمَةُ وَلَكِنْ إِذَا وَرَدَ عَلَيْكَ مِنْ أَخِيكَ الجَهْلُ فَٱنْظُرْ هَلْ فِيهِ مَوْضِعٌ لِلوَعْظِ أَوْ تَصدِيقٌ لِعُذْرٍ فَإِنْ كَانَ ذَلِكَ عِنْدَهُ فَلا تَدَعْ وَعْظَهُ وَالَاعْتِذَارَ إِلَيْهِ وَإِنْ لَمْ يَكُنْ ذَلِكَ عِنْدَهُ أَعْرَضْتَ عَنهُ وَالإِعْرَاضُ مِنْكَ جَمِيلٌ.

1980– Do not consider your withdrawing from him who molested you as sufficient clemency,—for often one who withdraws from his friend does it as humiliation to him and as disdain to his judgment—; clemency and mercy do not end here, rather, when you experience a stupid thing from your friend, consider whether there were room for admonishing him, or accepting his excuse if he had one; if this were the case then do not cease from admonishing him and accepting his excuse; but if this were not the case, then you may withdraw from him, and this withdrawing is commendable on your part.

١٩٨١- لا تَطْلُبِ الحَاجَةَ إِلَّا مِمَّنْ يُرِيدُ قَضَاهَا وَيُسِرُّ بِهَا كَسُرُورِكَ بِهَا. فَإِنَّ لِقَضَاءِ الحَوَائِجِ فُرسَاناً كَفُرسَانِ الحَرْبِ. (=# ٥٨).

1981– Ask the fulfillment of your need only him who means to fulfill it and will be as happy as you in doing it. Verily for the fulfilling of needs there are knights like the knights of war.

١- وَٱقْضِ الحَوَائِجَ مَا ٱسْتَطَعْ * تَ، وَكُنْ لِهَمِّ أَخِيكَ فَارِجْ
فَلَخَيْرُ أَيَّامِ الفَتَى * يَوْمٌ قَضَى فِيهِ الحَوَائِجْ. (أبو العتاهية، ديوان، ١١٠؛ أسامة، لباب، ١٧).

١٩٨٢- لا يُلْفَى العَاقِلُ إِلَّا نَافِياً لِلحُزْنِ عَنْ قَلْبِهِ بِأَمْرَيْنِ: إِنْ كَانَ لِمَا دَهِمَهُ مِنَ المَكْرُوهِ مَدْفَعٌ إِحْتَالَ لَهُ بِعَقْلٍ غَيْرِ مَشْغُولٍ وَإِنْ لَمْ يَكُنْ لَهُ مَدْفَعٌ كَانَتِ الحِيلَةُ فِيهِ الصَّبْرُ.

1982– The wise man is not found except that he is busy expelling sorrow from his heart in one of two ways: if the mishap that suddenly befall him could be repelled, he would look for a way to repel it with a clear mind, and if there were nothing to do against it, his stratagem would be patience. (cf. # 480, 485, 517, 1239, 1695).

١- لا يَنْبَغِي لِلعَاقِلِ أَنْ يَحْزَنَ لأَمْرَيْنِ: إِمَّا أَنْ يَكونَ مَا أَتَاهُ مِنَ المَكْرُوهِ لَهُ مدفعٌ، فَيحتالُ لَهُ بقلبٍ غير مشغولٍ بِحُزنٍ؛ وَإِنْ لَمْ يَرَ لِمَا أَتَاهُ وَجْهاً وَلا مدفعاً، أَلْزَم قَلْبَهُ الحِيلَةَ لِلصَّبْرِ. (جا- ٢٦٩).

١٩٨٣- لا تَجِدُ العَاقِلَ يَحزَنُ مِنْ جَفَاءِ السُّلْطانِ إِيَّاهُ وَتَقْرِيبِهِ الجُهَّالَ دُونَهُ لِعِلْمِهِ بِأَنَّ الحُظُوظَ لَيْسَتْ بِحَسْبِ العُقُولِ [٢٨٩] وَلا البُخُوتَ عَلَى قَدْرِ الأَخْطَارِ. (=# ٢١٨٨).

1983– You do not find a wise man grieve for the governor's treating him harshly and preferring the ignorant to him; for he knows that

neither allotments are divided in proportion to wisdom, nor fortunes in accordance with eminence.

"An intelligent person should not be impatient when governors do not pay attention to him and make ignorant people instead of him the object of their favors, because he knows that [winning] portions have not been allotted in accordance with the stakes." (Gutas 194–95, n. 1).

١- لا يَجزَعُ العَاقِلُ مِنْ جَفْوَةِ الوُلاةِ إِيَّاهُ، وَتَقْرِيبِهِم الجَاهِلَ دُونَهُ، لِعِلْمِهِ بِأَنَّ الأَقْسَامَ لَمْ تَوضَعَ عَلَى الأَخْطَارِ. (العامري، نسك، ٤٩٧؛ الكرخي، أمل، ٢١؛ + "وعلى سبيل الاستحقاق"؛ الزجاجي، أمالي، ٩٤ "بزرجمهر"؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩١؛ إبن هندو، ٣٤١ { ١٧١؛ جا- ١٢ "أوشهنج"؛ ٢٧٠ "أرسطو").
٢- يَجِبُ لِلعَاقِلِ أَنْ لا يَجزَعَ مِنْ جَفَاءِ الوُلاةِ، وَتَقدِيمِهِم الجُهَّالَ عَلَيْهِ إِذْ كَانَت الأَقسَامُ لَمْ تَوضَعْ عَلَى قَدرِ الأخطَارِ، وَإِنَّ حُكمَ الدنيا أَنْ لا تُعطِيَ أَحَداً مَا يَستَحِقُّهُ لَكِن تَزِيدُهُ أَوْ تُنْقُصِهُ. (الماوردي، تسهيل، ٢٣٤، وقوانين، ٢١٢، والأمثال والحكم، ١٢١ "بزرجمهر"؛ الثعالبي، تمثيل، ٢٤٩).
٣- قال بعضُ الحُكَمَاءِ: إِنَّ مِمَّا سَخَا بِنَفْسِ العَاقِلِ عَنِ الدُّنْيَا عِلْمُهُ بِأَنَّ الأَرْزَاقَ فِيهَا لَمْ تُقْسَمْ عَلَى قَدْرِ الأَخْطَارِ. (القالي، الأمالي، ١: ٢٤٠).
٤- إِنَّ مِمَّا سَخَّى بِنَفْسِ العَاقِلِ عَنِ الدُّنْيَا عِلْمُهُ بِأَنَّ الأَرْزَاقَ، لَمْ تُقسَمْ عَلَى قَدرِ الأَخْطَارِ. (آبي، نثر، ٤: ١٦٧ "إبن المقفع").
٥- لَوْ جَرَتِ الأَقسَامُ عَلَى قَدرِ العُقُولِ لَمْ تَعِشِ البَهَائِمُ. (الماوردي، أدب الدنيا، ٣٦).

١٩٨٤- لا تُعمِلَنْ سَيْفَكَ فِيمَا تَكتَفِي فِيهِ بِالسَّوْطِ، وَلا سَوْطَكَ فِيمَا تَكتَفِي فِيهِ بِالحَبْسِ، وَلا تَسْرِعَنْ إِلَى حَبْسِ مَنْ يَكفِي فِيهِ الوَعِيدُ [27] فَإِنَّ العُقُوبَةَ يَجِبُ أَنْ تَكُونَ بِقَدرِ الذَّنْبِ. (كل- ١٢٥).

1984– Do not use sword where whip is sufficient, do not use whip where imprisonment is sufficient, and do not rush with imprisoning the one for whom threat is sufficient. Verily the punishment must be proportionate to crime.

١- لا تُعَاقِبْ عَلَى الذُّنُوبِ إِلَّا بِقَدْرِ عُقُوبَةِ الذَّنْبِ فَتَكُونُ مُذْنِباً. (أبو حاتم السجستاني، المعمرون، ٢٤ "أكثم").
٢- فَلا تَسْتَعْمِلِ البَطْشَ حَيْثُ يَنْجَعُ القَوْلُ. (إبن هندو، ٤٦ "أفلاطون"؛ مب- ١٦٤؛ + "قدم القولَ تَظْفَرُ بِالمَحَبَّةِ").

Use no force where words will do.

[27] آبي، نثر، ٤: ٢٤٤؛ بهجة، ١: ٣٤٥.

٣- قَدِّمِ العَدَلَ عَلَىْ البَطْشِ تَظْفَرْ بِالمَحَبَّةِ، وَلا تَسْتَعمِلِ الفِعلَ حَيْثُ يَنجَعُ القَوْلُ. (ش/ن-٢٠: ٢٧٨).
٤- قدم العدلَ تظفر بالمحبة. (الأمثال الحكمية، ١٥٦).
٥- اگر كسى گناهى كند كه مستوجب عقوبت بود، حد گناه او بنگر واندر خور گناه او عقوبت فرماى. (قابوس نامه، ١٥٣).

"If anyone commits a crime which demands punishment, inquire into the penalty for the offence and inflict the punishment appropriate to it." (Qābūs 141).

٦- أردشير بابك گويد: استعمال عصا نبايد كرد آنجا كه تازيانه كفايت بود، و استعمال شمسير نبايد كرد آنجا كه دَبُّوس بكار توان داشت، و بايد كه آخر همه تدبير ها محاربت بود، كه: آخِرُ الدَّوَاءِ الكَيُّ. (الطوسي، أخلاق ناصرى، ٣١٢).

Ardashir Babak says: One should not chastise with a stick where a whip suffices, nor employ a sword where a club will serve. The last of all contrivings should be (a resort to) warfare: 'The final remedy is cauterization.' (Wickens 239).

٧- إنَّ الشِّدَّةَ والعُنْفَ لا تصْلُحُ الرَّعِيَّةَ وَاللينُ والمُسَاهَلَةُ لا تجوزُ في معاملتهم. فمنهم من تفسدُهُ الكَرَامَةُ ومنهم من تفسده الإهانة. (المغربي، في السياسة، ٧٣).

Severity and roughness are not right for the subjects, and leniency and mildness are not permissible in dealing with them, for some are made corrupt by respect, others by insult.

١٩٨٥- لا تَحْقِرَنَّ ذَنْباً، وَلا تُمَالِئَنَّ حَاسِداً، وَلا تُوَلِّيَنَّ بَاغِياً، وَلا تَرحَمَنَّ فَاجِراً، وَلا تَصِلْ كَفُوراً، وَلا تُدَاهِنَنَّ عَدُوًّا، وَلا تَتْبِعَنَّ غَاوِياً، وَلا تَرْكَبَنَّ شُبْهَةً، وَلا تَرُدَّنَّ سَائِلاً مُسْتَحِقًّا، وَلا تَأْمَنَنَّ نَمَّاماً، وَلا تُعَاشِرَنَّ كَذُوباً. (جا- ٦٤ "في عهد ملك من ملوك الفرس لإبنه").

1985– Take no offense lightly; make no common cause with an envious; put no oppressor in charge; show no mercy to the wicked; join no ungrateful; flatter no enemy; follow no seducer; mount no suspicion; turn no deserving petitioner back; feel no safety from the slanderer, and associate with no liar.

١- كارهاى خود را در ارتكاب مضرت صعب و بزرگ پندار. (الطوسي، الأدب الوجيز، ٤٢).
٢- از ستمگر و دروغزن مرد سخن مشنو. (اندرز آذرباد مارسپندان ﴿ ٢٦).
٣- لا تُمَارِيَنَّ شَرِيفاً، وَلا تُجَارِيَنَّ لَجُوجاً، وَلا تُعَاشِرَنَّ ظَالِماً، وَاَعْلَمْ أَنَّ تَرْكَ المِرَاءِ مِنَ الحَيَاءِ. (البلاذري، أنساب، ٧(١): ٣٦٦ "أكثم").

١٩٨٦- لا تَمْدَحْ أَحَداً حَتَّى تُجَرِّبَهُ فَلَعَلَّكَ تَمْدَحُهُ ثُمَّ تَنْدَمُ عَلَى مَدْحِهِ إِذَا جَرَّبْتَهُ.

1986– Praise no one till you have tested him; for perhaps you praise him first, and after testing him you would regret.

١- لا تَحْمَدَنَّ امْرءاً حَتَّى تُجَرِّبَهُ * وَلا تَذُمَّنَّهُ مِنْ غَيْرِ تَجْرِيبِ. (أبو عبيد، أمثال، ٦٧؛ البحتري، الحماسة، ٣٧٠؛ أبو هلال العسكري، ديوان المعاني، ١: ١٢٦؛ بهجة ١: ٦٥١؛ الواحدي، الوسيط، ٢٠١؛ البكري، فصل المقال، ٧٣؛ أبو المعالي، كليله، ٣١٧؛ الطوسي، الأدب الوجيز، ٩٩؛ تذكرة، ٧: ٧٧؛ اللخمي، شرح المقصورة، ٣٦٨؛ ش/ن-١٩: ٣٧).

Praise no one until you have tested him; blame no one without trial.

٢- لا تَحْمَدَنَّ امْرءاً حَتَّى تُجَرِّبَهُ * وَلا تَذُمَّنَّ مَنْ لَمْ يَبْلُهُ الخَبَرُ. (عيون، ٣: ١٧٠ "النَّجَاشِي"؛ بهجة، ١: ٦٥٢).

٣- لا تمدح الشي ء أكثر من قدره فإنك إن وصفت الشَّيْ ء أكثر من قدره فبعد قليلٍ يبين عن ذاته وعن جهلك، فلا يكون مديحك حينئذ مديحاً للشي ء بل تنقصاً لنفسك. (مب-١٣٦ "أفلاطون"؛ كوبرلي، ٣٧ أ).

١٩٨٧- لا تَفْرَحْ بِثَنَاءِ النَّاسِ عَلَيْكَ إِذَا لَمْ يَكُن فِيكَ مَا يَثْنُونَ وَسَرِيرَتُكَ أَوْلَى بِكَ مِنْ عَلانِيَتِكَ.

1987– Rejoice not at people's praise when what they praise is not in you; your inner man is better for you than your outward man.

١٩٨٨- لا يَكْمُلُ عَدْلُ الوَالِي حَتَّى يَكْمُلَ عِلْمُهُ بِالرَّعِيَّةِ وَلا يَكمُلُ عِلْمُهُ بِالرَّعِيَّةِ حَتَّى يَنْتَهِي إِلَيْهِ الرَّعِيَّةُ بِذَاتِ أَنْفُسِهَا وَيُخبِرُ بَعْضُهَا عَنْ بَعضٍ وَلَيْسَ ذَلِكَ بِكَائِنٍ إِلَّا بِفَتْحِ الأَبْوَابِ وَلِينِ الحِجَابِ وَالنَّظَرِ فِي المَظَالِمِ فَإِنَّ ذَلِكَ [٢٩٠] إِذَا كَانَ هَابَتْهُ العُمَّالُ وَتَحَرَّجُوا عَنِ الظُّلْمِ وَتَنَاصَفَ النَّاسُ دُونَ وَالِيهِم الأَعْظَمِ فَإِذَا الوَالِي مَأْجُورٌ فِيمَا تَوَلَّى مِنَ الحَقِّ بِنَفْسِهِ وَفِيمَا تَعَاطَا النَّاسُ مِنهُ دُفْعَةً.

1988– The governor's justice will not become perfect until his knowledge of the subjects becomes perfect, and this knowledge will not become perfect until the subjects come to him voluntarily and inform him of each others affairs. This in turn is not possible except by opening the gates, providing easy access, and looking into iniquities; for were this the case, the government agents would fear and refrain from injustice, and the people would treat one another with fairness without needing their great governor. And Lo! the governor is rewarded for what he is entrusted with and the performance of duty, and for what the people take over from him of fairness in their dealings, all at once!

١٩٨٩- لا تَقُل قَوْلًا تندَمُ عَلَيْهِ، وَلا تَعْمَلْ عَمَلاً تَحْتَاجُ إلَى الاعْتِذَارِ مِنهُ.

1989– Neither say a word that you would regret, nor do anything that you would need to apologize for it.

١- چنان كن كه عذرت نباشد بكار.

"Do no act of which the embarrassed author must make denial." (*Maxims of ʿAli* 66). Cent per cent do we pay for every vicious pleasure. (E)

١٩٩٠- لا تَأْيَسَنَّ مِنَ الزَّمَانِ وَإنْ مَطَلَ آمَالَكَ فَإنَّ جَمِيعَ مَنْ تَغْبِطُهُ مِمَّا أُوتِيَ فَبَعْدَ تَعَذُّرِهِ عَلَيْهِ أَتَاهُ. (=﴿ ٢١٢٦).

1990– Be not disappointed with the Time, even when it defers the fulfillment of your hopes; for all those whom you envy for what they have achieved, have achieved it after much difficulty.

١٩٩١- لا يَنبَغِي أَنْ يَكُونَ الوَالِي جَائِرًا وَمِنْ عِندِهِ يُلْتَمَسُ العَدْلُ، وَلا يَنْبَغِي أَنْ يَكُونَ العَالِمُ سَفِيهاً وَمِنْ عِنْدِهِ يُلْتَمَسُ الحِلْمُ. (الراغب، محاضرات، ١: ٢١٧؛ أسامة، لباب، ٧١).

1991– It is improper for a governor from whom justice is sought to be unjust, and it is improper for a learned from whom wisdom is sought to be fool.

١- لا يَنْبَغِي لِلمَلِكِ أَنْ يَكُونَ سَفِيهًا وَمِنْ عِنْدِهِ يُلْتَمَسُ الحِلْمُ، وَلا جَابِراً وَمِنْ عِنْدِهِ يُلْتَمَسُ العَدْلُ. (آبي، نثر، ٤: ٢٤٠؛ بهجة، ١: ٣٣٩).
٢- ووقع فى قصة رجلٍ تَظَلَّمَ مِنه: لا ينبغي للملكِ الظُّلم، وَمِنْ عِنده يُلتَمَسُ العدل، وَلا البخل وَمن عنده يتوقع الجود. ثم أمر بإحضار الرَّجلِ وَقعد مَعَهُ بَيْنَ يَدَى المَوْبذِ. (عقد، ٤: ٢٢٣؛ الثعالبي، أحاسن كلم، ٢٥).
٣- قال أسقف: يُوجِدُ فِي التَّوراةِ: لا ينبغي للإمام أَنْ يَكُونَ سَفِيهاً وَمنه يُلتَمَسُ الحكم، وَلا جائراً وَمنه يلتمس العدل. (الماوردي، نصيحة، ١٠٤؛ الوشاء، الفاضل، ٢: ١١٧؛ الراغب، محاضرات، ١: ١٦٩؛ بهجة، ١: ٣٣٥؛ الزمخشري، ربيع، ٤: ٢٢٤؛ إبن الحداد، الجوهر النفيس، ٨٥).

١٩٩٢- لا يَنبَغِي لِلْوَالِي أَنْ يَحْقِدَ لِأَنَّ خَطَرَهُ قَدْ جَلَّ عَنِ المُكَافَأةِ بِالسُّوءِ،[28] وَلا يَنبَغِي لَهُ أَنْ يَحْسُدَ الوُلاةَ إلَّا عَلَى حُسْنِ التَّدْبِيرِ. (كب- ٧٨).

[28] كب- ٧٥؛ إبن حبان البستي، روضة، ٢٦٩.

1992– The governor should not be hateful; for his gravity is too great to reciprocate with wickedness, and he should not envy governors except when they are better in ruling.

١- فَإِنَّ أَغْنَى النَّاسِ عَنِ الحِقْدِ مَنْ عَظُمَ خَطَرُهُ عَنِ المُجَازَاةِ. (أبو حاتم السجستاني، المعمرون، ٢٣ "أكثم"؛ أبو هلال العسكري، أمثال، ١: ٤٠١ "أكثم").
٢- أَقْبَحُ المُكَافَأَةِ المُكَافَأَةُ بِالإِسَاءَةِ. (وطواط، غرر، ٣٢٤).
٣- لَيْسَ لِلمَلِكِ أَنْ يَحسُدَ إِلَّا مُلُوكَ الأُمَمِ عَلَى حُسْنِ التَّدبِيرِ. (الماوردي، نصيحة، ١٠٢+ "بخل، كذب، غضب، لعب، فراغ، خوف"، ٢٧٥ "أردشير"؛ عهد أردشير، ٦٩ ؛ ١٨؛ عيون، ١: ٢٨٩ "غضب، كذب، بخل، حقد"؛ عيون، ١: ١٣ "كذاب، بخيل، حديد، حسود، جبان"؛ آبي، نثر، ٤: ٢٣٥؛ ياقوت المستعصمي، أسرار الحكماء، ٧٥ "إبن المقفع"؛ محمد العيناتي، الآداب، ٢٦؛ إبن الحداد، الجوهر النفيس، ١١٠؛ أسامة، لباب، ٧٠-٧١).

١٩٩٣- لا تَطْلُبِ الجَزَاءَ إِلَّا بِقَدرِ مَا عِندَكَ مِنَ العَنَاءِ. (=؛ ١٧٧).

1993– Do not seek reward except to the extent of your toil. (cf. # 220.2)

١٩٩٤- لا تَعْمَلْ مَا لَمْ تُؤْمَرْ بِهِ، وَلا تُحَدِّثْ مَنْ تَخَافُ تَكذِيبَهُ، وَلا تَسْئَلْ مَنْ تَخَافُ مَنْعَهُ، وَلا تَعِدْ مَا لا تَجِدُ إِنْجَازَهُ، وَلا تَضْمَنْ مَا لا تَثِقُ بِالقُدْرَةِ عَلَيْهِ، وَلا تَرجُ مَا تُعَنَّفُ بِرِجَائِهِ، وَلا تُقْدِم [٢٩١] عَلَى أَمْرٍ تَخَافُ العَجْزَ عَنهُ. (صغ- ٤٧).

1994– Do not what you have not been ordered to; converse not with someone you fear will call you a liar; ask not someone you fear will reject you; promise not what you cannot fulfill; guarantee not what you are not sure of being able to materialize it; hope not for something you will be reproached for, and undertake not an affair you fear will fail to achieve it.

١- العاقل لا يرجو ما يعنف برجائه، ولا يسأل ما يخافُ منعه، ولا يضمن مالا يثق بالقدرة عليه. (جا- ١١ "أوشهنج").
٢- لا تُحدِّث من تخاف تكذيبه، ولا تسأل من تخاف منعه، ولا تَعِد بما لا تجد إنجازه، اِتق من يكره قلبك، ولا تضمن ما لا تثق بالقدرة عليه، ولا تُقدِم على أمرٍ تخافُ العجز منه. (ح- ١٣٠ "لقمان"؛ مب- ٢٧٤).
٣- لا تَعِدْ بما لا تَقْدِر عَليه. (ياقوت المستعصمي، أسرار الحكماء، ٢٩).

Make no promise you will be unable to keep.

٤- مَا كُلُّ مَن يَحسُنُ وَعدُهُ يَحْسُنُ إِنْجَازُهُ. (مع- ٩٧؛ الحصري، زهر، ٧٧٢؛ آبي، نثر، ٣: ١٥٤).

٥- مَا كُلُّ من يورقُ بوعد يتم بإنجازه. (مع- ١٠٩).
٦- لا تَجِدُ العاقلَ يُحدِّثُ مَن يَخافُ تَكذِيبَهُ، وَلا يَسأَلُ مَنْ يَخَافُ مَنْعَهُ، وَلا يَعِدُ بِمَا لا يَستَطاعُ إنْجَازَهُ. (وطواط، غرر، ٦٩).

١٩٩٥- لا تَرْضَ قَوْلَ أَحَدٍ حَتَّى تَرْضَى فِعْلَهُ وَلا تَرْضَ فِعْلَ أَحَدٍ حَتَّى تَرْضَى عَقْلَهُ.

1995– Neither be happy with anyone's words until you are happy with his deeds, nor be happy with anyone's deeds until you are happy with his intelligence.

١٩٩٦- لا تَدْعُ النَّاسَ إِلَى بِرِّكَ وَإِجْلالِ أَمْرِكَ وَتَعْظِيم شَأْنِكَ بِالمُعَاتَبَةِ وَالْاسْتِبْطَاءِ وَلَكِنْ ٱدْعُهُمْ إِلَى ذَلِكَ بِمَا تَسْتَوجِبُهُ فَإِنَّكَ بِفِعْلِكَ ذَلِكَ لا تَحْتَاجُ إِلَى مُعَاتَبَةٍ وَٱسْتِبْطَاءٍ.

1996– Do not invite people to acknowledge your reverence, honor your case, and glorify your position by reproving and deeming them tardy. Instead, invite them to do this by becoming worthy for it, for by doing so, you would not need to reprove and deem them tardy.

١٩٩٧-لا تُقَاتِلَنَّ أَحَداً تَجِدُ مِنْ قِتَالِهِ بُدًّا، فَإِنَّ الجَمْعَانِ لِمَنْ غَلَبَ، وَلَنْ يُعْلَمَ الغَالِبُ إِلَّا بِالغَلْبِ، وَإِنَّ آخِرَ الدَّوَاءِ الكَيُّ، فَلا تَجْعَلْهُ أَوَّلَهُ، فَرُبَّ رَحَا حَرْبٍ قَدْ طَحَنَتْ مُرَكِّبِيهَا.[29]

1997– Fight no one you can avoid fighting him, for the majority is with the victor, and 'The victor is recognized only through victory'—and since 'Cauterizing is the last remedy,' so you should not start with it—, O "How often does the millstone of war crush those who start it!" (This also means something like: 'Contempt is the sharpest reproof.')

١- اللَّحْيُ أَيْسَرُ مِنَ الوَهْيِ، وَآخِرُ الدَّوَاءِ الكَيُّ. (أبو هلال العسكري، أمثال، ١: ٣٤٥).
٢- "وَآخِرُ الدَّاءِ العَيَآءِ الكَيُّ." (أبو نواس، ديوان، ١: ٣٠٣؛ المبرد، الفاضل، ٧٢؛ الماوردي، أدب الدنيا، ٣١٤؛ تذكرة، ١: ٣٠).
٣- آخِرُ الطِّبِّ الكَيُّ. (لسان العرب، ١٥: ٢٣٥ "كوى").

The final remedy is cauterization.

[29] الجاحظ، البرصان، ٥٣؛ أبو هلال العسكري، أمثال، ١: ٨٢ "الدَّاءِ"، ٣٤٥ "لقمان"، "الدواءِ"؛ ن- ١٧٥؛ الثعالبي، تمثيل، ١٨٠؛ أبو العلاء المعري، رسالة الصَّاهل، ٥٦٠، الخطيب التبريزي، تهذيب إصلاح المنطق، ٦٦٣؛ الميداني، ٢: ٣٣؛ الزمخشري، أمثال، ١: ٣، ٥؛ الجوهري، الصحاح، ٦: ٢٤٧٧ "كوى"؛ الزنجاني، تهذيب الصحاح، ٣: ١٠٥٩؛ الطوسى، أخلاق ناصرى، ١٧٢، ٣١٢؛ سعيد عبود، الطرفة الباهجة، ١ { ١؛ مهدى محقق، "گزارشيكى از تعبيرات پزشكى در شعر حافظ"، دومين بيست گفتار، تهران، ١٣٦٩، ١١١-١١٥.

“(In medicine) The last resort is the hot iron.” (Frayha, I, 1).

٤- الكَيُّ هُوَ آخِرُ العِلاجِ. (الثعالبي، تمثيل، ١٤٥ "من قول بعض وزراء العجم").
٥- مَنْ لَمْ يُصْلِحُهُ الطِّلاءُ أَصْلَحَهُ الكَيُّ. (الميداني، ٣: ٣٦٢).
٦- هر كجا داغ بايدت فرمود * چون تو مرهم نهی ندارد سود. (سنایی، حدیقه، ٤٥٣).
٧- النَّاسُ أتباعُ مَنْ غَلَبَ. (الثعالبي، تمثيل، ٣٠٥؛ الميداني، ٣: ٤١٦؛ الإبشيهي، ٥٥ "لمن غلب").

People are the followers of those who win.

١٩٩٨- لا تَتْرُكَنَّ مُبَاشَرَةَ جَسِيمِ أَمْرِكَ فَيَعُودَ شَأْنُكَ صَغِيراً وَلا تُلْزِمَنَّ نَفْسَكَ مُبَاشَرَةَ الصَّغِيرِ فَيَصِيرَ الكَبِيرُ ضَائِعاً. (كب- ٧١).

1998– Neither leave the pursuit of your important affairs (to others), for your dignity would be affected, nor enforce the pursuit of the unimportant on yourself, for the important would be wasted.

١٩٩٩- لا تَكُونَنَّ نَزْرَ الكَلامِ وَالسَّلامِ وَلا مُفْرِطَ البَشَاشَةِ فَإِنَّ الأَوَّلَ مِنَ الكِبْرِ وَالثَّانِي مِنَ السُّخْفِ. (=ؤ ١٥٤).

1999– Neither be a taciturn, slow in greetings, nor excessive in gaiety; for the first is a sign of arrogance, the second of imbecility.

٢٠٠٠- لا تَخْتَرْ أَنْ تُسَمَّى دَاهِياً فَإِنَّهُ مَنْ عُرِفَ بِالدَّهَاءِ صَارَ خَاتِلاً عَلانِيَةً وَحَذِرَهُ النَّاسُ حَتَّى يَمتَنِعَ مِنهُ الضَّعِيفُ فَإِنَّ مِنْ إِرَبِ الأَرِيبِ دَفْنَ إِرْبِهِ [٢٩٢] مَا ٱسْتَطَاعَ حَتَّى يُعْرَفَ بِالمُسَامَحَةِ فِي الخَلِيقَةِ وَٱلاسْتِقَامَةِ عَلَى الطَّرِيقَةِ. (كب- ١١٤).

2000– Be not fond of being called shrewd; for he who becomes known as shrewd must show his cunningness in public, and the people avoid him to the extent that even the weak refrain from him. Indeed a skillful person should hide his skill as far as possible to the extent of becoming known as tolerable in nature and upright in manners.

The text has لا تحتر which I cannot make any sense of. *Al-Ādab al-Kabīr* has لا تُحِبَّنَّ instead.

٢٠٠١- لا تُفْنِ عُمْرَكَ بِالمَلاهِي وَلا تَصْرِفْ مَالَكَ فِي المَعَاصِي فَتَخْرُجَ مِنْ دُنيَاكَ بِلا عَمَلٍ وَتَرِدَّ عَلَى رَبِّكَ بِغَيْرِ أَمَلٍ. (الصغاني، فرائد، ١٧).

2001– Neither consume your life in pleasures, nor spend your wealth on sinful undertakings; for you would depart this world without good works and return to your Lord with no hope.

٢٠٠٢- لا تُخْبِرَنَّ الوَالِيَ بِأَنَّ لَكَ عَلَيْهِ حَقًّا، وَلا تَعْتَدَّنَّ عَلَيْهِ بِبَلاءٍ، وَإِنِ ٱسْتَطَعْتَ أَنْ لا يَنْسَى حَقَّكَ وَبَلاءَكَ فَٱفْعَلْ. وَلْيَكُنْ مَا يُذَكِّرُهُ بِهِ مِنْ ذَلِكَ تَجدِيدُكَ لَهُ هَذِهِ بِالنَّصِيحَةِ وَالصِّيَانَةِ وَالمُوَاظَبَةِ عَلَى بُلُوغِ رِضَاهُ، وَأَنْ لا يَزَالَ يَنظُرُ مِنكَ إِلَى آخَرَ يَعرِفُ بِهِ الأَوَّلَ. (كب- ٨٤؛ الماوردي، قوانين، ٢٣٢).

2002– Do not inform the governor that you have done him a service, and that you count on him to repay it. However, if you can keep him from forgetting your service and your reward, then do so. Let that which reminds him of this be good advice, protection, and care for satisfying his desires; for if he does not continue seeing new services from you, he will not remember the old ones.

٢٠٠٣- لا تَقُلْ مَا لا تَفْعَلُ (=ﻙ ١٤٧٨) فَإِنَّكَ لا تَخْلُو فِي ذَلِكَ مِنْ ذَمٍّ تَكتَسِبُهُ أَوْ غَمٍّ تَلتَزِمُهُ، وَإِذَا أَحْسَنْتَ القَولَ فَأَحْسِنِ الفِعْلَ لِيَجْتَمِعَ لَكَ مَزِيَّةُ المَقَالِ وَثَمَرَةُ الإِحْسَانِ.[30]

2003– Utter not what you do not; for you either earn condemnation for it, or take sorrow upon yourself. When you utter good words, then let your deed be good too, so that the merit of spoken words and the fruit of doing good works become yours.

١- أصل جوانمردي سه چيز است: يكى آنكه هر چه بگويى بكنى، ديگر آنكه خلاف راستى نه گويى، سوم آنكه شكيب را كار بندى. (قابوس نامه، ٢٤٦).

"The sages declare that 'nobility' consists of three things: fulfillment of your every promise, adherence to the truth both in word and deed and the habit of endurance." (Qābūs 243).

٢- أصل جوانمردي آنست كه هر چه بگويى بكنى. (قابوس نامه، ٢٤٨).

"The root principle of 'nobility' is to perform everything you promise." (Qābūs 244). Example is better than precept. (*CDP*, 86; that is: practice what you preach).

٢٠٠٤-لاتُسِئْ إِلَى مَنْ أَحْسَنَ إِلَيْكَ، وَلاتُعِنْ عَلَى مَنْ أَنْعَمَ عَلَيْكَ. فَمَنْ أَسَاءَ إِلَى المُحْسِنِ مَنَعَ الإِحْسَانَ، وَمَنْ أَعَانَ عَلَى المُنْعِمِ مَنَعَ الإِمْكَانَ.[31]

[30] الصغاني، فرائد، ١٧؛ الماوردي، قوانين، ١٢٩، وأدب الدنيا، ١٨٠.

[31] الصغاني، فرائد، ٣٥؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨٣؛ الإبشيهي، ٥٢.

2004– Neither offend him who was charitable to you, nor harass him who bestowed benefits upon you. For he who offends the charitable prevents charity, and he who harasses the benevolent hinders the possibility of benevolence.

١- كَافِئْ مَنْ أَحْسَنَ إِلَيْكَ. (القضاعي، دستور، ٦٠ "علي").
٢- مَنْ مَنَعَ الإِحْسَانَ سَلَبَ الإِمْكَانَ. (الصغاني، فرائد، ٣٢؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٧).
٣- مَكْتُوبٌ فِي الحِكْمَةِ: أُشْكُرْ لِمَنْ أَنْعَمَ عَلَيْكَ، وَأَنْعِمْ عَلَى مَنْ شَكَرَ لَكَ. (الجاحظ، بيان، ١: ٢٦٥؛ أقوال الحكماء، ٥٥).
٤- قيل مَكْتُوبٌ فِي التَّوراةِ: أُشْكُرْ لِمَنْ أَنْعَمَ عَلَيْكَ وَأَنْعِمْ عَلَى مَنْ شَكَرَكَ، فَإِنَّهُ لا زَوَالَ لِلنِّعَمِ إِذَا شُكِرَتْ وَلاَ إِقَامَةَ لَهَا إِذَا كُفِرَتْ وَاشْكُرْ زِيَادَةً فِي النِّعَمِ وَأَمَاناً مِنَ الغِيَرِ. (البيهقي، المحاسن، ١٢٩؛ عيون، ٣: ١٦٩؛ عقد، ١: ٣٢١؛ أبو احمد العسكري، التفضيل، ٢٢٠؛ آبي، نثر، ٥: ١٩٢-١٩٣؛ سبكي، المهج، ٥؛ الثعالبي، تمثيل، ٤١٦، وأحاسن كلم، ١٥ "جودر بن سابور"؛ بهجة، ١: ٣١٢؛ الزمخشري، ربيع، ٤: ٣٢١).
٥- أُشْكُرْ لِمَنْ أَنعَمَ عَلَيْكَ، وَأَنْعِمْ عَلَى مَنْ شَكرَ لَكَ، فَإِنَّهُ لا بَقَاءَ لِلنِّعْمَةِ إِذَا كُفِرَتْ، ولا زوَالَ لَهَا إِذَا شُكِرَتْ. (ح- ١٢٩ "لقمان"؛ القدامه، جواهر ألفاظ، ٤؛ أبو احمد العسكري، التفضيل، ٢٢٠؛ أبو هلال العسكري، صناعتين، ٣٧١؛ آبي، نثر، ٤: ١٩٨؛ جا- ١١٣ "علي"؛ مب- ٢٧٦؛ الطرطوشي، سراج، ٩٤؛ ش/ن- ٢٠: ٢٨٥؛ محمد بن حيدر البغدادي، قانون البلاغة، ٣٢).

٢٠٠٥- لا يُعْجِبَنَّكَ إِكْرَامُ مَنْ أَكْرَمَكَ لِلْمَالِ فَإِنَّهُ هُوَ الَّذِي يَتْلُوَ السُّلْطَانَ فِي سُرعَةِ [٢٩٣] الزَّوَالِ، وَلا يُعجِبَنَّكَ إِكْرَامُ مَنْ أَكْرَمَكَ لِلنَّسَبِ فَإِنَّ الأَنْسَابَ أَقَلُّ مَنَاقِبِ الخَيْرِ غَنَاءً عَنْ أَهْلِهَا فِي الذَّمِّ، وَلَكِنْ إِذَا أُكْرِمْتَ عَلَى دِينٍ أَوْ مُرُوءَةٍ فَذَلِكَ فَلْيُعْجِبَنَّكَ فَإِنَّ المُرُوءَةَ لا تُزَايِلُكَ فِي الدُّنيَا وَالدِّينَ لا يُزَايِلُكَ فِي الآخِرَةِ. (كب- ١٢٤-١٢٥؛ عيون، ٢: ١٢١).

2005– Be not proud of the respect rendered you because of wealth, for wealth follows sovereignty in the speed of demise. Be not proud of the respect rendered you because of noble pedigree, for pedigrees are the least of all good qualities to prevent blemish from those who count on them. But if you were respected for religion or manliness, this you may be proud of, for manliness does not abandon you in this world, and religion does not abandon you in the next world.

١- مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

"Him whom his evil deeds hold back, his nobility of lineage will not profit." (Lane 215).

٢٠٠٦- لا تُعَاقِبْ عَلَى الشَّهْوَةِ وَلا تَزْهَدْ فِي العَفْوِ، وَٱرْحَمْ مَنْ دُونَكَ يَرْحَمْكَ مَنْ فَوْقَكَ (=﴿ ١٥١)،، وَأَحْسِنْ إِلَى مَنْ تَمْلِكُهُ يُحْسِنْ إِلَيْكَ مَنْ يَمْلِكُكَ، وَقِسْ سَهْوَهُ فِي مَعْصِيَتِكَ بِسَهْوِكَ فِي مَعْصِيَتِهِ وَفَقْرِهِ إِلَى رَحْمَتِكَ بِفَقْرِكَ إِلَى رَحْمَتِهِ. (الصغاني، فرائد، ٣٧-٣٨؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٤).

2006– Neither punish for lust, nor withdraw from pardoning. Have mercy on those below you, those above you shall have mercy on you. Treat well those you are in charge of, those in charge of you shall treat you well; repay their neglectful harming of you by your neglecting to harm them, and their lack of mercy on you by your lack of want for their mercy.

١- فَلا تُؤاخِذْ فِي السَّهْوِ، وَلا تَزْهَدْ فِي العَفْوِ. (الصغاني، فرائد، ٣٧؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٤).
٢- إذَا ظَلَمْتَ مَنْ دُونَكَ فَلا تَأْمَنْ عقابَ مَنْ فَوقَكَ. (الثعالبي، تمثيل، ١٤ "من الزبور"؛ الميداني، ١: ١٠٣).
٣- أَحْسِنْ إِنْ أَحْبَبْتَ أَنْ يُحْسَنَ إِلَيْكَ. (ح- ٤٧ "على خاتم إسكندر"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٨؛ كوبرلي، ٦٤ ب؛ مب- ٢٥١؛ ن- ٣٠١؛ القضاعي، دستور، ٥٩ "علي"؛ فرايتاج، ٣: ١٠١).

Do good when you want others do you good.
"Be merciful to those below you; he who is above you shall be merciful to you." (Frayha, I, 35).

٢٠٠٧- لا تَغُمَّنَّ جِيلاً مِنَ النَّاسِ وَلا أُمَّةً مِنَ الأُمَمِ بِشَتْمٍ أَوْ ذَمّ فَإِنَّكَ لا تَدرِي لَعَلَّكَ تَتَنَاوَلُ بَعْضَ أَعْرَاضِ جُلَسَائِكَ وَلا تَذُمَّنَّ ٱسْماً مِنَ الأَسْمَاءِ فَلَعَلَّهُ يُوَافِقُ بَعضَ أَسْمَاءِ الأَقَارِبِ فَكُلُّ ذَلِكَ يَجرَحُ القَلْبَ، وَجُرْحُ اللِّسَانِ أَشَدُّ مِنْ جُرْحِ اليَدِ. (=﴿ ٤٣٩).

2007– Grieve not a group of people, or a nation among nations by vilification or derogation, for you perhaps unknowingly reach for the honor of your associates; do not besmear any reputation, for perhaps it agrees with the name of some relatives; all this injures the heart, and "The wound inflicted by the tongue is severer than the wound inflicted by the hand."

٢٠٠٨- لا خَيْرَ فِي خَدْشِ وَجْهِ العَفوِ بِمَكرُوهِ التَّقْرِيعِ. (=﴿ ١٩٩١).

2008– There is no good in scratching the face of forgiving with the spite of chiding.

١- لا خَيْرَ فِيمَنْ يَستُرُ وَجْهَ العَفوِ بِمَكرُوهِ التَّقريعِ. (مب- ٢٥ "هرمس").
٢- فلان لا يخدش وجه عفوٍ بتثريب. (الزمخشري، ربيع، ١: ٧٤٠).

٢٠٠٩- لا يُزَهِّدَنَّكَ فِي رَجُلٍ حَمِدْتَ سِيرَتَهُ، وَٱرْتَضَيْتَ وَتِيرَتَهُ، وَعَرَفْتَ فَضْلَهُ، وَتَبَيَّنْتَ عَقْلَهُ [٢٩٤] عَيْبٌ خَفِيٌّ مُحِيطٌ بِهِ كَثْرَةُ فَضَائِلِهِ أَوْ ذَنْبٌ صَغِيرٌ يَسْتَغْفِرُ لَهُ قُوَّةُ وَسَائِلِهِ فَإِنَّكَ لَنْ تَجِدَ مَا مِمَّا بَقِيتَ مُهَذَّباً لا يَكُونُ فِيهِ عَيْبٌ وَلا يَقَعُ مِنْهُ ذَنْبٌ وَٱعْتَبِرْ بِنَفْسِكَ بَعْدَ أَنْ لا تَنْظُرَ إِلَيْهَا بِعَيْنِ الرِّضَاءِ وَلا تَجْرِي فِيهَا عَلَى حُكْمِ الهَوَى فَإِنَّ فِي ٱعْتِبَارِكَ بِهَا وَٱخْتِيَارِكَ لَهَا مَا يُؤَيِسُكَ تَطلُبُ وَيُعْطِفُكَ عَلَى مَنْ يُذْنِبُ. (إبن عربي، محاضرة الأبرار، ٢: ٤٩٢).

2009– Let not a concealed defect in a man covered by his many merits, or a small offense that the strength of his argument calls for its forgiveness, induce you to withdraw from him though you used to praise his demeanor, were pleased with his manners, recognized his merits, and ascertained his intelligence. Indeed you, as long as you live, will not find a man of integrity who has no defect and has committed no offense. Take lessons from your own Self in that you do not view it with approval, and that you do not act with it as you like, for in taking lesson from it and in making choices for its advantage, there is that which relinquishes you from searching (for faultless) and makes you sympathize with him who commits an offense. (al-Mawardi has this sentence in full and continues:

١- وَبطَنَتَ عَقْلَهُ، عَيْبٌ خَفِيٌّ، تُحِيطُ بِهِ كَثْرَةُ فَضَائِلِهِ، أَوْ ذَنْبٌ صَغِيرٌ تَسْتَغْفِرُ لَهُ قُوَّةُ وَسَائِلِهِ، فَإِنَّكَ لَنْ تَجِدَ مَا بَقِيتَ مُهَذَّباً لا يَكُونُ فِيهِ عَيْبٌ، وَلا يَقَعُ مِنهُ ذَنْبٌ، فَٱعْتَبِر بِنَفْسِكَ بَعْدُ أَلاَّ تَرَاهَا بِعَينِ الرِّضَا، وَلا تَجْرِي فِيهَا عَلَى حُكْمِ الهَوَى، فَإِنَّ فِي باعْتِبَارِكَ بِهَا، مَا يُؤيِسُكَ مِمَّا تَطلُبُ، وَيُعْطِفُكَ عَلَى مَنْ يُذْنِبُ]. (الماوردي، أدب الدنيا، ١٥٨؛ الصغاني، فرائد، ٣٦-٣٧).
٢- كرا آزموديش و يار تو گشت * منال از گناهى كه بروى گذشت. (لازار، ١١١ "ابو شكور").
٣- لا يُزهِدنَّكَ فِي أَخٍ * لَكَ أَنْ تَرَاهُ زلَّ زَلَّه. (عبدالله بن معاوية، ديوان، ٧٣؛ إبن حبان البستي، روضة، ٢٠٤).
٤- فَلَسْتَ بِمُسْتَبْقٍ أَخاً لا تَلُمُّهُ * عَلَى شَعَثٍ، أَيُّ الرِّجَالِ المُهَذَّبُ؟ (العقد الثمين، ٢ "النابغة"؛ أبو عبيد، أمثال، ٥١؛ الجاحظ، رسائل، ١: ٣٧، ١٢٢؛ إبن قتيبة، الشعر والشعراء، ٦٩، وعيون، ٣: ١٨؛ المفضل، الفاخر، ٢٨٦؛ الوشاء، الموشى، ٢٣؛ عقد، ٢: ٣١٠؛ ٣: ٦٢، ٧٦ "أكثم وبزرجمهر"، ٨٤؛ المرزباني، نور القبس، ٢٤١، ٢٤٨؛ أبو أحمد العسكري، المصون، ٩، ١٥٥؛ أبو الفرج المعافى، الجليس الصالح، ٣: ٢٤٤؛ الأزهري، تهذيب اللغة، ٩: ٣٤٨؛ أبو هلال العسكري، أمثال، ١: ١٥٣؛ ٢: ٢٩٩، وصناعتين،

٥٧، وديوان المعاني، ١: ١٦؛ الراغب، محاضرات، ١: ٣٠٠؛ التوحيدي، صداقة، ٧١، ٢٥٩، ٣٠١، وأخلاق الوزيرين، ٣٩؛ الثعالبي، تمثيل، ٤٨، الإعجاز، ٣٨؛ الماوردي، تسهيل، ٢٦٨، وأدب الدنيا، ١٥٨؛ الجرجاني، دلائل الإيجاز، ٥٩٣؛ إبن رشيق، العمدة، ٤٨٢؛ بهجة، ١: ٦٥٣؛ التُّجيبي، المختار من شعر بشار، ١١٨؛ البكري، فصل المقال، ٣٩؛ الميداني، ١: ٣٦؛ الزمخشري، أمثال، ١: ٤٤٩؛ تذكرة، ٤: ٣٥٩؛ ٧: ٧٣؛ وطواط، لطائف، ٦٧؛ أسامة، لباب، ٤٢٦؛ النابغة الذبياني، ديوان، ١٨؛ النويري، ٣: ٦٠؛ ش/ن-٢٠: ١٦١؛ اللخمي، شرح المقصورة، ٣٦٩؛ العبدري، تمثال الأمثال، ٥٢١؛ الإبشيهي، ٥٥؛ اليوسي، أمثال، ١: ١٥٠).

"Whoever discards a friend for the least fault, runs the risk of being friendless." (*Maxims of ʿAli* 44).

٢٠١٠-لَأَنْ تُحْسِنَ وَتُكْفَرَ خَيْرٌ مِنْ أَنْ تُسِيئَ وَتُشْكَرَ، وَمَنْ أَحْسَنَ فَبِنَفْسِهِ بَدَأَ، وَمَنْ أَسَاءَ فَعَلَى نَفْسِهِ جَنَى، وَمَنْ طَالَ تَعَدِّيهِ كَثُرَتْ أَعَادِيهُ، وَمَنْ مَالَ إِلَى الحَقِّ مَالَ إِلَيْهِ الخَلْقُ، وَمَنْ رَكِبَ الحَقَّ غَلَبَ الخَلْقَ.[32]

2010– Doing good and not to be thanked for is better than doing evil and be thanked for. He who does good begins with himself, and he who does evil commits crime against himself. He whose misdeeds become many, his enemies become many. He who tends to justice, people tend to him, and he who mounts on justice wins over the people.

٢٠١١- لا تَقُولَنَّ مَا يُوَافِقُ هَوَاكَ وَتُخَالِفُ أَخَاكَ وَإِنْ قُلْتَهُ لَهْواً وَخِلْتَهُ لَغْوًا فَرُبَّ لَهْوٍ يُوحِشُ مِنكَ حُرًّا وَلَغْوٍ يَجْلُبُ عَلَيْكَ شَرًّا، وَلا تُبْدِ فِي خَلْوَتِكَ مَا يَسُوءُكَ فِي حَفْلَتِكَ فَعَلَيْكَ مِنْ نَفْسِكَ رَقِيبٌ يَبُوحُ بِسِرِّكَ وَيَطَّلِعُ عَلَى أَمْرِكَ. (الصغاني، فرائد، ٢٤-٢٥).

2011– Express not what agrees with your desire but disagrees with that of your friend even for fun or as foolish talk; for often fun makes a nobleman feel uneasy with you, and foolish talk attracts evil upon you. Engage not in a thing in private that would hurt you in public. You have a warden in yourself that discloses your secrets and informs about your affairs.

٢٠١٢- لا تَسْتَخِفَنَّ بِحَصِيفٍ [٢٩٧] وَلا تَمِيلَنَّ إِلَى سَخِيفٍ، وَلا تَقُولَنَّ هُجْراً وَلا تَفْعَلَنَّ نُكْراً، فَمَنِ ٱسْتَخَفَّ بِعَاقِلٍ دَلَّ عَلَى لُؤْمِ أَصْلِهِ وَمَنْ مَالَ إِلَى سَخِيفٍ أَبَانَ عَنْ

[32] الصغاني، فرائد، ٣٩؛ الثعالبي، سحر البلاغة، ٢٠٠؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٤-٣٤٥؛ الإبشيهي، ٥٢.

ضَعْفِ عَقْلِهِ وَمَنْ قَالَ هُجْراً أَسْقَطَ قَدْرَهُ وَمَنْ فَعَلَ نُكْراً قَبَّحَ ذِكْرَهُ وَكُلُّ ٱمْرِئٍ يَهْرُبُ مِنْ ضِدِّهِ وَيَرغَبُ فِي مِثْلِهِ وَيُسْرِعُ إِلَى شَاكِلَتِهِ وَيَنْزِعُ إِلَى أُرُومَتِهِ. (الصغاني، فرائد، ٢٦).

2012– Treat not the judicious lightly, nor tend to the dim-witted; express no obscene words, nor perform disavowed acts. He who treats a wise man lightly evinces his own mean roots; he who tends to the dim-witted expounds the weakness of his own intelligence; he who expresses obscene words lowers his own value; he who performs disavowed acts makes himself infamous. Every one escapes from his opposites, inclines to his likes, runs to his counterparts, and yearns for his roots.

٢٠١٣- لا تَثِقْ بِالحَبِيبِ قَبْلَ الخِبْرَةِ (=﴾ ١٦٩١) وَلا تُوقِعْ بِالعَدُوِّ قَبْلَ القُدْرَةِ، وَلا تَفتَحْ بَاباً يُعْيِيكَ سَدُّهُ، وَلا تَرْمِ سَهْماً يُعْجِزُكَ رَدُّهُ، وَلا تُغْلِقْ بَاباً يَصْعَبُ عَلَيْكَ ٱفْتِتَاحُهُ، وَلا تُفسِدْ أَمْراً يَتَعَذَّرُ عَلَيْكَ إِصْلاحُهُ.[33]

2013– Trust no friend before testing; rush on no enemy before having the strength; open no door you will not be able to close; throw no arrow you will fail to return; shut no door you will find it difficult to open, and spoil no case you will be unable to make it good.

1– "Shut no door that you will not be able to open." (*Maxims of ʿAli* 65).

٢٠١٤- لا تُدِلَّنَّ بِحَالَةٍ بَلَغْتَهَا بِغَيْرِ آلَةٍ، وَلا تَفْخِرَنَّ بِمَرْتَبَةٍ حَلَلْتَهَا بِغَيْرِ مَنْقَبَةٍ، فَمَا يَبنِيهِ الاتِّفَاقُ يَهدِمُهُ الاسْتِحْقَاقُ. (=﴾ ١٩٦٤؛ الصغاني، فرائد، ٨٢ "طلبتها بغير"؛ الميداني، ٣: ٢٣٤).

2014– Be not proud of a situation you attained without proper means, and brag not of a high position you arrived at without having climbed over passes, for what is based on chance will be destroyed by it's being reclaimed.

٢٠١٥- لا تُضَيِّعْ مَالَكَ وَتُصْلِحَ مَالَ غَيْرِكَ. فَإِنمَا مَالُكَ مَا قَدمْتَ لِفَسِكَ وَمَالُ غُرِكَ مَا تَرَكْتَ وَرَاءَ ظَهْرِكَ، فَإِنمَا لِلمَرْءِ مَا سَعَى. (عقد، ٣: ١٥٢؛ مب- ٢٦٩ "لقمان").

2015– Waste not your wealth by ameliorating the wealth of others, that is to say, your wealth is what you send forward for yourself, and

[33] الصغاني، فرائد، ٥٥-٥٦؛ الماوردي، أدب الدنيا، ١٥١، وتسهيل، ١٨٩؛ أسامة، لباب، ٦٠ "أرسطو"، ٦٩؛ العاملي، كشكول، ٧٢٦؛ فرايتاج، ٣: ١٤١.

the wealth of others is what you leave behind. Verily, imputable to the man is what he has wrought.

۱- ﴿لَيْسَ لِلإِنْسَانِ إِلَّا مَا سَعَى.﴾ (قرآن، ۵۳: ۳۹؛ جواد مصطفوی، "لَيْسَ لِلإِنْسَانِ إِلَّا مَا سَعَى"، دانشکده الهیات ومعارف اسلامی مشهد، ۸-۹ (۱۳۵۲): ۱۰۰-۱۱۶).

"There is nothing imputable to the man but what he has wrought." (Lane 1366).

۲- بخور تا توانی به بازوی خویش * که سعیت بُود در ترازوی خویش. (سعدی، بوستان، ۸۸).
۳- من اگر نیکم اگر بد تو برو خود را باش * که گناه دگری بر تو نخواهند نوشت. (دهخدا، ۱: ۱۰۵؛ ۳: ۱۳٤۱ "حافظ").

The second half of Ḥāfiẓ verse repeats the message of a verse in the Qurʾān:

٤- ﴿لا تَجْزِی نَفْسٌ عَنْ نَفْسٍ شَيْئاً.﴾ (قرآن، ۲: ٤٨).

One soul shall not avail another.

٥- ﴿لا تَكسِبُ كُلُّ نَفسٍ إِلَّا عَلَيهَا، وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى.﴾ (قرآن، ٦: ١٦٤؛ ١٧: ١٥؛ ٣٥: ١٨؛ ٣٩: ٧؛ ٥٣: ٣٨).

Every soul draws the meed of its acts on none but itself, no bearer of burden can bear the burden of another.

٦- مرا بگور تو نمی گذارند. (دهخدا، ۱: ۱۰٤).
۷- هر چه مردم یابد از برزیدّه خویش یابد. (قابوس نامه، ۱۲۱).

"What befalls the people, whether it be good or evil, they experience as the result of their own doings." (Qābūs 111).

۸- من زآن خودم هر آنچه هستم هستم. (دهخدا، ۱: ۱۰۵ "خیام").
۹- الخَيْرُ مَنْ يُأتَهُ يَحْمَدُ عَوَاقِبَهُ * لا يَذهَبُ العُرْفُ بَيْنَ اللّهِ والنَّاسِ
والفُرسُ تَقولُ: مَنْ فَعَلَ أَقَامَ الكَفِيلَ. (أبو هلال العسكري، أمثال، ١: ٤٤٤).

The Persians say: The actor remains responsible for his act.

١٠- ﴿كُلُّ ٱمْرِئٍ بِمَا كَسَبَ رَهِينٌ.﴾ (قرآن، ٥٢: ٢١؛ الجاحظ، رسائل، ١: ١٦٣؛ دهخدا، ١: ١٠٤).

Each individual is in pledge for his deeds.

١١- ﴿كلُّ نَفسٍ بِمَا كَسَبَتْ رَهِينَةٌ.﴾ (قرآن، ٧٤: ٣٨؛ الثعالبي، تمثيل، ١٧؛ الحصري، زهر، ١٠٣٧).
١٢- ﴿وَلَكُمْ مَا كَسَبْتُمْ وَلا تُسْئَلُونَ عَمَّا كَانُوا يَعْمَلونَ.﴾ (قرآن، ٢: ١٣٤).

“Yours is what you earn, you will not be questioned for what others do.”

١٣- از من آمد بر من هم چنانك * پای بند گوسفند از گوسفند. (ناصر خسرو، ديوان، ١٢٣).
١٤- "فَكُلُّ ٱمْرِئٍ رَهْنٌ بِمَا هُوَ كَاسِبُه." (الصفدي، ١٥: ٨٧).

Each individual reaps the fruits of his own deeds.

١٥- "كُلُّ ٱمْرِئٍ رَهْنٌ بِمَا يُؤَدِّي." (بشار، ديوان، العلوي، ٨٧).

Every body is subject to what he produces.

١٦- بزى را بپاى خود آويزند. (دهخدا، ١: ١٠٥).

“(Every slaughtered) goat is hung by its own legs.” (Haim 413).
Every herring must hang by its own gill. (E)

١٧- كُلُّ شَاةٍ بِرِجْلِهَا سَتُنَاطُ. (الثعالبي، تمثيل، ١٨ "العجم"، ٣٤٦؛ خاص الخاص، ٢٠؛ الميداني، ٣: ٧؛ الزمخشري، أمثال، ٢: ٢٢٦).

“Every sheep, or goat, shall be hung by its hind leg.” (Lane 2868).

١٨- كُلَّ شَاةٍ مُعَلَّقَةٌ مِنْ عُرقُوبِهَا.

“Every sheep is suspended by its own heels.” (Burckhardt 196).

١٩- كُلَّ شَاةٍ بِرِجْلِهَا مُعَلَّقَةٌ. (الواحدي، الوسيط، ١٤٠؛ الميداني، ٣: ٢٣؛ المفضل، الفاخر، ٢٨٨؛ دهخدا، ١: ١٠٤).
٢٠- كُلُّ شَاةٍ تُنَاطُ بِرِجْلِهَا. (أبو عبيد: ٢٧٤؛ عقد، ٣: ١٣١؛ أبو هلال العسكري، أمثال، ١: ٢٤٧؛ ٢: ١٢٨؛ الحصري، زهر، ١٠٣٧ "العجم").

Every ewe is hung on its heels (i.e. no one will be liable for what others do).

٢١- خصم را گو هرچه خواهى كن تو و تدبير ملك * اين خبر دانم كه دانى "كلُّ شات". (مهدى محقق، جستجو، ٥٢ "انورى").
٢٢- إِنَّمَا لِكُلِّ ٱمْرِئٍ مَا نَوَى. (الماوردي، نصيحة، ٤٢٩ "حديث").
٢٣- وَاللَّهُ لِلنَّاسِ بِأَعْمَالِهِم * وَكُلُّ نَاوٍ فَلَهُ مَا نَوَى. (أبو العتاهية، ديوان، ٢٥).
٢٤- "كُلُّ نَفسٍ سَتُوَافِي سَعْيَهَا." (أبو العتاهية، ديوان، ٤٢).
٢٥- كُلٌّ لَهُ سَعيُهُ، وَالسَّعيُ مُختَلِفٌ * وَكُلُّ نَفسٍ لَهَا فِي سَعْيِهَا شَاءُ. (أبو العتاهية، ديوان، ١١).

Every one is responsible for his deeds, and deeds are diverse; soul has a purpose in what it does.

٢٠١٦- لا تَسْتَعِنْ عَلَى قَوْلِكَ بِالكَذِبِ فَإِنَّ الكَذِبَ فِي الحَدِيثِ مِثْلُ السُّوسِ فِي [٢٩٨] الخَشَبَةِ تَرَى ظَاهِرَهَا صَحِيحاً وَجَوْفُهَا نَخِراً، لا يَزَالُ مَنْ يَغتَرُّ بِهَا يَظُنُّ أَنَّهَا حَامِلَةٌ مَا عَلَيْهَا حَتَّى تَنْكَسِرَ عَلَى مَنْ تَحْتِهَا وَتُهْلِكَ مَنِ اغْتَرَّ بِهَا.

2016– Resort not to lies in your speech, for lies in conversation are like woodworm in the wood: it looks healthy on the outside, but its inside is worm-eaten; those deluded by its appearance think that it can bear what is on it, but it shatters upon those underneath it and destroys all those deluded by it.

٢٠١٧- لا تُخْلِ عَقْلَكَ مِنَ النَّظَرِ فَتَعُودَ عَقِيماً وَلا تُغفِهِ مِنَ الدَّرْسِ فَيَصِيرَ سَقِيماً.

2017– Drain your reason not of contemplation, for it becomes sterile, and let it not slumber from study, for it becomes ill.

٢٠١٨- لا تَكُونُ مَحْمُوداً حَتَّى تُغْضِي عَلَى مَا تَكْرَهُهُ، وَلا تَكُونُ عِنْدَهُمْ صَادِقاً حَتَّى تَكْتُمَ بَعْضَ مَا تَعْلَمُهُ.

2018– You will not be praiseworthy until you condone what you dislike, and you will not be regarded as trustworthy until you hide some of what you have been informed of.

١- لا تَكُنْ حَازِماً حَتَّى تَكْتُمَ بَعْضَ مَا تَعْلَمُ. (رسالة آداب، ٧٠).

٢٠١٩- لا تَلْتَمِسْ حَاجَةً مِنْ غَيْرِ وَجْهِهَا، وَلا تَطْلُبْ مَا لَسْتَ لَهُ مُسْتَحِقًّا، وَلا تَقْتَضِي شَيْئاً فِي غَيْرِ أَوَانِهِ وَقَدْ أَمِنْتَ الإِخْفَاقَ. (آبي، نثر، ٤: ٢١٤؛ تذكرة، ٨: ١٥٤).

2019– Neither ask for a favor improperly, nor seek what you do not deserve, nor demand anything at an inopportune time, so you secure yourself against failure.

١- لا تَطلُبُوا الحَوَائِجَ فِي غَيْرِ حِينِهَا، وَلا تَطْلُبُوهَا إِلَى غَيْرِ أَهْلِهَا، وَلا تَطْلُبُوا مَا لَسْتُمْ لَهُ بِأَهْلٍ فَتَكُونُوا لِلمَنْعِ خُلَقَاءَ. (عيون، ٣: ١١٩؛ عقد، ١: ٢٧٩؛ بهجة، ١: ٣٢٠؛ ش/ن- ١٨: ٢٥٨؛ ياقوت، ١٢٣٦ "خالد بن صفوان"؛ ياقوت المستعصمي، أسرار الحكماء، ١١٢).

٢٠٢٠- لا مَعْقِلَ أَحْرَزُ مِنَ الوَرَعِ وَلا شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ وَلا لِبَاسَ أَطْيَبُ مِنَ العَافِيَةِ.[34]

[34] وطواط، صد كلمة ﴿ ٢٨-٢٩ "أَحْسَنُ"؛ ن- ٤٢٧ ﴿ ٣٧١ "أَحْصَنُ"؛ القضاعي، دستور، ٣٠ "علي"؛ ش/ن- ١٩: ٣٠١؛ أقوال الحكماء، ١١٧؛ الطرطوشي، سراج، ٢٤؛ الإبشيهي ١٠٤.

2020– No refuge is safer than piety, no intercessor saves better than repentance, and no mantle is better than well-being.

١- العَقْلُ أَحْصَنُ مَعْقِلٍ. (الثعالبي، تمثيل، ٤٠٩).
٢- ليسَ عَلَى المُذنبِ أَكْثَرُ مِنَ التَّوْبَةِ. (جا- ١١٦).
٣- لا لِبَاسَ أَجْمَلُ مِنَ السَّلامَةِ. (وطواط، صد كلمة ﴾ ٣٠؛ القضاعي، دستور، ٣٠ "علي"؛ الطرطوشي، سراج، ٢٤).
٤- إنَّ الغِنىَ مِنَ العَافِيَةِ. (عيون، ١: ٢٤٤؛ الراغب، محاضرات، ١: ٤٩٨).

٢٠٢١- لا تُؤَيِسَنَّ مُذْنِباً فَكَمْ مِنْ عَاكِفٍ عَلَى ذَنْبٍ خُتِمَ لَهُ بِالخَيْرِ وَكَمْ مِنْ مُقْبِلٍ عَلَى عَمَلِهِ وَاثِقٌ بِمَا هُوَ فِيهِ آلَ أَمْرُهُ إِلَى المَكَارِهِ.

2021– Disappoint no evil-doer. Many a frequent evil-doer has ended as a good person, and many a one acknowledged as good and trusted in his dealings has turned to loathsome things.

١- كَمْ عَاكِفٍ عَلَى ذَنْبِهِ فِي آخِرِ أَيَّامِ عُمْرِهِ. (مج- ٤٦).

٢٠٢٢- لا [خَيْرَ] لِلإِنْسَانِ فِي أَنْ يُصْحِبَ مَنْ لا يُنصِفُ، وَلا أَنْ يُكَلِّمَ مَنْ لا يَعْرِفُ، وَلا فِي لَذَّةٍ تُعْقِبُ إِثْماً. (=﴾ ١٣٩٧).

2022– There is no good for man to associate with an unjust person, or to address someone whom he does not know; and no good is in a pleasure that comes after a sin.

٢٠٢٣- لا يُلْهِكَ العُمْرُ وَإِنْ طَالَ فَلابُدَّ مِنَ الرَّحِيلِ فَٱسْتَعِدَّ الزَّادَ لِلظَّعَنِ. [٢٩٩]

2023– Life, even if long, should not make you oblivious, for everyone must depart for the hereafter; so prepare provisions for the journey. (cf. # 2153)

١- تزود من الدنيا للآخرة.

“Take provisions from the present world for the world to come.” (Lane 1267).

٢- قال عبد الرحمن، إبن أخي الأصمعي عن عمه قال: أنشدني رجلٌ من أهل البصرة: فَمَا لَكَ يَوْمَ الحَشْرِ شَيْءٌ سِوَى الَّذِي * تَزَوَّدْتَهُ قَبْلَ المَمَاتِ إِلَى الحَشْرِ إِذَا أَنْتَ لَمْ تَزْرَعْ وَأَبْصَرْتَ حَاصِدًا * نَدِمْتَ عَلَى التَّفْرِيطِ فِي زَمَنِ البَذرِ. (الخطيب البغدادي، إقتضاء العلم، ٩٨؛ أخذه من شعر الأعشى:

٣- إِذَا أَنْتَ لَمْ تَرْحَلْ بِزَادٍ مِنَ التُّقَى * وَلاقَيْتَ بَعْدَ المَوْتِ مَنْ قَدْ تَزَوَّ دا
نَدِمْتَ عَلَى أَنْ لا تَكُونَ كَمِثْلِهِ * وَأَنَّكَ لَمْ تَرْصُدْ بِمَا كَانَ أَرْصَدَا. (الخطيب البغدادي، إقتضاء، ٩٩).
٤- تَزَوَّدْ مِنَ الدُّنيَا فَإِنَّكَ شَاخِصٌ * إِلَى المُنْتَهَى، وَٱجعَلْ مَطِيَّتَكَ الصِّدقَا. (أبو العتاهية، ديوان، ٢٨٣).
٥- زبهر آن جهان اين توشه بردار * كه ره بى زاد باشد سخت دشوار. (ناصر خسرو، روشنايى نامه، ٥١٢).

٢٠٢٤- لا يَطْمَعُ فِي كُلِّ مَا يَسْمَعُ وَيُسَارِعُ إِلَى كُلِّ مَا يَرَى إِلَّا صَاحِبُ نَفْسٍ ضَعِيفَةٍ وَهِمَّةٍ غَيْرُ شَرِيفَةٍ.

2024– No one craves everything he hears and dashes for everything he sees other than a person of weak character and ignoble aspiration.

١- لا تَطْمَعْ فِي كُلِّ مَا تَسْمَعُ. (أبو حاتم السجستاني، المعمرون، ١٦؛ أبو هلال العسكري، أمثال، ٢: ٨١؛ الثعالبي، تمثيل، ٤٤٦، وأحاسن كلم، ١٢ "دارا"، وخاص الخاص، ٦٦؛ الميداني، ٣: ٢٣٤؛ الزمخشري، أمثال، ٢: ٢٥٥، وربيع، ٢: ٧٦٤؛ ش/ن- ٢٠: ٣٢٩؛ رسالة آداب، ٧١؛ إختيار الدين، أساس الاقتباس، ٩٨؛ العاملي، المخلاة، ١٦٤ "إسفنديار").

Crave not for everything you hear.

٢٠٢٥- لا تَصْرِمْ أَخَاكَ عَلَى شَكٍّ لَحِقَكَ فِيهِ وَلا تَقْطَعْهُ دُونَ ٱسْتِعْتَابِكَ لَهُ.

2025– Neither be severe with your friend for a doubt that betook you about him, nor break relations with him before reprimanding him.

١- لا تَصْرِمْ أَخَاكَ عَلَى ٱرتِيابٍ، ولا تَقْطَعْهُ دُونَ ٱستِعتَابٍ. (عقد، ٣: ١٥٧؛ ش/ن- ٢٠: ٢٧١؛ السلمي، طبقات، ٥٣).
٢- لا تَقْطَعْ أَخَاكَ عَلَى ٱرتِيابٍ، وَلا تَهجرْهُ دُونَ ٱستِعتَابٍ. (عقد، ٢: ٣٠٩).

٢٠٢٦- لا تَأْسِفَنَّ عَلَى مَا فَاتَكَ فَإِنَّ فِي يَدِكَ عِوَضاً مِنهُ. (=ﻙ ١٩٧٩).

2026– Feel no sorrow for what you missed, for you possess other things instead.

٢٠٢٧- لا تَرْغَبَنْ فِيمَنْ رَغْبَتُهُ فِي غَيْرِكَ، وَلا تَزْهَدْ فِيمَنْ يَرْغَبُ فِيكَ فَإِنَّ هَذَا مُرُوءَةٌ وَذَاكَ أَنَفَةٌ.

2027– Neither crave someone who craves someone else, nor dislike someone who craves you, for that is manliness and this is egotism. (cf. # 1915).

١- لا تَرْغَبَنَّ فِيمَنْ زَهِدَ فِيكَ. (ن- ٣٠٦).

٢٠٢٨- لا عَزَّ ذُو بَاطِلٍ وَلَوْ طَلَعَ مِنْ جَبِينِهِ القَمَرُ وَلا ذَلَّ ذُو حَقٍّ وَلَوْ ٱتَّفَقَ عَلَيْهِ البَشَرُ.

2028– The untruthful is not honored, even if the moon would rise from his forehead, and the truthful is not humiliated, even if the whole mankind would unite against him.

٢٠٢٩- لا تَحْمِلَنَّ عَلَى نَفْسِكَ مَا لا تُطِيقُ، (كل- ٢٦٠؛ =ٖ ٢٢٢٧) وَلا تَعْمَلَنَّ عَمَلاً لَيْسَ لَكَ فِيهِ مَنْفَعَةٌ، وَلا تَثِقَنَّ بِٱمْرَأَةٍ، وَلا تَغْتَرَنَّ بِمَالٍ وَإِنْ كَثُرَ.

2029– Burden yourself not with what you cannot bear, undertake not an act that is of no benefit to you, trust not the women, and be not deluded with wealth even if it were much.

١- لا تحمل على ظَنّتِكَ مالا تُطيقُ، ولا تعمل عملاً لا ينفعك، ولا تغترَّ بٱمرأةٍ، ولاتثقِ بمالٍ وإن كَثُرَ. (عقد، ٢: ٢٥٨).
٢- لا تُحَمِّلْ نَفْسَكَ مَا لا تُطِيقُ وَلا تَعْمَلْ عَمَلاً لا يَنْفَعُكَ. (فرايتاج، ٣: ١٢١).
٣- لا تَتَكَلَّفْ مَا لا تُطِيقُ. (جا- ١٢٨ "لقمان"؛ ياقوت المستعصمي، أسرار الحكماء، ٢٩ "حديث").
٤- لا أَحْمِلُ اللَّوْمَ فِيهَا وَالغَرَامَ بِهَا * مَا حَمَّلَ اللَّهُ نَفْسًا فَوْقَ مَا تَسَعُ. (علي بن جبلة، ديوان، ٧٨).
٥- مَا كَلَّفَ اللَّهُ نَفْساً فَوْقَ طَاقَتِهَا * وَلا تَجُودُ يَدٌ إِلَّا بِمَا تَجِدُ. (الوشاء، الموشى، ٤٥؛ عقد، ١: ٢٧٤؛ ٣: ١٠٦؛ التوحيدي، صداقة، ٤١٥؛ الثعالبي، تمثيل، ١٠).
٦- مَا يُحَمِّلُ اللَّهُ نَفْساً غيرَ طَاقَتِهَا. (فرايتاج، ٣: ١٢١).

Do not all you can; spend not all you have; believe not all you hear; and tell not all you can. (E).

٢٠٣٠- لا تَعِظِ النَّاسَ بِقَوْلِكَ وَأَنْتَ مُصِرٌّ عَلَى خِلافِهِ، وَٱسْتَحْيِ مِنَ اللَّهِ بِقَدْرِ قُرْبِهِ مِنْكَ، وَخَفْهُ بِقَدْرِ قُوَّتِهِ عَلَيْكَ. (=ٖ ٥٥٩، ١١٦٩).

2030– Do not admonish people with your words while you go on acting differently, and be ashamed of God for His nearness to you, and fear Him for His power over you.

٢٠٣١- يَجِبُ أَنْ يَكُونَ بَدَنُكَ فَقَطْ عَلَى الأَرْضِ وَنفسُكَ دَائِماً عِندَ اللَّهِ وَإِذَا فَعَلْتَ ذَلِكَ كَانَتْ نَفسُكَ أَبَداً قَاهِرَةً لِبَدَنِكَ.

2031– Let (only) your body be on earth and your soul constantly in God's presence. If you do this, your soul would be dominant over your body for ever.

٢٠٣٢- يَا طَالِبَ الحِكمَةِ طَهِّرْ لَهَا قَلبَكَ وَفَرِّغْ لَهَا لُبَّكَ وَٱجْمَعْ عَلَى النَّظَرِ فِيهَا هِمَّتَكَ، فَإِنَّ الحِكْمَةَ أَعْظَمُ المَوَاهِبِ الَّتِي وَهَبَ اللَّهُ لِعِبَادِهِ وَأَفْضَلُ الكَرَامَةِ الَّتِي أَكْرَمَ اللَّهُ أَوْلِيَاهُ فَهِي المَالُ الَّذِي مَنْ أَحْرَزَهُ ٱسْتَغْنَى بِهِ وَمَنْ عَدِمَهُ لَمْ يُغْنِهِ شَيْءٌ سِوَاهُ، وَالصَّاحِبُ الَّذِي مَنْ صَحِبَهُ لَمْ يَسْتَوحِشْ مَعَهُ وَمَنْ فَارَقَهُ لَمْ يَسْكُنْ إِلَى أَحَدٍ بَعْدَهُ وَهِيَ لِلقُلُوبِ كَالمَطَرِ لِلنَّبَاتِ وَمِنَ العُقُولِ بِمَنْزِلَةِ الضِّيَاءِ لِلأَبْصَارِ.

2032– O you, seeker of wisdom! Purify your heart for her, make your mind free for her, and concentrate all your energy in paying attention to her; for wisdom is the greatest gift that God has given His subjects, the more excellent nobility with which He has honored His friends. Wisdom is a wealth that whoever obtains her is satisfied with her, and whoever is deprived of her is not satisfied with anything else. She is a companion that whoso is befriended with her will not be afraid of anything, and whoso has missed her will not be reassured by anything else; to hearts, she is like rain to the plants, and to minds, she is like light to the eyes.

١- العِلْمُ مَوْهِبَةُ البَارِي وَالحِكْمَةُ عَطِيَّةُ مَنْ يُعْطِي وَيَمنَعُ وَيَحُطُّ وَيَرْفَعُ. (ح- ٥٣؛ كوبرلي، ١٥ أ- مب- ١٩٩؛ اص- ٩٧؛ لونتال، ٦٤-٦٥).

Knowledge is the blessing of God, and Wisdom is the gift of Him Who grants and withholds, lowers and raises.

"Wisdom is a gift from God on High, who gives it to whom He wills." (Bagley 134).

٢- أفضَلُ مَا أُعطِي العَبدُ فِي الدُّنيَا الحِكمَةُ. (مج- ٦٢؛ جا- ٦؛ أسامة، لباب، ٤٢٢ "من قول الحَكم بن أَبان").

٣- أفضلُ ما أُعطِي الرجل العقل والحلم. (مج- ٤٠ "مهاوية").

٤- اللَّهُ هُوَ المُعطِي وَهُوَ المَانِعُ. (الخطيب البغدادي، تأريخ بغداد، ١٢: ٩٣ "حديث").

٥- اِحمَدِ اللَّهَ عَلَى تَدبِيرِهِ * قَدَّرَ الرِّزقَ فَأعطَى وَمَنَعْ. (أبو العتاهية، ديوان، ٢٥٦).
٦- الدِّينُ أَفْضَلُ المَوَاهِبِ الَّتِي وَصَلَتْ مِنَ اللَّهِ إِلَى خَلْقِهِ، وَأَعْظَمُهَا مَنْفَعَةً. (صغ- ٣٣).

٢٠٣٣- يَصِيرُ كُلُّ عَيْشٍ إِلَى الزَّوَالِ فَلا تَغْتَرِرْ بِحُسْنِ الحَالِ.

2033– All good life comes to an end; so be not deluded with good conditions.

١- وآن كه با هر چيز آميخته بود فرساوندى (زوال) است. (اندرز اوشنر ؛ ٨؛ عفيفى، ٣٥٢؛ ياسمى، ١٧٠).

٢٠٣٤- يُورِثُ الذُّلَّ فِي بَعْضِ الأُمُورِ كَثِيرُ التَّعَزُّزِ. (=؛ ١٥٩٩).

2034– In some cases excessive pride bequeaths disgrace.

١- إذَا رَأَيْتَ الرِّيحَ عَاصِفاً فَتَطَأْمَنْ. (أبو هلال العسكري، أمثال، ١: ١٣٨).

When you see the wind is stormy lower yourself. (That is, when you see that an affair has overcome you, that the proper handling of it is beyond your power, and that you are incapable of changing the circumstances causing it, then submit to it comely. In this respect Abū al-Ṭahmān has said:

٢- بُنَيَّ إذَا مَا سَامَكَ الضَّيْمَ قَاهِرٌ * مُقِيتٌ فَبَعضُ الذُّلِّ أَوْقَى وَأَحرَزُ
وَلا تَحْمَ مِنْ بَعضِ الأُمُورِ تَعَزُّزاً * فَقَد يُورِثُ الذُّلَّ الطَّوِيلَ التَّعَزُّزُ. (أبو هلال العسكري، أمثال، ١: ١٣٨؛ قدامة بن جعفر، نقد النثر، ١٢٧؛ إبن وهب، البرهان، ٢٥٨؛ الراغب، محاضرات، ١: ٢١٩؛ عبدالله بن معاوية، ديوان، ٤٩).
٣- بَعْضُ الذُّلِّ أَبْقَى لِلأَهْلِ وَالمَالِ.

"Somewhat of submissiveness is most preservative of the family and the property." (Lane 973). The same idea in the Kalila reads:

٤- لا يُرَدُّ العَدُوُّ القَوِيُّ بِمِثلِ الخُضُوعِ لَهُ. وَمَثَلُهُ مَثَلُ الرِّيحِ العَاصِفِ يَسلَمُ مِنْهَا العُشْبُ لِلِينِهِ لَهَا، وَٱنْثِنَائِهِ مَعَهَا، وَتَتَقَصَّفُ فِيهَا الشَّجَرُ العِظَامُ لٱنْتِصَابِهَا لَهَا. (أبو هلال العسكري، أمثال، ١: ١٣٨؛ إبن أبي عون، التشبيهات، ٣١٥).

Nothing can repel a strong enemy like surrender to him. The parable of this is that of a violent wind:

٥- وقرأتُ في كتاب للهند: أنَّ الرِّيحَ العَاصِفَ تَحطِمُ دَوْحَ الشَّجَرِ وَمُشَيَّدَ البُنيَانِ وَيَسْلَمُ عَلَيْهَا ضَعِيفُ النَّبْتِ لِلِينِهِ وَتَثَنِّيهِ. (عيون، ١: ٢٩١).
٦- قال صاحب الكتاب (= كليلة): ويُقَال لِنْ لِلعَدو حَتَّى تمكنَ الفُرصةَ. فإن مثل ذلك مثل

الريح العاصف لا تضرُّ الصغير من النبات وتقصم العظيم من الشجر. (اليمني، مضاهاة، ١٥).

٢٠٣٥- يَكْفِيكَ مِنْ شَرٍّ سَمَاعُهُ.[1]

2035– Listening to evil is sufficient for you (as a participant in it).

١- "كَفَاكَ مِنْ سُوءٍ سَمَاعُهُ." (الجاحظ، رسائل، ٢: ٢٩؛ إبن طيفور، بلاغات النساء، ٢٦٤ "عاتكة بنت المطلب").
٢- حَسْبُكَ مِنْ شَرٍّ سَمَاعُهُ. (المفضل الضَّبِي، أمثال العرب، ٩٠؛ أبو عبيد، أمثال، ٧٢؛ أبو حاتم السجستاني، المعمرون، ١٧ "أكثم"؛ المفضل، الفاخرة، ٢٦٥؛ عقد، ٢: ١٢، ٣٣٣، ٤٤٤؛ ٣: ٨٧؛ الأغاني، ١٧: ١٨٣، ١٩٨؛ قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٩، ٢٩٣؛ أبو أحمد العسكري، التفضيل، ٢١٩؛ أبو هلال العسكري، أمثال، ١: ٢٧٩؛ ٢: ٢١٤؛ ·العامري، السعادة، ١٠٥ "أميرس"؛ الثعالبي، تمثيل، ٣٢٧؛ بهجة، ١: ٤٠٢؛ البكري، فصل المقال، ٨١؛ الميداني، ١: ٣٤٥؛ الزمخشري، أمثال، ٢: ٦٢؛ وطواط، لطائف، ٨٧؛ النويري، ٣: ٢٧؛ اليوسي، أمثال، ٢: ١١٨).
٣- "يكفيك سوءاتِ الأمورِ اجتنابها." (الجاحظ، رسائل، ٢: ٢٩).

٢٠٣٦- يُحمَدُ مَنْ قَلَّ شَرَهُهُ.

2036– He who lacks cupidity is praised.

٢٠٣٧- يَكْفِيكَ مِمَّا لا تَرَى مَا تَرَى.[2]

2037– What you see is sufficient for what you do not see. (i.e. One should rely on what he sees, or what he has, without relying on or waiting for what he does not see or has).

٢٠٣٨- يَحْزَنُ مَنْ كَثُرَ أَعْدَاؤُهُ.

2038– He is grieved whose enemies are many.

٢٠٣٩- يَسْلَمُ مِنَ النَّاسِ مَنْ لَمْ يُظْهِرْ لَهُمْ خَيْراً وَلا شَرًّا لِأَنَّهُ إنْ أَظْهَرَ شَرًّا أَبْغَضَهُ خِيَارُهُمْ وَإِنْ ظَهَرَ خَيْراً أَبْغَضَهُ شِرَارُهُم.

2039– He will be safe from the people, who does not show them any good or evil, for if he shows evil the best among them would be angry with him, and if he shows good, the worst among them.

[1] (التوحيدي، إمتاع، ٢: ١٤٨؛ كلمات مختارة، ٢٢؛ تذكرة، ٧: ٦٧).
[2] (الجاحظ، بيان، ١: ١٩٨ "الأفوَه الأوْديَّ"؛ الميداني، ٣: ٥٤٢).

١- مَنْ تَشَبَّهَ بِخِيَارِ النَّاسِ فَقَدِ ٱزْدَادَ عِندَ شِرَارِهِم نِفَاقاً، وَمَنْ تَشَبَّهَ بِشِرَارِهِم فَقَد ٱزْدَادَ عِندَ خِيَارِهِم كَسَاداً. (العامري، نسك، ٤٩٧).

٢٠٤٠- يُسَمَّى سَخِيًّا مَنْ كَانَ بِمَالِهِ مُتَبَرِّعاً وَعَنْ مَالِ غَيْرِهِ مُتَوَرِّعاً.[3]

2040– He is called a liberal who donates from his wealth and abstains from others' wealth.

١- الجُودُ أَنْ تَكُونَ بِمَالِكَ مُتَبَرِّعاً، وَعَنْ مَالِ غَيْرِكَ مُتَوَرِّعاً. (الثعالبي، تمثيل، ٤٠٩).
٢- إِنَّمَا السَّخِي مَنْ جَادَ بِمَالِهِ، وَعَفَّ عَنْ أَمْوَالِ النَّاسِ. (الماوردي، نصيحة، ٤٣١ "عمر بن عبيد").
٣- سُئِل سولون عن الجواد؟ فقال: مَنْ جَادَ بِمَالِهِ وَصَانَ نَفْسَهُ عَنْ مَالِ غَيْرِهِ. (إبن هندو، ٤٢٦ { ٥٣٢؛ السجستاني، صوان، ١٩١؛ مب- ٢٢ "هرمس"، ٣٧ "سولون"؛ النويري، ٣: ٢٠٤).
٤- مَنْ جَادَ بِمَالِهِ فَقَدْ جَادَ بِنَفْسِهِ. (الثعالبي، تحسين القبيح وتقبيح الحسن، الكتاب، ١٩٧٥، ٩(١): ١١٤ "الكندي"؛ ش/ن- ٢٠: ٣٣٠؛ فرايتاج، ٣: ٧٩).
٥- من جاد بماله جل، ومن جاد بعرضه ذل. (الإبشيهي، ٥٢).
٦- من بذل فلسه صان نفسه، ومن ضنَّ بفلسه جاد بنفسه. (الصغاني، فرائد، ٣٣).
٧- خَيْرُ النَّاسِ مَنْ جَادَ بِمَعْرُوفِهِ. (أقوال الحكماء، ١١٨).

٢٠٤١- يَنْدَمُ مَنْ لَمْ يَحْفَظْ سِرَّهُ. [٣٠٣]

2041– He who does not keep his secrets will regret.

٢٠٤٢- يَحْتَوِي الشُّكْرَ مَنْ حَسُنَ خُلْقُهُ.

2042– He who is good-natured embraces gratitude.

١- مَنْ حَسُنَ خُلْقُهُ سَهُلَتْ لَهُ طُرُقُهُ. (عقد، ٢: ٤٢١).
٢- مَنْ حَسُنَ خُلْقُهُ وَجَبَ حَقُّهُ. (الثعالبي، تمثيل، ٤٢١؛ مع- ١٢٠؛ الحصري، زهر، ٩٨٤؛ أسامة، لباب، ٤٣٥).
٣- مَنْ كَرُمَ خُلْقُهُ وَجَبَ حَقُّهُ. (الصغاني، فرائد، ٣٣؛ إبن عربي، محاضرة الأبرار، ٢: ٣٨٢).
٤- مَنْ كَرُمَ حَلُمَ. (الصغاني، فرائد، ٣١؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨٠).
٥- مِنْ حُسْنِ الخُلْقِ مَا يَمْنَعُ مِنِ ٱرْتِكَابِ القَبَائِحِ لأَنَّهُ لا يُشَاكِلُهُ. (ح- ٧١ "سقراط").

"A good character prevents the perpetration of ugly deeds, because it is not in concert with them." (Alon 75 n. 520).

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[3] الراغب، محاضرات، ١: ٦٤٨؛ الماوردي، أدب الدنيا، ١٧٢؛ النويري، ٣: ٢٠٤.

٦- مِنْ حَسُنَ عَقْلُهُ غُفِرَ ذَنْبُهُ، وَأَقِيلَتْ عَثْرَتُهُ، وَمَنْ سَاءَ خلقه عوقب في حياته ولم يصفح عن زلته. (ح- ٧١ "سقراط").

"He whose character is good his sins are forgiven and he is aided [in overcoming] stumbles (lit. the obstacles on his path are eliminated), whereas he whose character is bad id punished during his life-time, and his slips remain on forgiven." (Alon 75 n. 523).

٧- مَنْ حَسُنَ عَقلُهُ غَطى عُيُوبَهُ وَأَصْلَحَ مَسَاوِئَهُ وَرَضِيَ عَنْهُ مَوْلاهُ. (مب- ٢٧٢ "لقمان").
٨- مَنْ حَسُنَ خُلقُهُ طابَ رِزقُهُ. (أقوال الحكماء، ٢٢، ١٢٥).
٩- مَنْ حَسُنَ خُلُقُهُ طَابَتْ مَعِيشَتُهُ، وَدَامَتْ سَلامَتُهُ، وَقَلَّتْ عَدَاوَتُهُ؛ وَحُسْنُ الخُلقِ يُورِثُ المَحَبَّةَ وَيُؤَكِّدُ المَوَدَّةَ؛ وَحُسْنُ الخُلقِ قَائِدٌ إِلَى الأَعْمَالِ الحَسَنَةِ، وَسُوءُ الخُلقِ قَائِدٌ إِلَى الأَعْمَالِ السَّيِّئَةِ، وَمَنْ حَسُنَ خُلقُهُ تَوَكَّدَتْ مَحَبَّتُهُ وَانْقَطَعَتِ القُلوبُ إِلَيْهِ وَمَنْ سَاءَ خُلقُهُ دَامَتْ بِغْضَتُهُ وَنَفَرَتِ النُّفُوسُ مِنهُ وَحُسْنُ الخُلُقِ يَدعُو إِلَى الفَضَائِلِ وَسُوءُ الخُلقِ يَدعُو إِلَى الرَّذَائِلِ، وَمَنْ حَسُنَ خُلقُهُ كَانَ مَحْبُوباً، وَمَنْ سَاءَ خُلقُهُ كَانَ مَمْقُوتاً. (ح- ٦٩ "سقراط"؛ كورنل، ٥٣-٥٤؛ ش- ١: ١٥١؛ الإبشيهي، ٥٣).

He whose character is good his livelihood is good, his well-being is permanent and his enemies are few. A good character bequeaths love and strengthens affection. A good character leads to good behavior, a bad character leads to evil behavior. He whose character is good his popularity is enhanced and all hearts turn towards him. He whose character is bad his unpopularity is permanent and all hearts turn away from him. A good character invites to virtues, a bad character invites to vices. He who has a good character is loved, and he who has a bad character is hated.

"Good character engenders love and strengthens friendship. Good character leads to laudable deeds while bad character leads to bad ones." (Alon 75 n. 514).

١٠- مَنْ حَسُنَ خُلُقُهُ طَابَتْ عَيْشَتُهُ، وَدَامَتْ سَلامَتُهُ، وتأكدت في النفوس محبته. ومن ساء خلُقُهُ تَنَكَّدَتْ عَيْشَتُهُ وَدَامَتْ بِغْضَتُهُ وَنَفَرَتِ النُّفُوسُ مِنهُ. (مب- ١١٠ "سقراط"؛ اص- ٧٨).

"The livelihood of him who is of good character abounds, his peace is permanent, and people's love towards him strengthens. The livelihood of him whose character is bad meets with difficulties, people's hatred towards him is permanent, and he is avoided by others." (Alon 75 n. 519).

١١- مَنْ حَسُنَ خُلْقُهُ رَاحَ وَٱسْتَرَاحَ. (فرايتاج، ٣: ١٠١).
١٢- حَسَنُ الخُلُقِ يُغَطِّي غَيْرَهُ مِنَ القَبَائِحِ؛ وَسُوءُ الخُلُقِ يُغَطِّي غَيْرَهُ مِنَ المَحَاسِنِ. (مب- ١١٠ "سقراط"؛ اص- ٧٨).

“Good character conceals one’s vices, whereas bad character conceals one’s good qualities.” (Alon 75 n. 513). This reading is problematic, while it does not account for *ghayr* or *ghiyar*. So: The good-natured covers others from vices, and the ill-natured covers others from virtues. This recalls: “He who covers over an offense promotes love, but whoever repeats the matter separates close friends.” (The Bible, Prov. xvii. 9).

١٣- حُسْنُ الخُلقِ يُؤَدِّي إِلَى السَّلامَةِ، وَيُؤمِنُ مِنَ النَّدَامَةِ، وَيُوجِبُ الأُلْفَةَ، وَيُؤْمِنُ مِنَ الفُرقَةِ، وَيَبعَثُ عَلَى الجَمِيلِ. (مب- ١١٠ "سقراط"؛ ش- ١: ١٥٢).

“Good character leads to security, safeguards [its owner] from regret, engenders friendship, safeguards against separation, and induces one to [do] good things.” (Alon 75 n. 522).

Good nature leads to safety, safeguards from regret, occasions friendship, guards against separation, and entices to doing good.

١٤- سوءُ الخلقِ يُوجِبُ المُبَاعَدَةَ. (الجاحظ، رسائل، ١: ١١٠؛ الطرطوشي، سراج، ٥٠).
١٥- حُسْنُ الخُلقِ يُوجِبُ المَوَدَّةَ. (الجاحظ، رسائل، ١: ١١٠؛ إبن النديم، ٢٠٩ "المؤانسة"؛ الثعالبي، تمثيل، ٤٢١؛ الطرطوشي، سراج، ٥٠).

Goodness of the moral character occasions friendship.
“Gentleness engenders friendship.” (*Maxims of ʿAli* 44).
“Being good natured involves comradeship.” (Dodge 401).

١٦- مِنْ سَعَادَةِ المَرءِ حُسْنُ الخُلقِ. (القضاعي، الشهاب، ٩؛ السلفي، المنتقى، ٣٢؛ أبو المعالي، كليله، ٣٤٧).

Fortunate is he who is good-natured.

١٧- حُسْنُ الخُلقِ يُنجِي صَاحِبَهُ مِنَ المَهَالِكِ، وَسُوءُ الخُلُقِ يَطرَحُ صَاحِبَهُ فِي المُتأَلِفِ. (ح- ٧١ "سقراط"؛ العاملي، المخلاة، ١٥٩).

“Good character saves the virtuous person from annihilation, while bad character casts its owner into destruction.” (Alon 75 n. 521).

١٨- حُسْنُ الخُلقِ بَذرُ ٱكتِسَابِ المَحَبَّةِ كَمَا أَنَّ سُوءَ الخُلُقِ بَذرُ ٱستِجْلابِ البِغْضَةِ، وَمَنْ حَسُنَ خُلُقُهُ صَانَ عِرضَهُ، وَمَنْ سَاءَ خُلُقُهُ هَتَكَ عِرْضَهُ، لِأَنَّ سُوءَ الخُلُقِ يُورِثُ الضَغَائِنَ، وَالضَّغَائِنُ إِذَا تَمَكَّنَتْ فِي القُلُوبِ أَوْرَثَتْ العَدَاوة، وَالعَدَاوَةُ إِذَا ظَهَرَتْ مِنْ غَيْرِ صَاحِبِ الدِّينِ أَهَوَتْ صَاحِبَهَا إِلَى النَّارِ، إِلَّا أَنْ يَتَدَارَكَهُ المَوْلَى بِتَفَضُّلٍ مِنْهُ وَعَفْوٍ. (إبن حبان البستي، روضة، ٦٥).

Good nature is the seed of winning affection, just as ill nature is the seed of attracting hatred. He who is good-natured preserves his honor, and he who is ill-natured disgraces himself; for ill nature bequeaths spite,

and spite, when setting in the hearts, bequeaths enmity, and enmity, when it emerges from a non-religious man, throws him into fire, except if God compensates him with grace and pardon.

٢٠٤٣- يَهْرَمُ الفَتَى وَيَشِبُّ أَدَبُهُ.

2043– The young man becomes senile and decrepit while his manners become mature.

٢٠٤٤- يَنْبَغِي لِلْعَاقِلِ أَنْ يَكُونَ لِسِرِّ غَيْرِهِ حَافِظاً وَلِعُوَارِهِ خَافِضاً. (في الأصل: خَافِظاً) (كل- ٤٨).

2044– The prudent should keep people's secrets, and reduce his own faults.

٢٠٤٥- يُخْتَبَرُ ذُو البَأْسِ عِنْدَ اللِّقَاءِ وَذُو الأَمَانَةِ عِندَ الأَخْذِ وَالإِعْطَاءِ وَأَهْلُ الوُدِّ عِنْدَ الفَاقَةِ وَالإِخْوَانُ عِنْدَ النَّوَائِبِ. (عقد، ٢: ٢٥٧).

2045– The courageous is tested in battle, the trustworthy in taking and giving, lovers in time of need, and friends in misfortunes.

٢٠٤٦- يَمْتَنِعُ عَلَى الحَرِيصِ ٱلاسْتِمْتَاعُ بِالمَوَاهِبِ.

2046– Enjoyment of gifts is impossible for the covetous.

٢٠٤٧- يَسْلَمُ مِنَ الفَاقَةِ مَنْ صَانَ نَفْسَهُ.

2047– He who sustains himself will be secure against poverty.

٢٠٤٨- يَطْلُبُ الرَّجُلُ العِلْمَ لِغَيْرِ اللَّهِ فَيَأْبَى عَلَيْهِ العِلْمُ حَتَّى يَكُونَ لِلَّهِ.

2048– When man seeks knowledge for other than God, it declines him until he seeks it for God.

٢٠٤٩- يَسِيرُ الخَيْرِ كَثِيرٌ فَٱغْتَنِمْ مَا تَعَجَّلْتَ مِنهُ.

2049– A little of good deeds is much, so take the opportunity even when in a rush.

١- اِغْتَنِمِ الخَيْرَ مَا أَمْكَنَكَ فَإِنَّ يَسِيرَهُ كَثِيرٌ وَٱتَّقِ الشَّرَّ فَإِنَّ يَسِيرَهُ يَدُلُّ عَلَى كَثِيرٍ. (مج-٦٧).

٢- لا تَحقِرَنَّ مِنَ الخَيْرِ قَلِيلاً فَإِنَّ القَلِيلَ مِنَ الخَيْرِ كَثِيرٌ. (إبن هندو، ٣٢٢ { ٦٩؛ مب-١٣٣ "أفلاطون"؛ ١٦٩؛ جا- ٦٤؛ أسامة، لباب، ٤٤٨؛ الأمثال الحكمية، ١٥١).

٣- لا تَحقِرَنَّ شَرّاً فَإِنَّ قَلِيلَهُ كَثِيرٌ، وَٱستَكثِرُوا مِنَ الخَيْرِ فإِنَّ زَهِيدَهُ كَبِيرٌ. (أبو حاتم السجستاني، المعمرون، ٢٨).

Do not take wickedness lightly, for a little of it goes a long way; regard goodness very high, for a trifling of it is significant.

٤- لا تَحْقِرَنَّ مِنَ الخَيْرِ شَيْئاً. (البخاري، التأريخ الكبير، ١(٢) : ٢٠٥؛ اليعقوبي، تأريخ، ٢: ١١٧؛ إبن حجر العسقلاني، الإصابة، ١: ٤٩).
٥- لا يعظمكَ كَبِيرٌ مِنَ المَعرُوفِ تَفعلُهُ، وَلا تَحْقِرَنَّ صَغِيراً مِنَ المُنْكَرِ تَفْعَلهُ. (المحاسبي، المسترشدين، ٧٧).
٦- لا تَحقِرَنَّ شَيْئاً مِنَ المَعْرُوفِ. (عبد الرزاق، المصنف، ١١: ٨٢؛ أحمد بن حنبل، المسند ﴿ ٢٠٦٥٨، ٢١٥٧٥؛ البخاري، التأريخ الكبير، ١(٢): ٢٠٦؛ أبو عبيد، أمثال، ١٦٦، والخطب والمواعظ، ١٠٤؛ إبن أبي الدنيا، الصمت، ١٢٠، والغيبة، ٤٩؛ الترمذي، سنن ﴿ ١٨٣٣؛ مسلم بن الحجاج، صحيح مسلم، ٤: ٢٠٢٦ ﴿ ٢٦٢٦)؛ + "ولو أن تلقى أخاك بوجهٍ طلقٍ." الوشاء، الموشى، ٢٩؛ أبو الشيخ الإصبهاني، الأمثال، ١٦٧؛ آبي، نثر، ١: ١٦٨؛ أقوال الحكماء، ٧٥؛ القضاعي، الشهاب، ٣٠؛ بهجة، ١: ٣٠٣؛ ٢: ٢٤٤؛ البكري، فصل المقال، ٢٠٥).

Do not consider anything as insignificant of good deeds even if it is that you meet your brother with a cheerful countenance.

٧- اِفْعَلُوا الخَيْرَ وَلا تَحقِرُوا مِنْهُ شَيْئاً، فَإِنَّ صَغِيرَهُ كَبِيرٌ وَقَلِيلَهُ كَثِيرٌ. (ن- ٤٣٧ ﴿ ٤٢٢؛ ش/ن- ٢٠: ٦٦، ٢٨٣، ٣٢١؛ إبن رضوان، الشهب اللامعة، ٢٧١).
٨- لا تَحْقِرَنَّ مِنَ الإحسَانِ مَحْقَرَةً * أَحْسِنْ، فَعَاقِبَةُ الإحسَانِ حُسْناء. (إبن حبان البستي، روضة، ٢٤٥).
٩- لا تَحْقِرَنَّ صَنِيعَ الخَيْرِ تفعله * ولا صَغِيرَ فعالَ الشَّرِّ مِنْ صَغرِهْ
فَلَو رَأَيتَ الَّذِي اَستصغرتَ مِنْ حَسَنٍ * عِنْدَ الثَّوَابِ أَطلت العجب مِنْ كبرِهْ. (إبن حبان البستي، روضة، ٢٥٤).
١٠- لا تَحْقِرَنَّ صَغِيرَ العُرْفِ تَبْذُلُهُ * فَقَدْ يُروِّي غَلِيل الهَائمِ الثَّمَدُ. (البحتري، ديوان، ٦٤٨).
١١- لا تتهاونْ بِالأمرِ الصَّغِيرِ الَّذِي يَتَوَلَّدُ عَنْهُ الأَمْرُ الكَبِيرُ. (العاملي، المخلاة، ٦٧-٦٨).

"Do not belittle something small from which something big may originate." (Gutas 126).

١٢- لا تَتَهَاوَنْ بِالأَمْرِ الصَّغِيرِ إِذَا كَانَ يقبلُ النُّمُوَّ. (مب- ١٣٧ "أفلاطون"؛ العاملي، كشكول، ٧٢٦).
١٣- قال: لا تَحْقِرَنَّ صَغِيراً يحتملُ الزِّيَادَةَ. (كوبرلي، ٥٤ ب؛ الأمثال الحكمية، ١٤٢ "أفلاطون").

"He said: Never scorn a small thing which is likely to grow." (Gutas 133). Belittle not a small thing that can grow.

١٤- لا تستصغر صغيراً في الَابتداءِ إنْ كَانَ مِمَّا ينمى لأَنَّكَ مَتَى جُزْتَ عَنِ الحَقِّ قَلِيلاً كَانَ فِي التَّمَامِ أَضْعَافاً كَثِيرَةً لِذَلكَ القَليلِ. (إبن هندو، ٣٩٤ ﴿ ٤١٥ "فيثاغورس").

١٥- لا تَسْتَصْغِرُوا الأَمْرَ الصَّغِيرَ إذَا وَرَدَ عَلَيْكُم وَكَانَ قَابِلاً لِلنَّمَاءِ وَالزِّيَادَةِ. (مب- ١١١ "سقراط"؛ كوبرلي، ٣٨ ب "سقراط"؛ ٢٣ ب "أفلاطون").

Do not underestimate a small affair, if it can grow and increase.

١٦- لا تستصغر الأَمْرَ إذا وَردَ عَليكَ وَهُوَ صَغِيرٌ وَهُوَ قَابلٌ لِلنَّمَاءِ والكبرِ. (مب- ١٢٥ "سقراط"؛ ش- ١: ١٥٢، ١٦٧).

"Do not underestimate anything while it is small, because it is still liable to grow and increase." (Alon 42 n. 62). "Little leaks sink the ship." (*CDP*, 163).

١٧- قال هرمز الملك: لا تستعظم معروفاً أَسْدَيْتَهُ فَإِنَّ الَّذِي يصلُ إليكَ مِنَ الشُّكرِ وَيبقى لِعَقِبِكَ مِنَ الشَّرَفِ وَجَمِيلِ الذِّكرِ أَكثَرُ مِمَّا أَنْتَ مُعطِيهِ وَلا تَحْتَقِرَنَّ سُوءً أَتَيْتَهُ فَإِنَّ الَّذِي يُكسِبُكُ مِنَ العَدَاوَةِ ويزرعُ لَكَ وَلِعَقبِكَ مِنَ الضَّغَنِ وَالبَغضَاءِ أَعْظَمُ. (گرين ياسكى، فصول في المعروفِ من حكماء الفرس، ١٠٩).

٢٠٥٠- يُثْنَى عَلَى كُلِّ ٱمْرِئٍ فِي دَولَتِهِ فَإِذَا زَالَتْ عَنْهُ بَدَتْ عَورَتُهُ.

2050– Every body is praised at the height of his fortune, but as soon as the fortune turns away, his deficiencies are exposed.

٢٠٥١- يَنْبَغِي لِلْمُتَزَوِّجِ أَنْ تَكُونَ المَرْأَةُ دُونَهُ بِأَرْبَعٍ وَإِلاَّ ٱسْتَحْقَرَتْهُ: بِالسِّنِّ وَالطُّولِ وَالمَالِ وَالحَسَبِ وَأَنْ تَكُونَ فَوْقَهُ بِأَرْبَعٍ: بِالجَمَالِ وَالخُلُقِ وَالحِفْظِ وَالحَيَاءِ.

2051– The wife of the married man should be inferior to him in four points, lest she would humiliate him: in age, height, wealth, and noble lineage; and superior to him in four points: beauty, good character, care, and diffidence.

٢٠٥٢- يُورِثُ الكِبْرُ البَغْضَاءَ وَيَقْطَعُ حَبْلَ الصَّفَاءِ، فَٱلْزَمْ مَا يَحْمَدُهُ النَّاسُ مِنَ الأَخْلاقِ المَحْمُودَةِ يَكْثُرْ مَنْ يُطْرِيكَ وَيَقِلَّ مَنْ يُؤْذِيكَ.

2052– Arrogance bequeaths hatred and severs the bond of cordiality; therefore adopt the good qualities that the people praise, those who extol you will increase and those who molest you will decrease.

١- المَضَرَّةُ تُوجِبُ البَغْضَاءَ. (الجاحظ، رسائل، ١: ١١٠؛ إبن النديم، ٢٠٩).

Harm involves hatred.

٢- الحَسَدُ يُوجِبُ البِغْضَةَ. (ش/ن- ٢٠: ٣٤٥). Envy occasions hatred.

٣- طُولُ الغَضَبِ يُورِثُ الوَصَبَ. (البلاذري، أنساب، ٧(١): ٣٧٠ "أكثم").

Lengthy anger bequeaths hardship.

٤- الكِبْرُ مَقرُونٌ بِهِ سُوءُ الظَّنِ. (إبن المقفع، حكم ﴿ ١٧، ٧٤).
٥- ... فَإِنَّكَ إِنْ أَنَفْتَ مِنْ ذَلِكَ (= المرتبة) أَوْ تداخلك شَيْءٌ مِنَ الكِبْرِ وَالصَّلَفِ عَليهم (= أصدقائك) ٱنْتَقضَ حبلُ المَودَّةِ وٱنتكثتْ قُوَّتُهُ. (مسكويه، تهذيب، ١٦٢).

"For if you disdain to do this (to reach out to your friends when in power) or are seized by any sort of haughtiness or arrogance towards them, the tie of affection will be broken and its strength destroyed." (Zurayk 145).

٢٠٥٣- يَسِيرُ المُزَاحِ وَإِنْ قَلَّ دَاعِيَةٌ مِنْ دَوَاعِي السُّخْفِ، وَنَتِيجَةٌ مِنْ نَتَائِجِ الجَهْلِ فَٱحْذَرْهُ وَصِرْ بِنَفسِكَ إِلَى المَرَاتِبِ الَّتِي يُكْرِمُكَ النَّاسُ لَهَا.

2053– A small joke, no matter how insignificant, is one of the causes of idiocy, and one of the products of ignorance; so beware of it, and raise yourself to the ranks for which the people will respect you.

٢٠٥٤- يَسْتَحِقُّ الإنْسَانِيَّةَ مَنْ حَسُنَ خُلْقُهُ، وَيَكَادُ السَّيِّئُ الخُلُقِ أَنْ يُعَدَّ مِنَ السِّبَاعِ.[4]

2054– He deserves humanity whose nature is good, but the ill-natured deserves to be counted among the beast.

١- إِنَّمَا يَسْتَحِقُّ ٱسْمَ الإنْسَانِيَّةِ مَنْ حَسُنَ خُلْقُهُ، وَيَكَادُ سَيِّئُ الخُلُقِ يُعَدُّ مِنَ البَهَائِمِ وَالسِّبَاعِ. (الثعالبي، تمثيل، ٤٢١).
٢- بهين مردمان مردم نيك خوست * بتر آن كه خوى بد انباز اوست. (لازار، ١٢٠ "ابو شكور").

The best of all people are the good-tempered, the worst are the bad-tempered.

٣- نكويى جامه تست آن مى پوش * هميشه در نكو نامى همى كوش. (ناصر خسرو، روشنايى نامه، ٥١٣).

٢٠٥٥- يَنبَغِي لِصَاحِبِ الكَرِيمِ أَنْ يَصْبِرَ عَلَيْهِ إِذَا جَمَعَتْهُمَا قَسْوَةُ الزَّمَانِ، فَلَيْسَ يَنتَفِعُ بِالجَوهَرَةِ مَنْ لَمْ يَنتَظِرْ نَفَاقَهَا. (مع- ٧٦؛ الثعالبي، تمثيل، ٤٣١).

[4] مع- ٩٥؛ الحصري، زهر، ٩٨٤ "من البهائم".

2055– It is incumbent upon the friend of a noble man to have patience with him if they come together at a rough time, for he who does not wait for the salability of a jewel cannot receive benefit by it.

٢٠٥٦- يَعْتَرِي حَدِيثَ الكَذَّابِ مِنَ ٱلاخْتِلافِ مَا يَعْتَرِي الجَبَانَ مِنَ ٱلارْتِعَادِ فِي الحَرْبِ.[5]

2056– Just as discrepancy exposes the statements of a liar, the war exposes the cowardliness of the coward. (cf. Halkin 95 n. 111).

٢٠٥٧- يُثْنِي عَلَيْكَ مَنْ لا يَسْمَعُكَ وَيُحِبُّكَ مَنْ لا يَتَمَلَّقُ لَكَ.

2057– He commends you who does not learn about you by hearsay; he loves you who does not flatter you.

١- إِنَّمَا يُحِبُّكَ مَنْ لا يَتَمَلَّقُكَ وَيُثْنِي عَلَيْكَ مَنْ لا يَسْمَعُكَ. (مع- ٨٦).

٢٠٥٨- يَقتُلُ كِبَارَ النَّاسِ صِغَارُ أَعْدَائِهِم الَّذِينَ لا يُخَافُونَ فَيُتَّقُونَ وَلا يُؤْبَهُ لَهُمْ وَهُمْ يَكِيدُونَ.[6]

2058– Great people are killed by their insignificant enemies who were not feared of or held for dangerous, were regarded as insignificant while they were plotting against them.

٢٠٥٩- يَنبَغِي لِلحَازِمِ أَنْ يُغنِي أَوْلادَهُ فِي حَيوتِهِ وَيُؤَدِّبَهُمْ فِي حَالِ الغِنَى وَيُعَلِّمَهُمْ سِيَاسَةَ النِّعمَةِ وَإِلاَّ ظَفِرُوا بِالنِّعمَةِ بَعدَهُ وَهُمْ جُهَّالٌ فَلَمْ يَكتَسِبُوا حَمْدَهُ وَأَسْرَعُوا التَّعَرِّي مِنهُ وَحَصَلُوا عَلَى ذَمِّ المُصَاحِبِ وَنَدَمِ العَوَاقِبِ. (مع- ٨٢؛ آبي، نثر، ٣: ١٦٠؛ ياقوت المستعصمي، أسرار الحكماء، ٤٩"للعاقل"، "اسرعوا إلى التَّعَدِّي").

2059– It is incumbent upon the prudent to enrich his children during his life time, educate them in wealthy circumstances, and teach them proper management of wealth, otherwise, they will take over wealth after he is gone, while they are still ignorant; so they will not win his praise, will be quick in distancing from him, will earn the condemnation of companions, and the regret over the consequences (of their deeds).

[5] مع- ٨٣؛ الحصري، زهر، ٤٢٨ "إبن المعتز"؛ الثعالبي، تمثيل، ٤٤٧.
[6] مع- ٧٩؛ آبي، نثر، ٣: ١٥٠، ١٥٩.

٢٠٦٠- يَنْبَغِي لِلْعَاقِلِ أَنْ يَكْتَسِبَ بِبَعْضِ مَالِهِ [المَحْمَدَةَ] وَيَصُونَ بِبَعْضِهِ نَفسَهُ عَنِ المَسْأَلَةِ.[7]

2060– The intelligent should earn praise with part of his property and keep himself from poverty with the other part.

٢٠٦١- يَوْمُكَ ضَيْفُكَ [٢٩٥] وَهُوَ يَرْتَحِلُ عَنْكَ بِحَمْدِكَ أَوْ بِذمِّكَ فَانْظُرْ لِنَفسِكَ فِيمَا يَرتَحِلُ بِهِ عَنْكَ ضَيْفُكَ.

2061– Today is your guest and it will depart from you taking your praise or condemnation; so contemplate on that with which your guest should depart from you.

٢٠٦٢- يَسْلَمُ مِنْكَ أَصْدَقَاؤُكَ وَيَسْتَحْي مِنْكَ أَعْدَاؤُكَ إِذَا حَلُمْتَ عَمَّنْ سَفِهَ عَلَيْكَ وَصَفَحْتَ عَمَّنْ أَسَاءَ إِلَيْكَ.

2062– If you tolerate him who is impudent to you and forgive him who mishandles you, your friends would be secure from you and your enemies feel embarrassed.

١- أَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ. (القضاعي، دستور، ٦٠ "علي"؛ آبي، نثر، ١: ١٨٩ "حديث").

٢٠٦٣- يَحِقُّ عَلَى المَرءِ اللَّبِيبِ أَنْ يُوَكِّلَ بِنَفسِهِ كَالِئَيْنِ أَحَدُهُمَا يَكْلَؤهُ مِنْ أَمَامِهِ وَالآخَرُ مِنْ خَلْفِهِ وَهُمَا عَقْلُهُ الصَّحِيحُ وَأَخُوهُ النَّاصِحُ.

2063– It is imperative for the sensible man to entrust two guards over himself, one guarding him from what he sees and the other from what he does not. These are his sound intelligence and his sincere advising friend.

٢٠٦٤- يَجِبُ عَلَى العَاقِلِ أَنْ يَبْدَأَ بِالنَّظَرِ فِي الأُمُورِ قَبْلَ مُلابَسَتِهَا فَمَا رَجَا أَنْ يُؤَاتِيَهُ مِنْهَا عَلَى مَا يُرِيدُ أَقْدَمَ عَلَيْهِ وَمَا لَمْ يَرْجُ مُؤَاتَاتَهُ رَجَعَ عَنْهُ.

2064– The intelligent man should begin contemplating on affairs before embarking on them, so that he might engage in the affair that he expects would bring him to what he wants, and turn away from the one he does not expect its benefit.

[7] مع- ١١٦؛ آبي، نثر، ٣: ١٦١؛ الثعالبي، تمثيل، ٤٠٨.

٢٠٦٥- يَسْلَمُ العَاقِلُ مِنَ الزَّلَلِ بِالتَّثَبُّتِ وَالأَنَاةِ وَلا يَزَالُ العَجِلُ يَجْتَنِي مِنْ ثَمَرَةِ عَجَلَتِهِ النَّدَامَةَ. (=ﻍ ١٢٥).

2065– The wise is secure from slipping because of his composure and calmness, whereas the hasty continues to reap regret as the fruit of his haste.

١- الأَنَاةُ حِصْنُ السَّلامةِ والعَجَلةُ مِفْتَاحُ النَّدَامَةِ. (مع- ١١٨؛ الثعالبي، تمثيل، ٤٢٠؛ الثعالبي والمقدسي، ٤٨؛ الحصري، زهر، ٩٨٤؛ ابن رضوان، الشهب اللامعة، ١٩٤؛ المرادي، الإشارة، ٢٠١؛ التدميري، محاسن البلاغة، أ- ٣٣- ق (مخطوطة الخزانة العامة بالرباط)؛ ش/ن- ٢٠: ١٧٧؛ الإبشيهي، ٣٠٥).
٢- مَعَ العَجَلَةِ النَّدَامَةُ ومع التَّأَنِّي السَّلامَةُ. (الطرطوشي، سراج، ٥١؛ الإبشيهي، ٥٣).
٣- العَجَلةُ مُوَكَّلٌ بِهَا الزَّلَلُ. (مج- ٦٠).

Haste is responsible for error.

٤- كلامُ العَجَلةِ مُوَكَّلٌ به الزَّلَلُ. (مب- ٢٠٨ "أرسطو").
٥- العَجَلُ بَرِيدُ الزَّلَلِ. (عقد، ٢: ٣٦٠).

Error is always in haste. (E)

٦- الزَّلَلُ مَعَ العَجَلِ. (البلاذري، أنساب، ٧(١): ٣٧٣ "أكثم"؛ الكرخي، أمل، ٦٦؛ إبن حبان البستي، روضة، ٢١٧؛ الثعالبي، تمثيل، ٤٥٥).

Waste comes from haste.

٧- العَجِلُ تَصحَبهُ النَّدَامَةُ وتَعْتَزِلُهُ السَّلامةُ. (إبن حبان البستي، روضة، ٢١٦).
٨- العَجَلةُ زَلَلٌ. (القضاعي، دستور، ١٩ "علي").

Haste is waste.

٩- العَجَلُ مَعَ الزَّلَلِ. (القضاعي، دستور، ٢٠ "علي").

Haste goes with waste.

١٠- فَإنَّ مَعَ العَجَلةِ الزَّلَلَ. (قدامة بن جعفر، نقد النثر، ١١٢).

"It is the pace that kills." (*CDP*, 210).

١١- الزَّلَلُ مَعَ العَجَلِ، والتُّؤَدَةُ تُؤمِّنُ العثار. (أسامة، لباب، ٤٦٣).

Error comes always with haste; Circumspection renders one secure from stumbling.

١٢- الزَّلَلُ مَعَ العَجَلِ. مَنْ أَسْرَعَ كَثُرَ عِثَارُهُ. (الثعالبي، تمثيل، ٤٥٥؛ مع، ١٢٠).

Who hurries, trips.

١٣- مَنْ أَسْرَعَ كَثُرَ عِثَارُهُ، والتُّؤَدَةُ تُؤَمِّنُ العِثَارَ. (ح- ٦٣ "سقراط"؛ مع- ١٢٠؛ مب- ١٠٠؛ الحصري، زهر، ١٠٠٩؛ اص- ٧٧؛ أسامة، لباب، ٤٦٣).

"He who hurries stumbles much, and slowness is a guarantee against stumbling." (Alon 83 n. 659).

١٤- من أسرعَ في الأشياءِ يُوشِكُ أن يكثر عثاره. (ش- ١: ١٣٩).

"He who rushes things is likely to stumble often." (Alon 65 n. 342).

١٥- مَنْ أَسْرَعَ في الجَوابِ أَخْطَأَ في الصَّوَابِ. (الصغاني، فرائد، ٥١؛ الإبشيهي، ٥٣).

١٦- السُّرعَةُ فِي الجَوَابِ تُوجِبُ العِثارَ. (ح- ٥٤؛ مب- ٢٠٠؛ اص- ٩٧؛ ش- ١: ٢٠٢ "يُورِثُ"؛ لونتال، ٦٧).

٢٠٦٦- يَنْبَغِي لِلإِنْسَانِ أَنْ يَكُونَ قَنُوعاً فِي المَالِ غَيْرُ قَنُوعٍ فِي العِلْمِ.

2066– Man should content with property, but not with knowledge.

٢٠٦٧- يَنبَغِي أَنْ يَكُونَ الخَوْفُ أَغْلَبَ عَلَى القَلبِ مِنَ الرَّجَاءِ وَإِذَا غَلَبَ الرَّجَاءُ عَلَى الخَوْفِ فَسَدَ القَلْبُ.

2067– Fear should dominate the heart more than hope, for if hope takes over fear, the heart would be spoiled.

٢٠٦٨- يُقِلُّ الكَلامَ وَيُكْثِرُ العَمَلَ المُؤْمِنُ وَيُكْثِرُ الكَلامَ وَيُقِلُّ العَمَلَ المُرَائِي. (الميداني، ٤: ٦٧ "والمنافق بضدِّهِ").

2068– The believer lessens speech and increases deeds, but the unbeliever increases speech and lessens deeds.

"The fool multiplies words." (The Bible, Ecc. x. 14).

٢٠٦٩- يَجْمَعُ الصَّمْتُ لِلرَّجُلِ خَصْلَتَيْنِ: [٢٩٦] السَّلامَةَ فِي دِينِهِ وَالفَهْمَ عَنْ صَاحِبِهِ.

2069– Keeping silence combines two qualities in man: integrity in his religion, and understanding his associates.

٢٠٧٠- يَنْبَغِي لِلعَالِمِ أَنْ يَكُونَ فِيهِ عَلامَاتٌ: لا يَجْزَعُ مِنْ شَدَائِدِ الدُّنيَا وَيَصْبِرُ عَلَى مَرَارَتِهَا وَلا يَفْرَحُ بِرَاحَتِهَا، وَيُنَاصِحُ فِي طَاعَةِ اللَّهِ وَيَنصَحُ الخَلقَ لِلَّهِ عزَّ وَجَلَّ.

2070– The learned should have several signs: he is not impatient to the hardships of this world, endures its bitterness calmly and is not happy with its comfort; he is sincere in obedience to God, and gives counsel to people for the sake of the great glorious God.

٢٠٧١- يَجِبُ عَلَى المَرْءِ أَنْ يَكُونَ أَصْلُ كَسْبِهِ طَيِّباً فَإِنْ سَلِمَ لَهُ كَسْبُهُ فَيَنْبَغِي لَهُ أَنْ يُؤَدِّيَ الحُقُوقَ الوَاجِبَةَ عَلَيْهِ فِي مَالِهِ فَإِنْ سَلِمَ مِنْ هَذِهِ فَيَنْبَغِي أَنْ يَكُونَ فِي نَفَقَتِهِ لَيْسَ بِمُسْرِفٍ وَلا مُقْتِرٍ.

2071– Man should practice a legal profession, and when his profession is unobjectionable, he should fulfill the duties incumbent upon him on his property, and when this is secured, he should be neither excessive nor parsimonious in his expenditure.

٢٠٧٢- يَسْتَرِيحُ الإنْسَانُ إذَا لَمْ يَحْرِصْ عَلَى مَا لَمْ يَأْتِهِ وَقَنِعَ بِمَا يَكْفِيهِ وَتَرَكَ مَا لا يَعْنِيهِ.

2072– Man will be at ease if he does not covet what he cannot obtain, is content with what is sufficient for him, and abandons what is not his concern.

١- آنچه بكار نيست چرا جويى * وآنچت گزير نيست چرا گويى. (ناصر خسرو، ديوان، ٥٠٩).

٢٠٧٣- يُرجَى لِصَاحِبِ الصَّمْتِ أَنْ يَكُونَ أَحْسَنَ النَّاسِ فِي المَحَافِلِ أَدَباً، وَأَحْكَمَ النَّاسِ فِي التَّكَلُّمِ لَفْظاً، وَأَدْوَمَ النَّاسِ عِنْدَ الخَلْوَةِ فِكْرَةً.

2073– It is hoped that the taciturn would be the best of all people in good manners at gatherings, the wisest in speech when talking, and the most enduring in contemplation when alone.

٢٠٧٤- يُرجَى لِصَاحِبِ الجُوعِ أَنْ يَكُونَ أَطْيَبَ النَّاسِ طَعَاماً مِنْ غَيْرِ إدَامٍ وَأَصَحَّ النَّاسِ بَدَناً مِنْ غَيْرِ دَوَاءٍ وَأَخَفَّ النَّاسِ حِسَاباً عِنْدَ الجَزَاءِ.

2074– He who hungers willingly is likely to find his food most delicious without seasoning, to have the healthiest body without taking medicine, and to be the lightest of people in dues when taken into account.

٢٠٧٥- يَسْتَقِيمُ لِلْمَرءِ أَنْ يَعِيشَ آمِناً إذَا كَفَّ عَنِ الذُّنُوبِ وَلَمْ يَحْزَنْ مِنَ المَكْرُوهِ مِمَّا هُوَ لابُدَّ مُصِيبُهُ. [٣٠١]

2075– Man will live securely if he withdraws from sins, and is not saddened by the mishap of what is inevitable.

١- مَنْ أَحبَّ أَنْ يَعِيشَ آمناً فَليَكُفَّ عَنِ الذُّنوبِ. (الثعالبي، تمثيل، ٣٩٧).
٢- تجنب الذنوبَ، تَكُنْ آمناً. (جا- ٢٦ "آذرباد").

٢٠٧٦- يَنْبَغِي لِذِي العَقْلِ وَالمُرُوءَةِ إخْفَاءُ نَفْسِهِ مَعَ مَا يَرَى مِنْ كَسَادِ ذَوِي العَقْلِ وَالمُرُوءَةِ وَإظْهَارُهَا مَعَ مَا يَرَى مِنْ نَفَاقِهِم.

2076– It is incumbent upon the possessor of intelligence and manliness to hide his merits when he sees the stagnation of the market

for the possessors of intelligence and manliness, and to disclose them when he sees their salability.

٢٠٧٧- يَسْعَدُ مِنَ الحَزَمَةِ بِثَمَرَةِ الحَزْمِ مَنْ جَمَعَ إِلَى حَزْمِهِ عَزْماً وَمَنْ أَرَادَ إِبْرَاءَ نَفْسِهِ مِنَ المُتَتَبِّعِينَ.

2077– He among the prudent will be happy with the result of prudence who adds determination to his prudence, and he who seeks acquittal from those who inspect (the faults of people).

٢٠٧٨- يَكْتَفِي اللَّبِيبُ بِوَحْيِ الحَدِيثِ، وَيَنْبُو البَيَانُ عَنْ قَلْبِ الوَغْدِ.

2078– The intelligent is content with the inspiration of a discourse, whereas a solid statement is repugnant to the scoundrel's heart.

٢٠٧٩- يَمْنَعُ الأَحْمَقَ مِنْ أَنْ يَعْرِفَ مَا هُوَ عَلَيْهِ مِنْ حُمْقِهِ مَا يَمنَعُ السَّكرَانَ مِنْ أَنْ يَجِدَ أَلَمَ الشَّوْكَةِ الدَّاخِلَةِ فِي رِجْلِهِ.

2079– That which prevents a stupid person from recognizing his stupidity is similar to that which prevents the drunken from feeling the pain caused by thorn in his foot.

١- الأَحْمَقُ لا يُحِسُّ بِأَلَمِ الحُمقِ المَسْتَقِرّ فِي قَلبِهِ كَمَا لا يُحِسُّ السَّكرَانُ بِأَلَمِ الشَّوْكَةِ الَّتِى تَدْخُلُ فِي يَدِهِ وَرِجلِهِ. (إبن هندو، ٣٤٠ ؛ ١٥٩ "أرسطو"؛ السجستاني، صوان، ١٧٩ "أوذيموس").

٢- مَنَعَ الأَحمَقَ مِنْ أَنْ يَجِدَ أَلَمَ الحُمْقِ المشعِرِ فِي قَلبِهِ مَا يَمنَعُ السَّكْرَانَ مِنْ أَنْ يَجِدَ مَسَّ الشَّوْكَةِ الدَّاخِلَةِ فِي رِجلِهِ. (العامري، نسك، ٤٩٧).

٢٠٨٠- يَنْبَغِي لِمَنْ يُصِرُّ جَهْلَهُ أَنْ يَفْرَحَ بِذَلِكَ كَفَرَحِ مَنْ كَانَ فِي ظُلْمَةٍ فَأُدْخِلَ عَلَيْهِ نُورٌ وَكَانَ بِهِ مَرَضٌ فَأُبْرِيَ مِنْهُ.

2080– It is incumbent upon the person who resolves his ignorance to be as happy as the person who is in darkness and light enters upon him, or is sick and recovers from it.

٢٠٨١- يَجِبُ أَنْ يَكُونَ فِي القَاضِي إِثْنَا عَشَرَ خَصْلَةً: الذَّكَاءُ وَالعِفَّةُ وَالفِقْهُ وَالمَضَاءُ وَالصَّرَامَةُ وَقِلَّةُ الضَّجَرِ وَغَنَاءُ النَّفْسِ وَسُكُونُ الجَأْشِ وَالحِلْمُ وَحُسْنُ السَّمْتِ وَالوَرَعُ وَسَلامَةُ الحَوَاسِّ.

2081– It is necessary for the judge to have a combination of twelve characteristics: acumen, temperance, legal learning, sagacity, sternness,

calmness, selflessness, composed emotions, forbearance, good disposition, piety, and soundness of senses.

٢٠٨٢- يُمْدَحُ الحَكِيمُ قَلِيلاً فِي حَيوتِهِ وَلا يَكْثُرُ الاحْتِفَالُ بِهِ فَإذَا فُقِدَ بَانَ مَوْضِعُهُ وَكَثُرَ المَادِحُ لَهُ. [٣٠٢]

2082– The sage is praised little during his life-time and those who pay attention to him are not many; but as soon as he is gone his rank becomes evident and his admirers increase.

٢٠٨٣- يَجِبُ أَنْ لا تَسْأَلَ بَخِيلاً مَا قَدَرْتَ فَإِنَّهُ إِنْ أَعْطَاكَ أَبْغَضَكَ وَإِنْ لَمْ يُعْطِكَ أَبْغَضْتَهُ فَأَنْتَ مِنهُ عَلَى أَحَدِ السَّوءَتَيْنِ وَلَكِنْ دَعْهُ فَلَعَلَّ عِنْدَهُ حَدِيثاً يُعجِبُكَ أَوْ مَشُورَةٌ يَنْفَعُكَ فَإِنْ ابْتُلِيْتَ بِسُؤَالِهِ وَقُلْتَ إِنَّمَا أَسْأَلُهُ مِنْ جُهْدٍ فَاعْلَمْ أَنَّهُ لا يَزِيدُكَ إِلَّا جُهْداً.

2083– You should not ask from a niggardly as far as you can, for if he gives you something he detests you, and if he does not, you detest him. In both cases, you will be in the wrong. However, call upon him occasionally, for he may have an interesting story to tell, or to give a useful advice. In case you have to ask him and think that you ask him because you are under pressure, know that he will not add to you anything but pressure.

١- لا تسأل شريرا حاجة، فإنَّه بحسب شرّيّته في نفسه ومذهبه، وكذلك شريته في عطيته. (جا- ٢١٨ "أفلاطون").

٢٠٨٤- يَعْيَى الإنْسَانُ مِنَ الرَّاحَةِ وَيَمْرُضُ مِنَ الشِّبَعِ فَإِنْ قَدَرْتَ أَنْ لا تَكثُرَ مِنْ شَيْءٍ فَافْعَلْ إِلَّا مِمَّا يُدْنِي إِلَى اللَّهِ تَعَالَى وَيُبْعِدُ عَن عَذَابِهِ.

2084– Man falls ill from much comfort and becomes sick by that which fills the appetite; so if you can restrain yourself from excess, do it, except from things that bring you closer to God, the Extolled, and distance you from His chastisement.

٢٠٨٥- يُدْفَنُ مَعَكَ وَأَنْتَ مَيِّتٌ قَرِينٌ لابُدَّ لَكَ مِنهُ فَإِنْ كَانَ كَرِيماً أَكْرَمَكَ وَإِنْ كَانَ لَئِيماً أَسْلَمَكَ ثُمَّ لا تُبْعَثُ إِلَّا مَعَهُ وَلا تُسْأَلُ إِلَّا عَنهُ فَلا تَجْعَلْهُ إِلَّا صَالِحاً فَإِنَّهُ إِنْ أَصْلَحَ لَمْ تَسْتَوحِش مَعَهُ وَإِنْ أَفْسَدَ لَمْ تَسْتَوحِش إِلَّا مِنهُ وَهُوَ فِعْلُكَ فَحَسِّنْهُ بِمَا قَدَرْتَ.

2085– When you die a companion will be buried with you that you cannot avoid. If it were noble it ennobles you, and if it were ignoble

it forsakes you. Moreover, you will not be resurrected without it, and will not be questioned except about it, so do not let it be anything but good, for if it were good you would not feel lonely with it, and if it were corrupt you would not feel repelled by anything but it. This companion is your performance, thus beautify it as good as you can.

٢٠٨٦- يُحْتَاجُ فِي الإِيْمَانِ إِلَى العَقْلِ أَعْظَمَ حَاجَةً وَأَشَدَّ ضَرُورَةً لِأَنَّ الفَصْلَ بَيْنَ مَا يَنْبَغِي الإِيمَانُ بِهِ وَبَيْنَ مَا لا يَنْبَغِي وَبَيْنَ مَا يَنْبَغِي التَّسْلِيمُ لَهُ وَبَينَ مَا لا يَنبَغِي إِنَّمَا يَكُونُ بِالعَقْلِ [٣٠٥] حَتَّى يَلتَمِسَ الحُجَّةَ مِنْ مَوْضِعِهَا وَيُوضَعُ التَّسْلِيمُ فِي حَقِّهِ.

2086– In matters of belief reason is the greatest and the most pressing need, for the distinction between what one should believe in or reject, and what one should surrender to or reject can be made only by reason, so that it can demand proof from its source; then the right decision can be made.

٢٠٨٧- يَجِبُ أَنْ تَبدَأَ مِنَ الأَعْمَالِ بِأَعْظَمِهَا خَطَراً وَأَحْضَرِهَا نَفْعاً وَأَخْوَفِهَا فَوْزاً وَأَزْكَاهَا عِندَ اللَّهِ.

2087– One should begin with works which are greater in importance, more immediate in benefit, the easiest to succeed in, and the more befitting in God's presence.

١- إِذَا تَخَالَجَتْكَ الأُمُورُ فَٱشْتَغِلْ بَأَعْظَمِهَا خَطَراً، فَإِنْ لَم تَسْتَبِنْ ذَلِكَ فَأَرجَاهَا دَركاً، فَإِنْ ٱشتَبَهَ ذَلِكَ فَأَجدَرُهَا أَنْ لا يَكُونَ لَهُ مَرْجُوعٌ حَتَّى تُوَلّىَ فُرصَتُهُ. (صغ- ٤٢).

٢٠٨٨- يَبلُغُ الغَضَبُ بِبَعضِ النَّاسِ إِذَا غَضِبَ أَنْ يَحمِلَهُ ذَلِكَ عَلَى الكُلُوحِ وَالتَّقطِيبِ فِي وَجهِ غَيْرِ مَنْ أَغْضَبَهُ، وَسُوءِ اللَّفْظِ لِمَنْ لا ذَنْبَ لَهُ، وَالعَفوِ [العقوبةِ؟] لِمَنْ لَمْ يَكُنْ يَرَى عُقُوبَتَهُ، ثُمَّ يَبلُغُ بِهِ الرِّضَاءُ إِذَا رَضِيَ أَنْ يُسرِعَ بِالأَمْرِ الخَطِيرِ لِمَنْ لَيْسَ بِمُثرٍ لَهُ ذلِكَ وَيُعْطِي مَنْ لَمْ يَكُنْ مُرِيداً عَطَاءَهُ وَيُكْرِمَ مَنْ لا حَقَّ لَهُ وَلا مُرُوءَةَ، فَٱحْذَرْ هَذَا البَابَ الحَذَرَ كُلَّهُ. (كب- ٧٢-٧٣).

2088– Anger affects some people, when they are angry, to such an extent that they frown and scowl on people not responsible for their anger, use obscene language towards those who have done nothing wrong, and punish those whom they had not planned to punish. On the contrary, content affects them, when they are content, to such an extent that they hurriedly undertake a serious affair for someone who had not enriched him, give presents to him whom they did not intend

to give, and treat generously and with great respect him who has no rights and no manliness. Avoid such a manner, in all its forms.

The text has العفو, but the context clearly requires, as in the *AK*, العقوبة.

٢٠٨٩- يُسقِطُ العُقُوبَةَ إخْلاصُ التَّوْبَةِ، وَيُوجِبُ المَثْوَبَةَ إحْسَانُ النِّيَّةِ. (الصغاني، فرائد، ٣٢).

2089– Sincere repentance absolves punishment, and good intention necessitates requital.

1– "Repentance absolves one from every fault." (*Maxims of ʿAli* 68).

٢٠٩٠- يُوزَنُ المَرْءُ بِقَوْلِهِ وَيُقَوَّمُ بِفِعلِهِ فَلْيَقُلْ مَا يُرْجِحُ زِنَتَهُ وَلْيَفعَلْ مَا يُجِلُّ قِيمَتَهُ. فَمَنْ قَوَّمَ لِسَانَهُ زَانَ عَقلَهُ وَمَنْ سَدَّدَ كَلامَهُ أَبَانَ فَضْلَهُ، وَمَنْ حَسُنَ عَمَلُهُ حَسُنَتْ مُجَازَاتُهُ. (الصغاني، فرائد، ٢٣-٢٤).

2090– Man will be weight according to what he says and valued according to what he does, so he should utter that which inclines his scale, and do that which increases his value. He who rectifies his tongue makes his intelligence weighty; he who controls his speech makes his merit evident, and he whose deed is good, his reward will be good.

١- يُسْتَدَلُّ عَلى عَقلِ الرَّجلِ بقولِهِ، وَعَلى أصلِهِ بِفعلِهِ. (الماوردي، أدب الدنيا، ٢٥٤؛ إبن عربي، محاضرة الأبرار، ٢: ٣٨٢).

One is directed to a man's intelligence by his words, and to his origin by his deeds.
"Words from a wise man's mouth are gracious, but a fool is consumed by his own lips." (The Bible, Ecc. x. 12).
The bird is known by its note, the man by his words. (E)

تَمَّ الكِتَابُ وَالحَمْدُ لِلَّهِ حَقَّ حَمْدِهِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدِ النَّبِي وَآلِهِ [٣٠٦]. وَافَقَ الفَرَاغُ مِنْ كِتَابَتِهِ يَوْمَ الإِثْنَيْنِ رَابِعَ عِشْرِينَ شَهْرَ ذِي الحِجَّةِ مِنْ سَنَةِ سَبْعُ وَثَلاثِين وَسِتَّمِائَة وَحَسْبُنَا اللَّهُ وَحْدَهُ وَهُوَ رَبُّنَا وَنِعْمَ الوَكِيلُ. رَبِّ أَنعِمْ [في الأصل: لعم] بِخَيْر.

The book ended. Praise be to God as He deserves. God bless our master Muhammad, the Apostle, and his family. The copying of the book coincided with Monday, the 24th of Dhulhijjah (the last month of the Islamic calendar) in the year 637/1239.

إِخْتِيَارُ الوَزِيرِ أَبِي القَاسِمِ المَغْرِبِي
مِنَ الكُتُبِ المَذْكُورَةِ لِعَلِيّ بنِ عُبَيْدَةَ الرَّيْحَانِي

II. إخْتِيَارُ الوَزِيرِ أَبِي القَاسِمِ المَغْرِبِي مِنَ الكُتُبِ المَذْكُورَةِ لِعَلِيّ بن عُبَيْدَةَ الرَّيْحَانِي

شَاهَدْتُ بِالأَصْلِ الَّذِي نَقَلْتُ مِنهُ مَا مِثَالُهُ: عَلَّقَهُ الوَزِيرُ أَبُو القَاسِمِ رَحْمَةُ اللَّهِ عَلَيْهِ بِالسَّنْدِيَةِ شَرْقِي نَهرِ عِيسَى يَوْمَ السَّبْتِ النِّصْفَ مِنْ شَهْرِ رَمَضَانَ سَنَة ٤١٢ مِنَ الكُتُبِ الَّتِي يَأتِي ذِكْرُهَا مِنْ مُصَنَّفَاتِ عَلِيّ بنِ عُبَيْدَةَ الرَّيْحَانِي: المصون، الصبر، ذكر الموت، التنبيه، الموعظة، النبيه، ذم الدنيا، الزمام، الجد، الإخوان، الوشيج، الطارف، ودود وندود، إبن الملك، الناجم، روشنادل، شمل وألفة، رائد الود، الهاشمي، فَذَلِكَ تِسْعَةُ عَشَرَ كِتَاباً.
وَوَجَدْتُ مَا مِثَالُهُ بِأَوَّلِهِ بِخَطِّهِ وَكَذَلِكَ مَا قَدَّمْتُ وَمَا يَأتِي: تَعْلِيقُ الحُسَيْنِ بن عَلِيّ بنِ الحُسَيْنِ، وَفَّقَهُ اللَّهُ وَغَفَرَ ذُنُوبَهُ؛ ثُمَّ وَجَدْتُ عَلَى ظَهْرِ الأَصْلِ مَا مِثَالُهُ: وَجَدْتُ عَلَى ظَهْرِ الكِتَابِ مَا حِكَايَتُهُ، وَكُلُّ ذَلِكَ جَمِيعُهُ بِخَطِّ الوَزِيرِ المَغْرِبِي المُقَدَّمِ ذِكْرُهُ أَعْلاهُ مُنْتَقِي هَذِهِ الأَلْفَاظِ:
يَا أَبَا يَحْيَى أَحْيَاكَ اللَّهُ سَعِيدًا، ٱجْعَلْ مِنْ بِرّكَ بِي وَطَاعَتِكَ لِي أَنْ تُكَرِّرَ قَرَاءَةَ مَا فِي هَذَا الجُزْءِ مِنَ الجَوَاهِرِ المُنْتَخَبَةِ وَاللآلِئِ المُتَخَيَّرَةِ، وَلَوْ فِي كُلِّ يَوْمٍ مَرَّةً، فَوَاللَّهِ لَقَدْ آثَرْتُكَ بِهِ عَلَى نَفْسِي عَلَى حَالِ حَاجَةٍ إِلَيْهِ وَعِلْمٍ بِتَأثِيرِهِ فِي إِنْبَاهِ الخَاطِرِ مِنْ دُثُورِهِ، وَصِقَالِ الذِّهْنِ مِنْ دُرُوسِهِ. وصُنْهُ، جَعَلَنِي اللَّهُ فِدَاكَ، كَمَا يُصَانُ عِلْمُ الكِيمِيَاءِ إِنْ كَانَ حَقًّا، أَوْ أَجَلُّ أَسْرَارِ الحِكْمَةِ حَتَّى يَلْقَى مُسْتَحِقًّا، وَأَيْنَ المُسْتَحِقُّ لِمِثْلِهِ؟ وَٱحْذَرْ أَنْ تَبْذُلَهُ لِلأَلْحَاظِ، وَٱجْعَلْهُ قَرِينَ عُوذَةِ الجَوْشَنِ وَالمُصْحَفِ فِي كُمِّكَ وَعِنْدَ مُصَلَّاكَ، وَأَنْتَ وَكُلُّ ذَلِكَ فِي حِفْظِ اللَّهِ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّد وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيماً كَثِيرًا وَالحَمْدُ لِلَّهِ رَبِّ العَالَمِيْنَ.

II. IKHTIYĀR AL-WAZĪR ABĪ AL-QĀSIM AL-MAGHRIBĪ MIN KUTUB AL-MADHKŪRA LI-ʿALĪ B. ʿUBAYDA AL-RAYḤĀNĪ

On the original from which I relate, I saw this: al-Wazīr Abū al-Qāsim, God have mercy upon him, wrote these comments on the books of ʿAlī b. ʿUbayda al-Rayḥānī at Sandiyya, on the East side of Nahr ʿĪsā, on the second Saturday of the month Ramaḍān, in the year 412/1021. These are: *al-Maṣūn, al-Ṣabr, Dhikr al-mawṭ al-Tanbīh, al-Mawʿiḍa, Dham al-dunyā, al-Zimām, al-Jid, al-Ikhwān, al-Washīj, al-Ṭārif,* etc., nineteen titles total. Moreover, I found at its beginning, in his handwriting, this: Commentary of al-Ḥusayn b. ʿAlī b. al-Ḥusayn, may God give him success and forgive his sins. I found on the back cover of the original, also in the handwriting of the same al-Wazīr al-Maghribī, these words:

O Abū Yaḥyā, May God give you a long life in happiness! Let your benevolence towards me and your compliance with me assure that you repeat the reading of this work of chosen jewels and selected pearls, even if once every day, for by God, by this I have indeed bestowed upon you a piece of myself for the time of your need, being aware of its impact on awakening the mind from its oblivion, and on burnishing the heart from its lethargy. Preserve this, may God make me your ransom, just like the science of Alchemy is preserved—whether it is right or not—, or like a more splendid hidden wisdom, which is kept until it meets one deserving. O where is the one deserving the like of this! Avoid exposing this to glances; put it next to the incantation of the coat of arms and the holy script in your sleeve and upon your prayer rug. May you and all of this lay in God's protection! God bless our master Muḥammad, his family and companions! May He grant them salvation, an extensive one! Praise be to God, the Lord of the worlds.

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ
وَعَلَيْهِ أعْتَمِدُ

أَلفَاظٌ مُتَخَيَّرَةٌ رُبَّمَا صَاحَبَتْهَا مَعَانٍ، وَرُبَّمَا كَانَتْ خَالِيَةً وَلِلمَعَانِي مِسْطَرَةٌ وَمُدَّخِرَةٌ وَبِاللَّهِ التَّوفِيقُ.

In the name of God, the Merciful, the Compassionate, on Him we rely. These are chosen words, sometimes accompanied by novel meaning, sometimes simple, forming a guideline to and a storage of chosen meanings. And success is granted by God.

٢٠٩١- كُلُّ ٱمْرِئٍ عَلَى سَنَنٍ يَقصِدُهُ وَشَاكِلَةٍ تُصدِرُهُ وَتُورِدُهُ.

2091– Everyone has a way that he follows, and a particular disposition that guides him.

١- كُلُّ ٱمْرِئٍ عَلَى شَيْئَيْنِ: قَصدُهُ وَشَاكِلَتُهُ، تُورِدُهُ وَتُصدِرُهُ. (إبن عقيل، فنون، ٧٥٠-٧٥١).

٢- ﴿كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ.﴾ (قرآن، ١٧: ٨٤؛ الثعالبي، تمثيل، ١٧، وأحاسن كلم، ٥؛ الماوردي، أدب الدنيا، ١٣ "أي: بحسب عقله").

“Everyone acts according to his own disposition.
That is: Everyone acts according to his intelligence, or nature, natural disposition, or particular way that is suitable to his state in respect of right direction and of error, or to the essential nature of his soul.

٣- لِكُلِّ ٱمْرِئٍ طَرِيقَةٌ وَلِكُلِّ عَامِلٍ وَثِيقَةٌ. (الوشاء، الوشى، ٢١٥).

٤- لِكُلِّ شَيْءٍ وَثِيقَةٌ وَمَحَجَّةٌ وَاضِحَةٌ ... (الوطواط، غرر، ٦٧).

٥- أنفعُ الأشياءِ فِي الأُمورِ كُلِّهَا لُزومُ القَصدِ. (كوبرلي، ٤٠ أ).

٦- مِلَاكُ العِلمِ العَمَلُ، وَمِلَاكُ العَمَلِ السُّنَّةُ، وَإِصَابَةُ السُّنَّةِ لُزُومُ القَصْدِ. (جا- ٦).

Action is the essential prerequisite of knowledge, Tradition is the essential prerequisite of action, and the right Tradition is the taking of the middle way (that is, when completed it should be useful, but when it exceeds or falls short of this, it is harmful).

٧- ملاكُ الأمرِ خواتِمُهُ. (الجاحظ، بيان، ٢: ٥٧).

٨- ملاكُ العملِ خواتمُهُ. (أبو نعيم، حلية، ١: ١٣٩).

٩- أعمالُ البِرِّ على أربع شُعَب: العلمُ، والعملُ، وسلامةُ الصَّدرِ، والزُّهدُ. فالعلمُ بِالسُّنَنِ والعملُ بِإصابَةِ السُّنَنِ، وسلامةُ الصَّدرِ بِإِمَاتَةِ الجَسَدِ، وَالزُّهدُ بِالصَّبرِ. (جا- ٦).

١٠- كُلُّ ٱمْرِئٍ يُشَبِّهُهُ فِعْلُهُ * مَا يَفْعَلُ المَرْءُ فَهُوَ أَهْلُهُ. (الثعالبي، تمثيل، ١٧؛ الحصري، زهر، ١٠٣٦؛ ياقوت، ٢٧٨٣).

٢٠٩٢- حِكْمَةٌ فَوْقَ نِهَايَاتِ العُقُولِ.

2092– A wisdom above all reason.

٢٠٩٣- تَنَبَّهْتُ عَلَى عِلْمٍ عَظِيمٍ وَأَشْرَفْتُ عَلَى سِرٍّ مِنَ الأَخْلاقِ دَفِينٍ: قَمعِي لِلحَسَدِ إِذَا نَبَضَ وَإِمَاتَتِي الضَّغَائِنَ وَالأَحْقَادَ. وَبَعْضُ هَذِهِ الخِصَالِ أَعَانَنِي عَلَى بَعْضٍ، مِنهَا مَا وَجَدْتُهُ فِي الخُلْقَةِ بِغَيْرِ تَكَلُّفٍ، وَمِنهَا مَا أَصْلَحتُهُ بِالرِّيَاضَةِ وَحُسْنِ الأَدَبِ.

2093– I became conscious of a great wisdom and came to open the secret of a hidden trait: that is, my uprooting the envy whenever it showed up, and my killing the hatred and malice. Some of these traits helped me against others; some were natural and inborn, others I had improved by hard training and good education.

A longer version of this sentence is preserved by Miskawayh in the *Jāwīdān-khirad* and can be consulted for an estimation of the changes introduced by al-Maghribī:

١- قال: إنّي لَمَّا فَهِمْتُ أَخْبَار زَمَانِي وَرَعَيْتُ الآدَابَ وَقَاسَيْتُ طَبَقَاتِ النَّاسِ تَنَبَّهْتُ عَلَى أَمْرٍ عَظِيمٍ وَأَشْرَفْتُ عَلَى سِرٍّ مِنَ الأخْلاقِ دَفِينٍ، وَصَلْتُ إِلَيْهِمَا بِفَرَاغٍ مِنَ القَلبِ لَهُمَا، وَعِنَايَةٍ مِنَ الفِكْرِ بِهِمَا. وَذَاكَ أَنِّي كُنْتُ رَجُلاً نَجَوْتُ مِنْ وَاحِدَةٍ وَذَهَبْتُ إِلَى اِثْنَيْنِ، وَكَانَتْ فِيَّ سِتُّ خِصَالٍ: فَأَمَّا الَّتِي نَجَوْتُ مِنهَا فَقِلَّةُ الشَّهْوَةِ وَحُبُّ الدُّنْيَا. وَأَمَّا الخَصْلَتَانِ فَإِنّي وَكَلْتُ نَفْسِي بِحِفْظِ العِبَرِ وَصِرْتُ مِنْ مَمَرِّ كُلِّ يوم عَلَى وَجَلٍ. وَأَمّا الخِصَالُ السِّتُّ: فَقَمْعِي لِلحَسَدِ إِذَا نَبَضَ وَتَحَرَّكَ، وَقَهْرِي لِلشَّهْوَةِ إِذَا مَالَتْ إِلَى خِلافِ الحَقِّ، وَإِمَاتَتِي الضَّغَائِنَ وَالأَحْقَادَ، وَالصَّبْرُ الجَمِيلُ عَلَى مَا لَهُ عَاقِبَةٌ جَمِيلَةٌ عِنْدَ الحَوَادِثِ وَالنَّوَازِلِ، وَسَلامَةٌ طُبِعْتُ عَلَيْهَا، وَخِفَّةُ مَؤُونَةٍ عَلَى النَّاسِ. وَبَعْضُ هَذِهِ الخِصَالِ أَعَانَتنِي عَلَى بَعْضٍ، وَمِنهَا مَا وَجَدْتُهُ فِي الخُلْقَةِ طَبْعاً مِنْ غَيْرِ تَكَلُّفٍ، وَمِنهَا مَا أَصْلَحْتُهُ بِقُوَّةِ اللَّهِ تَعَالَى وَتَدَارَكْتُهُ بِالرِّيَاضَةِ وَالأَدَبِ. (جا- ٦٣).

٢٠٩٤- الفَهِمُ إِذَا كَانَ زَاكِياً نَقَضَ بِاليَقِينِ مُبْرَمَ الشُّبُهَاتِ وَسَاسَ نَفسَهُ قَاهِرًا عَلَى الخَيْرَاتِ.

2094– The intelligent, if he were chaste, eliminates the strongest doubts with certitude, and conducts himself forcibly to do good works.

١- مَنْ آتَاهُ اللَّهُ سَعَةً فِي الفَهْمِ وَقُوَّةً فِي العَقْلِ فَقَدْ آتَاهُ السُّلْطَانَ الَّذِي يَمْلِكُ بِهِ نَفْسَهُ، وَمَنْ مَلَكَ نَفْسَهُ بِسُلْطَانِ عَقْلِهِ قَلَّ أَسَفُهُ عَلَى كُلِّ شَيْءٍ فَاتَهُ، وَذَاكَ أَنَّهُ يَنْقُضُ [يَنقُصُ] بِاليَقِينِ مَا تَبرمُ الشَّهَوَاتِ، وَيَسُوسُ نَفْسَهُ بِأَنْ يَقْهَرَهَا عَلَى دَركِ الخَيْرَاتِ. (جا- ٧٨).

He whom God has given a vast intellect and power in intelligence is indeed gifted with the force with which he can dominate his soul. And he who dominates his soul with the force of his intelligence, his sorrow over things he loses reduces; this is because, by the certitude he has gained over the factors that strengthen appetites, he eliminates them, and conducts his soul in such a way as pushing it to the achievement of good works.

٢٠٩٥- إِنَّمَا نَكَصَ عَلَى عَقِبَيْهِ مَنْ خَانَهُ فَهْمُهُ، وَخَذَلَهُ عَقْلُهُ، وَضَيَّعَ مَا ٱسْتَوْدَعَتْهُ الأَيَّامُ، فَكَأَنَّهُ ٱبْنُ يَوْمِهِ وَنَتِيجُ سَاعَتِهِ. (أسامة، لباب، ٣٢٥-٣٢٦ + "الفهمُ خزانةُ العقل، ونورٌ يُبْصرُ به ما أمامه").

2095– “He forsakes good for bad who is betrayed by his understanding, deserted by his reason, and squanders the stores accumulated through the ages. It is as though such a person has been just born, a product of the moment.” (Makdisi, *Ibn ʿAqīl*, 243).

١- نَكَصَ عَلَى عَقِبَيْهِ.

“He turned back from a (good) thing to which he had applied himself.” (Lane 2852).

٢- رجعَ فلان على عَقِبِهِ.

Such a one returned by the way of his heel, i.e. whence he had come; quickly. (Lane 2100).

٣- مَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقِبَيْهِ. (ن- ٣٦٦ ؛ ٣١).

He who is frightened by what comes to his presence withdraws constantly.

٤- الجَاهِلُ وَإِنْ تَوَفَّرتْ عَلَيْهِ الأَيَّامُ فَكَأَنَّهُ ٱبنُ يَوْمِهِ وَتِلادُ سَاعَتِهِ. (الماوردي، تسهيل، ١١١).

٢٠٩٦- الأَيَّامُ مَرَاقٍ إِلَى الأَدَبِ وَدَرَجَاتٌ إِلَى العِلْمِ الأَكْبَرِ، فَمَنْ فَهِمَ عَنهَا لَمْ يَفتَقِرْ إِلَى غَيْرِ نَفسِهِ. (=؛ ١٦٠؛ إبن عقيل، فنون، ٧٥١).

2096– “The days of our lives are stairs leading up to the humanism of culture and refinement, and steps leading to the Greater Learning [*al-Fiqh al-akbar*, i.e. *uṣūl al-dīn*, “the roots of religion”]. He whose understanding is drawn from these days will be in need of none other than himself.” (Makdisi, *Ibn ʿAqīl*, 243).

Whether by العلم الأ كبر is meant religious sciences علم أصول الدين = الفقه الأ كبر = علم الكلام “the science of fundamentals of religion,” is questionable, because, as we see below, even daily experience is part of such a greater learning. Makdisi (73–74) recognizes three theologies: *Kalām*, “the theology of Muʿtazilism,” *Uṣūl al-fiqh*, “the roots of law, Shāfiʿī juridical theology that emphasized rational element,” and *Uṣūl al-dīn*, “the roots of religion, Hanbalite theology that emphasized apostolic authority.” In Islam God is not an object of study, hence no “theology” as such, only the study of His ordinances.

٢٠٩٧- اِجْعَلْ عَقْلَكَ أَمِينَكَ عَلَى خِصَالِكَ فِيمَا تُمْدَحُ وَتُذَمُّ بِهِ، فَأَنْقَصُ النَّاسِ حَظًّا مَنْ صَدَّقَ بِغَيْبٍ يُكَذِّبُهُ العِيانُ. (={ ١٨٧٦).

2097– Make your Reason be your trustee over your habits in things you are praised or dispraised. The most unlucky people are those who believe in that which is absent and ocular testimony disproves it.

٢٠٩٨- إِيَّاكَ وَالتَّعَرُّضَ لِذَمِيمٍ تَفْعَلُهُ بِدَالَّةِ كَثِيرَةٍ مِنَ الثَّنَاءِ الحَسَنِ الَّذِي مُلِّكْتَهُ، وَلا تَقُلْ يَسْتَغْرِقُهُ مُتَقَدِّمُ الحَسَنَاتِ، فَإِنَّ قَلِيلَ الذَّمِّ يَمْحَقُ كَثِيرَ المَحَاسِنَ. (={١٢٢؛ جا- ٦٤، ٨٠).

2098– Beware of engaging in a blameworthy act, relying upon much good praise you have received. Do not think that previous good works would absorb it, for ‘A little blame effaces much virtue.’

١- "وَإِنَّ قَلِيلَ الذَّمِّ غَيْرُ قَلِيل." (أبو هلال العسكري، أمثال، ١: ٢٨٥).

٢٠٩٩- لَوْ أَنَّ المُرُوءَةَ لَمْ تَكُنْ تُوجَدُ إِلَّا فِي البَلَدِ النَّازِحِ وَبِالمُؤَنِ العِظَامِ وَجَبَ عَلَى مَنْ عَرَفَ قَدْرَهَا ٱلْتِمَاسُهَا، فَكَيْفَ وَهِيَ عِندَكَ مَحْبُوسَةٌ وَفِي أَخْلاقِكَ مُسْتَكِنَّةٌ؟ فَٱقْدَحْهَا بِمَا يَنْتَشِرُ عَلَيْكَ رَونَقُهَا بِأَنْ تَدَعَ مَا لا تَحْتَاجُ إِلَى ذِكْرِهِ وَتُحْسِنَ فِيمَا مَلَكْتَ مِنَ الأَمْرِ وَإِنْ صَغُرَ قَدْرُهُ، وَتَرْفُضَ الخُلُقَ الشَّائِنَ لأَهْلِهِ، وَتَتَحَرَّى القَصْدَ فِيمَا تَأْتِي وَتَذَرُ، وَلا يَجِبُ حَقٌّ عَلَيْكَ إِلَّا أَدَّيْتَهُ بِحَسْبِ الإِمْكَانِ، وَلا يَقُولَنَّ قَائِلٌ: المُرُوءَةُ بِالمَالِ، فَإِنَّ المَالَ يَكَادُ يَمْحَقُ المُرُوءَةَ؛ وَبِالجُمْلَةِ فَالمُرُوءَةُ حَسَنٌ تَفْعَلُهُ قَوْلًا إِنْ لَمْ يُمْكِنِ البَذْلُ،

أَوْ صَمْتاً إنْ أَضرَّ القَوْلُ، تَسْتَحِقُّهَا بِهَذا القَدْرِ إنْ لَمْ تَسْتَطِعْ أَكْثَرَ مِنهُ. قَدِ أَطلَعْتُكَ عَلَى كُنْهِهَا وَأَشْرَفْتُ بِكَ عَلَى مَكْنُونِهَا. (جا- ٨١).

2099– If manliness were not found except in far away lands and with extreme difficulty, it would be incumbent upon whoso knows its worth to search for it. How come it is kept captive in you and stays tranquil in your nature? Strike it with that which spreads its splendor over you, in that you let alone what you do not need to mention, do well whatever you are in charge of no matter how insignificant it may be, dismiss disgraceful habits to those who deserve them, pursue the middle way in what you do and what you leave. When bound in an obligation, you should fulfill it as best as you can. Let nobody say: 'Manliness is (only possible) with wealth,' for it may be that wealth effaces manliness. On the whole, manliness is a good work which you perform, with words when expending is not possible, or with self-restraint when talking would be harmful. Be worthy of it to this extent if you are not capable of more. Verily I have informed you of its core and lead you to its hidden meaning.

٢١٠٠- فِي الحَسَدِ اِثْنَتَانِ: كَمَدٌ يَثْلِمُ القَلْبَ وَكَدَرٌ يَحْدُثُ فِي العَيْشِ.[1]

2100– There are two evils in envy: agony that impairs the heart, and worry that spoils life.

٢١٠١- يَكادُ البَاغِي أَنْ يَكُونَ بِمَعْزِلٍ عَنْ حِفْظِ اللَّهِ. (=} ٢٥٢٩؛ إبن عقيل، فنون، ٧٥١).

2101– It is as though the coveter were aloof from God's protection (cf. Makdisi, *Ibn ʿAqīl,* 243).

٢١٠٢- لِلمَحَامِدِ مَحَافِلُ، وَلِلمَحَاسِنِ أَسْوَاقٌ يَبْتَاعُهَا النَّاسُ مِنهَا، ثُمَّ تَسِيرُ بِهَا الرُّكْبَانُ إلَى الَمُدُنِ وَالآفَاقِ. (=} ١٦٢).

2102– Commendable deeds have quarters, and virtues have markets where the people obtain them and travel with them riding to cities and distant lands.

٢١٠٣- المَالُ لِبَاسٌ وَالزَّمَانُ يُبلِيهِ وَيُخلِقُهُ، وَالعِرْضُ المَصُونُ لا تَبْلَى بَهْجَتُهُ وَجِدَّتُهُ.

[1] =} ٦٧٢، ١٣٢٢، ٢٥٢٩؛ ؛ جا- ٨١-٨٢؛ إبن عقيل، فنون، ٧٥١؛ إبن عربي، محاضرة الأ برار، ٢:

2103– Wealth is a dress that the Time wears it out and lets it become old and shabby, but the novelty and splendor of a well-protected honor will not become old.

١- المَالُ يَتلفُهُ الزَّمَانُ لا مَحَالة، وَالفَضِيْلَةُ لا تَبْلَى بَهْجَتُهَا أَبَداً. (جا- ٨٢).
٢- أَفْضَلُ الأَفْعَالِ صِيَانَةُ العِرضِ بِالمَالِ. (البلاذري، أنساب، ٧(١): ٣٧١ "أكثم").

The more meritorious of all deeds is protecting the honor with wealth.

٢١٠٤- جَزَالَةُ الرَّأيِ ...

2104– The profusion of opinion …

٢١٠٥- شَرِقَ بِغَيظِهِ.

2105– He was chocked with his wrath (by exasperation).

١- شَرِقَ بِالرِّيقِ. (الميداني، ٢: ١٥٥؛ الزمخشري، أمثال، ٢: ١٣٢؛ النويري، ٣: ٣٥؛ فرايتاخ، ١: ٦٥٨).

"He was chocked with his spittle." (Lane 1539).
He chocked on his own saliva (that is, he was harmed by the nearest useful thing to him, because saliva is the nearest thing to a person.)

٢- قَدْ كَادَ يَشْرَقُ بِالرِّيقَ. (أبو عبيد، أمثال، ٣٢٠؛ أبو هلال العسكري، أمثال، ١: ٣٩٧؛ الميداني، ٢: ٥٠٥؛ الزمخشري، أمثال، ٢: ١٩٢).

He almost chocked on his saliva. (Said of a person who is saved from near death. And of one who is so scared, or is such a coward, that he is unable to speak).

Sentences 2106–2126 seem to have been selections from a continuous text given by Miskawayh (J. 83–86).

٢١٠٦- أَتَانِي يَعْثُرُ فِي النَّدَامَةِ.

2106– He came to me stumbling in remorse.

١- ثُمَّ أَتَانِي بَعْدَ ذَلِكَ يَعْثُرُ فِي ذَيْلِ النَّدَامَةِ. (جا- ٨٣).

Then he returned to me tripping upon (my) shirt in remorse.

٢١٠٧- وَصَفَ حِلْمَهُ وَكَظْمَهُ عَنْ أَخٍ لَهُ، فَقَالَ: لَوْلَا مَخَافَةُ العَجْزِ عَنِ ٱحْتِمَالِ الأَذَى سَأَلْتُ اللَّهَ كُلَّ صَبَاحِ يَوْمٍ مِثْلَ مَا أَعْطَانِي مِنهُ. (جا- ٨٣).

2107– He described his gentleness and clemency towards a friend of his and then said: ‘Were it not for the fear of being unable to bear the harm, I would beg God every morning for the benefits He has given me through him.’

٢١٠٨- اِسْتَعْمِلِ الصَّفْحَ لِئَلَّا تَطُولَ مُصَاحَبَةُ الغَضَبِ لَكَ وَعِشْرَةُ الضَّغَائِنِ لِقَلبِكَ.

2108– Pardon, lest the company of anger and the association of hatred last long for you.

٢١٠٩- أَرْجَحُ النَّاسِ فَضْلاً مَنْ صَحِبَ أَيَّامَهُ بِالمُوَادَعَةِ وَإِخْوَانَهُ بِالمُسَالَمَةِ، وَتَجَافَى عَنْ بَعْضِ مَا لا يُحِبُّ وَقَبِلَ مِنَ الزَّمَانِ عَلَى حَسَبِ مَا يُمْكِنُ وُجُودُهُ فِيهِ مِنَ النَّاسِ.
(جا- ١٨٢؛ ش/ن- ٢٠: ٣١٧).

2109– The more meritorious among people is he who escorts his days with reconciliation and his friends with gentleness, displays aversion to some of what he does not love, and accepts from the Time what its existence is possible. (cf. # 166).

٢١١٠- أَفْسَدَتْهُ مُعَاشَرَةُ المَنْقُوصِينَ. (=﴿ ٢١٩١).

2110– Association with the faulty people spoiled him.

٢١١١- ذَكَرَ عُزْلَتَهُ عَنِ النَّاسِ فَقَالَ: رَأَيْتُ أَلاَّ أُتْعِبَ نَفسِي لِمَنْ هُوَ فِي عُزْلَةٍ مِمَّا بِي.
(جا- ٨٣).

2111– He mentioned his withdrawal from the people and said: ‘I decided not to tire myself for those who are remote from what interests me. (i.e. from those who do not understand me, have no idea of what I am interested in, or are not interested in what I do).

٢١١٢- إِنَّ فِي ذَلِكَ بُلْغَةً وَمَتَاعاً إِلَى حِينٍ. (جا- ٨٤).

2112– In this there is sufficiency and necessities of life for the hereafter! (i.e. by not burdening others with what you like, you shall receive a reward in the hereafter, for this is a kind of commodity that cannot be found in this world). Or, In this, there is sufficiency and livelihood, for a short while. The *Jāwīdān* version continues:

١- ... وَٱختداع آخِر بزخرف غرورهم حَتَّى يحلَّ مَحلَّكَ، فَإِنَّهُمْ أَبْنَاءُ الدّنيا الغَرَّارةُ. (جا- ٨٤).

This seems to have the following Quranic verses in the background:

٢- ﴿وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ.﴾ (قرآن، ٢: ٣٦).

"On earth will be your dwelling place, and your means of livelihood—for a time." (See also Q. 3:185, 6:122, 9:38, 31:33, 35:5, 57:20);

٣- إِنَّمَا الدُّنْيَا مَتَاعٌ، بُلغَةٌ * كَيْفَمَا زَجَّيْتَ فِي الدُّنْيَا زَجَتْ. (أبو العتاهية، ديوان، ٧٣).
٤- تَرغَبُ النَّفْسُ، إِذَا رَغَّبْتَهَا * وَإِذَا زَجَّيْتَ بِالشَّيْءِ زَجَا. (أبو العتاهية، ديوان، ١١٠).

The soul desires much if you let it hope, and if you urge on something, it urges on too.

٥- وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغَّبْتَهَا * وَإِذَا تُرَدُّ إِلَى قَلِيلٍ تَقْنَعُ. (إبن قتيبة، الشعر والشعراء، ١٣، وعيون، ٣: ١٨٥؛ عقد، ٣: ٢٠٩، ٢٥٤؛ الثعالبي، الإعجاز، ٤٠؛ وراوينى، مرزبان نامه، ٧٤؛ + "خو پذير است نفس انسانى * آنچنان گردد او كه گردانى").

"And the soul is desirous when you make it desirous; and when you reduces it, or restricts it, to little, it is content." (Lane 40). "And the soul is desiring much, if you give her what she wishes, and when she is reduced, or restricted, to a little, she is content."

٦- وَمَا أَنْتَ إِلَّا فِي مَتَاعٍ وَبُلْغَةٍ * كَأَنَّكَ قَدْ فَارَقْتَهَا وَتَخَلَّيْتَا. (أبو العتاهية، ديوان، ٨٤).
٧- إِنَّمَا الدُّنْيَا مَتَاعٌ زَائِلٌ * فَاقْتَصِدْ فِيهِ وَخُذْ مِنهُ وَدَعْ. (أبو العتاهية، ديوان، ٢٥٥).
٨- أَنَّ الدُّنيَا مَتَاعٌ يُتَمَتَّعُ بِهَا إِلَى غيرِهَا وَالآخِرةُ هِيَ المستقرُّ والغايةُ. (إبن قيم الجوزية، روضة، ١٧٢ "حديث").
٩- الدنيا غرورٌ حَائِل وَزُخرفٌ زَائِل وَظلٌّ آفِل وَسندٌ مَائِل، تردى مستزيدها وَتَضرُّ مُسْتَفِيدَهَا فَكَمْ مِنْ وَاثِقٍ رَاكِنٍ قَدْ أَرْهَقَتْهُ بِإِيباقِهَا وَأَعلقتْهُ بِإِربَاقِهِا وَأَشربَتْهُ خناقهَا وَأَلزَمَتْهُ وَثاقهَا. (مج- ٣٣ "علي").
١٠- متاع دنيا غرورست و مزخرفات و مُموّهات او خيال ناپاى دار. (الظهيرى، سندبادنامه، ٣٢).
١١- - بشادىّ جهان دل را مكن شاد * كه آن دار غرور آمد ز بنياد. (ناصر خسرو، روشنايى نامه، ٥١٤).

٢١١٣- كَذِّب ظَنَّك إِنْ ضَمِنَ لَكَ الوَفاءَ عَنِ النَّاسِ. (=≽ ١٦٧، ١١٥٣؛ جا- ٨٤؛ إبن عقيل، فنون، ٧٥١).

2113– Hold your mind a liar when it vouches for the fidelity of people.

١- السَّلامَةُ مِنَ الزَّمَانِ وَأَهْلِهِ مِنْ كَذِبِ الأَمَانِي. (الماوردي، قوانين، ١٥٤).

To feel secure from the times and contemporaries is a lie spread by wishes.

٢- وفا مجوی زمردم وگر نه می شنوی * به هرزه طالب سیمرغ و کیمیا می باش. (دهخدا، ٤: ١٨٨٩؛ دیوان حافظ ١٨٦).
٣- منسوخ شد مروت و معدوم شد وفا * وز هر دو نام ماند چو سیمرغ و کیمیا. (دهخدا، ٤: ١٧٤٣ "جبلی").
٤- طریقی خوشتر از عهد و وفا نیست * ولی افسوس کان در عهد ما نیست. (ملا هلالی، في ترجمه فارسی جا- ١٦٧).

٢١١٤- قَدْ عَاشَرَ النَّكْثَ قَدِيماً. (جا- ٨٤).

2114– From the past times the people have got used to violating contracts.

٢١١٥- إِذَا يَئِسْتَ مِنَ الوَفَاءِ فَكُنْ أَنْتَ عَلَيْهِ، تَصِرْ حِصْناً يُلجَأُ إِلَيْهِ. (جا- ٨٤).

2115– If you are disappointed of people's fidelity, then be faithful yourself, become a stronghold to which others take refuge.

٢١١٦- سُئِلَ عَن عَلامَةِ الوَفَاءِ فَقَالَ: رَأَيْتُ رَجُلاً يَحِنُّ إِلَى أَيَّامٍ خَالِيَةٍ وَيَبْكِي عَلَى عُهُودِ عِشْرَةٍ مَاضِيَةٍ، وَيَتَوجَّعُ لِفَقْدِ ٱلْأُلَّافِهِ، حَتَّى كَادَ يَمْنَعُهُ ذَلِكَ مِنْ طَعَامِهِ وَشَرَابِهِ وَكَأَنَّهُ إِنَّمَا فَارَقَ مَا مَضَى فِي سَاعَتِهِ الَّتِي هُوَ بِهَا. فَوَجَدْتُهُ عِندَ نَائِبَةٍ حَلَّتْ بِنَا أَبْذَلَ النَّاسِ لِجَهدِهِ، وَأَحْسَنَهُمْ مُواسَاةً بِنَفسِهِ، وَأَحْرَصَهُمْ عَلَى وِقَايَتِنَا بِمُهْجَتِهِ، حَتَّى كَشَفَ اللَّهُ البَلْوى فَدَلَّنِي قَدِيمُ حَنِينِهِ عَلَى حَادِثِ وَفَائِهِ وَجَعَلْتُهُ قِيَاساً وَلَمْ أُحَتِّمْهُ يَقِيناً. (إبن عقيل، فنون، ٧٥١)

2116– When asked about the signs of fidelity, he said: 'I saw a man yearning for the bygone days, crying over periods of comfortable living in the past, and lamenting the loss of his intimate friends to the extent that this almost prevented him from eating and drinking, and it was as if he was completely dissociated from the passage of time. Then on the occasion of a misfortune that befell us, I found him to be the most offering in his efforts, the best in terms of giving consolation, and the most eager in his heart-blood to obviate us, until God removed the calamity. Thus his yearning for old friends furnished me evidence for his present fidelity, and I took this as a measure without having experienced it.

٢١١٧- لا تَكُونُوا بَحَّاثِينَ عَمَّا غَابَ عَنْكُمْ. (جا- ٨٥).

2117– Do not delve in for what is not there. (That is, do not talk much about or bore into the affairs of people who are not present and you do not know much about them.)

٢١١٨- قَارِبُوا النَّاسَ فِي عُقُولِهِم لِيَأْلَفُوكُمْ وَيَأْمَنُوكُم، وَاتَّسِعُوا لِعِشْرَةِ العَوَامِّ، وَدَعُوا المُمَاحَكَةَ فَرُبَّمَا نَقَضَتْ مُبْرَمَ المَوَدَّةِ. (=ﻙ ١٧١، ١٣٤٤؛ جا- ٨٥).

2118– Approach people in accordance with their intellectual constitution so that they become your intimates and feel safe around you; be open to the company of ordinary people, and abandon discord because it often breaks the strongest bound of friendship.

٢١١٩- اِحْذَرُوا الهَوَى فَقَدْ رَأَيْتُم صَرْعَاهُ.

2119– Be on your guard from lust, for you have seen how it throws one on the ground.

٢١٢٠- إِنَّمَا يَبقَى الشَّرَفُ الأَوَّلُ لِمَنْ بَنَى فَوْقَهُ فَأَمَّا السَّاكِنُ فِي مَنزِلِ سِوَاهُ فَخَارِجٌ مِنهُ.[2]

2120– Honor of the ancestors will be prolonged only by preserving and adding to it. He who resides in someone else's residence is outside it (i.e. one should not brag with what others have achieved).

١- إِنَّمَا يَبقَى الشَّرَفُ القَدِيمُ لِمَنْ وَصَلَهُ بِالحَدِيثِ. (جا- ١٨٨).

Verily the old honor remains for him who adds new ones to it.

٢- لا بِقَوْمِي شَرُفْتُ بَلْ شَرُفُوا بِي * وَبِنَفسِي فَخَرْتُ لا بِجُدُودِي. (المتنبي، ديوان، ١: ٣٢٢؛ وراويني، مرزبان نامه، ١٦١).
٣- أَنَّ شَرِيفا بِآبَائِهِ فاخَرَ شَرِيفاً بِنَفسِهِ، فَقَالَ الشريفُ بِنَفسه: أنْتَهَى إِلَيْكَ شَرَفُ أَهْلِكَ، وَمِنِّي ٱبْتَدَأَ شَرَفُ أَهْلِي، وَشَتَّان بَيْنِ الابتدَاءِ وَالانتِهَاءِ! (ش/ن- ١٩: ٣٣٣).
٤- وَرُبَّ حَسِيبِ الأَصْلِ غَيْرُ حَسِيبٍ. (أي له آباءٌ يفعلونَ الخيرَ ولا يفعله هو). لسان العرب، ١: ٣١٠ "حسب").

Abū Hilāl (*Talkhīṣ* 117) defines *ḥaṣīb* as a person belonging to those who can claim for their own deeds, whereas the *sharīf*, is he who can claim honor in his ancestry.

٥- لَئِنْ فَخَرْتَ بِآبَاءٍ ذَوِي حَسَبٍ * لَقَدْ صَدَقْتَ وَلَكِنْ بِئْسَ مَا وَلَدُوا. (ش/ن- ١٩: ٣٣١).
٦- إِنِ ٱفتَخَرْتَ بِآبَاءِ مَضَوا سَلفاً * قَالُوا صَدَقْتَ وَلَكِنْ بِئْسَ مَا وَلَدُوا. (الطوسي، أخلاق ناصرى، ١٧٨؛ الراغب، محاضرات، ١: ٣٣٧؛ ابن الرومي، ديوان، ٢: ٨٠٨).

[2] =ﻙ ٩٣١؛ جا- ١٨٢؛ رسالة آداب، ٧٢.

If you brag with the fathers who are long gone, people will say: "You are right, but how an impotent child they have left behind!"

"If you take pride in ancestors who passed on long ago, Men will say: "You speak true, but how poorly they begat!" (Wickens 130).

٧- وَمَنْ كَانَ ذَا نَسْبٍ كَرِيمٍ وَلَمْ يَكُنْ * لَهُ حَسَبٌ كَانَ اللَّئِيمَ المُذَمَّمَا. (لسان العرب، ١: ٣١٠ "حسب"، "المتلمس").

The idea of relying on one's own achievements instead of those of the ancestors is treated by al-Bīrūnī (*Jamāhīr* 10–31) as part of the principles of *muruwwa*, or reliance on and generous treatment of oneself, as against *futuwwa*, or generous treatment of others.

٨- كن عصاميا لا عظاميا. (البيروني، الجماهير، ١١).
٩- نفس عصام سودت عصاما * وعلمته الكر والإقداما. (البيروني، الجماهير، ١١).
١٠- قال اليوناني: من مت بقراباته وٱفتخر بسالف أمواته فهو الميت وهم الأحياءُ. (البيروني، الجماهير، ١١).
١١- إذا المرءُ لم ينهض إلى العلى * فليس العظام الباليات بمفخر. (البيروني، الجماهير، ١١).
١٢- من جمعَ إلى شرفِ أصلِهِ شرفَ نفسِهِ فقد قضَى الحَقَّ عليه وٱستدعى التفضيل بالحجة، ومن أغفل نفسَهُ وٱعتمدَ على شرفِ فضلِ آبائِهِ فقد عقَّهُمْ وٱستحَقَّ أن لا يقدم بهم على غيره. (مب- ١٤٣ "أفلاطون"؛ الأمثال الحكمية، ١٥٣).
١٣- گويى كه از نژاد بزرگانم *گفتارى آمدى تو نه كردارى
بيچاره زنده اى بود اى خواجه * آنك او زمردگان طلبد يارى. (ناصر خسرو، ديوان، ٤٣٨).

٢١٢١- الحُظُوظُ مَرَاتِبُ، فَلا تَعْجَلْ عَلَى ثَمَرَةٍ لَمْ تُدْرَكْ فَإِنَّكَ تَنَالُهَا فِي أَوَانِهَا عَذْبَةً (=؟ ١٩٦٣)؛ وَالمُدَبِّرُ لَكَ أَعْلَمُ بِالوَقتِ الَّذِي يَصْلُحُ لِمَا تُؤَمِّلُ، فَثِقْ بِخَيْرَتِهِ لَكَ وَلا تَحْمِلْ حَوَائِجَ عُمْرِكَ كُلِّهِ عَلَى يَوْمِكَ الَّذِي أَنْتَ فِيهِ فَيَضِيقَ قَلْبُكَ وَيَشْغَلَكَ القُنُوطُ عَنِ تَدْبِيرِكَ.[3]

2121– Fortunes have due times, so rush not to fruits which are not ripe, for you shall reach them when they are sweet. He who has pre-

[3] =؟ ٩١٧؛ أبو عبيد، الخطب والمواعظ، ١٧٨؛ جا- ٨٦؛ الماوردي،قوانين، ١٦٣؛ + "فَلْيَحْذَرِ العَجَلَةَ، فَيَرَاهُ النَّاسُ مُسِيئاً؛ وَقد قيل لبعض الحكماء: مَنْ شَرُّ النَّاسِ؟ فقال: مَنْ لا يُبَالِي أَنْ يراهُ النَّاسُ مُسِيئاً".

determined things for you knows better the time for the fulfillment of your wishes, so put your trust in His good will, and do not carry the needs of all your life in the day you are living in now, for in that case your heart becomes tight and disappointment keeps you away from planning your life.

٢١٢٢- مَنْ رَكِبَ الهَوَى تَفَاوَتَ أَمْرُهُ.

2122– He who follows his whim, it becomes different for him.
For this the *Jāwīdān-khirad* has:

١- مَنْ لَمْ يَتَقَدّم بِالتَّعزِيةِ قَبلَ المُصِيبةِ جرحَ قَلبَهُ الرزءُ وَتفاوتَ أمره إذا هجم عليه. (جا- ٨٦).

He who does not prepare himself for the possible loss of things he loves, the sudden arrival of misfortune hits him hard and his situation changes dramatically.

٢- مَنْ رَكِبَ الهَوَى أَدْرَكَ العَمَى. (الصغاني، فرائد، ١٣؛ إبن عربي، محاضرة الأبرار، ٢: ٣٤٣).

He who follows his whim, his eyesight will turn dim.

٢١٢٣- لَيْسَ الثِّقَةُ بِالزَّمَانِ فِي أَمَلِ العَامِلِ.

2123– Confidence in Time is not a forlorn hope for those who work (i.e. those who work trust their labor instead of luck)?

١- وَلا ذَلِكَ فِي أَمَلِ الآمِلِ مِنَ العُقَلاءِ. (جا- ٨٦).

This is not a hope of the hopeful among the wise (that the fortunes of this world remain for the person for ever).

٢- دو هستند هميشه تند: يكى تخشامرد، يكى كه از چيز بى سود شاد. (اندرز اوشنر ﴿ ٢١؛ عفيفى، ٣٥٣؛ ياسمى، ١٧٢).

Apparently *tund* here means something like *shitāb* or haste as in the following:

٣- خواسته بسيار، و بسيار بودى بى اندازه براى هر كس زيانكارتر است، چه ايشان را كه نيست به آرزو و شتاب خواهند، و ايشان را كه هست هميشه در شتاب آز، انديشه دارند. (اندرز اوشنر ﴿ ٥٤؛ عفيفى، ٣٥٦؛ ياسمى، ١٧٥).

٢١٢٤- بَادِرْ بِالعَطِيَّةِ نَشَاطَ القُلُوطِبِ وَبِالمَعرُوفِ حِدَّةَ الشُّكرِ فَإِنَّ تَأخِيرَ مَا وَعَدْتَ بِه يُكسِبُكَ ذَمًّا بَعْدَ فِعْلِهِ، وَذَلِكَ هُوَ الخُسْرَانُ المُبِينُ. (=ﻙ ٢٧٩؛ قرآن، ٢٢: ١١؛ ١٥: ٣٩).

2124– Embark with presents to win the agility of hearts, and with rendering favors to secure the keenness of gratitude, for the postponing of your promise earns you blame even after fulfilling it, and this is a visible loss.

١- إنَّ العَطِيةَ بَعْدَ المَنْعِ أَجْمَلُ مِنَ المَنْعِ بَعدَ الإِعْطَاءِ. (كب- ٧٩).

٢١٢٥- إِنَّمَا ٱحْتَجَبَ المُلُوكُ عَنِ العَوَامِّ لِتَبْقَى هَيْبَتُهُمْ، فَلا تَصْحَبْهُمْ إِلَّا بِالهَيْبَةِ، وَلَوْ طَالَ أُنْسُكَ. (=ﻙ ١٧٣؛ جا- ٨٦).

2125– The kings hide themselves from the people in order that their awe stays in tact; thus do not associate with them except with awe even after long companionship with them.

In the alleged correspondence of Aristotle to Alexander we read:

١- فما أحسنَ مذاهب الهند في تدبير ملوكهم حيث قالوا: إن ظهورَ الملك للعامَّةِ يُجَرِّئ عليه ويُهوِّنُ أمره! (بدوي، سر الأسرار، ٧٨).

This is an Iranian tradition according to which the king had to show himself to the public only in the eve of the New Year.

٢- در پادشاهان امید است وبیم * یکی را سموم ودگر را نسیم
چو چرخ است کردارشان گردگرد * یکی شاد از ایشان یکی پر ز درد
گرت چند گستاخ دارد به پیش * چنان ترس از او کز بد اندیش خویش. (دهخدا، ١: ٨٥ "اسدی").

٢١٢٦- لا تَأيَسْ مِنَ الزَّمَانِ وَإِنْ مَطَلَ أَمَلَكَ وَكُلُّ مَنْ تَغْبِطُهُ عَلَى أَمْرٍ فَبَعْدَ تَعَذُّرِهِ عَلَيْهِ وَاتَاهُ.[4]

2126– Be not disappointed with Time even if it is slow in fulfilling your hopes; all those whom you envy for something have attained it only after much difficulty.

من كتاب الصبر:

٢١٢٧- مَعَ كُلِّ مَنْظَرٍ حَسَنٍ رَقِيبٌ يَنْتَقِصُ بَهْجَتَهُ وَيُنَغِّصُ لَذَّتَهُ. (إبن عقيل، فنون، ٥٧ "يُنَقِّصُ").

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[4] =ﻙ ١٩٩٠؛ جا- ٨٦؛ مج- ٤٧-٤٨.

2127– With every beautiful scenery there is one competing which diminishes its beauty and disturbs its joy.

2127 is the continuation of # 2126. Probably several sayings in the above section that have to do with Time and Patience belong to this book, as testified by Ibn Durayd:

١- مَعَ كُلِّ مَنْظَرٍ حَسَنٍ رَقِيبٌ يَنتقِصُ بَهْجَتَهُ وَيُؤذِنُ بِزَوَالِهِ مَعَ عَوَارِضِ الآفَاتِ فِيهِ وَمَا يَشُوبُهُ مِنَ التَّنْغِيصِ خَفِيٌّ مَحجُوبٌ وَشَجاً لِلقُلُوبِ مَسْتُورٌ. (مج- ٤٨).
٢- بعوارض الآفات تكدر النعم على المنعمينَ. (ش- ١: ١٦٢ "سقراط").
٣- "وَأَيُّ نَعِيمٍ لا يُكَدِّرُهُ الدَّهْرُ". (الثعالبي، ثمار، ٤٨٠؛ الرازي، أمثال، ١٤٥).

Where is a bliss that Fortune does not disturb!

٢١٢٨- رَجُلٌ ٱسْتَنْقَذَهُ اللَّهُ بِالٱعْتِبَارِ مِنْ أُنْسِ الغَفْلَةِ.

2128– A man whom God forgave on the account that man is negligent.

٢١٢٩- وَصَفَ أَخاً لَهُ فَقَالَ: فَتَى الحَدَاثَةِ نِسْبَتُهُ فِي الرُّوَاءِ وَالأَصَالَةُ ٱسْمُهُ عِندَ مِحْنَةِ الآرَاءِ، مَوْزُونُ الأَرْكَانِ بِالٱعْتِدَالِ، غَضُّ المَحَاسِنِ وَالجَمَالِ، لَمْ يَظْفَرْ بِهِ اللَّهْوُ فَيُكْدِي فِطْنَتَهُ، مَأْوَاهُ أَكْنَافُ الأَدَبِ، وَمَجْنَاهُ ثِمَارُ العُقُولِ، إِنْ رَأَى خَلَلاً فِي تَصَرُّفِهِ زَمَّهُ بِلَطِيفِ حِيلَتِهِ.

2129– He described a friend of his and said: A man possessing the novelty of youth, his kinship is in comeliness, clarity and firmness of judgment is his attribute when testing diverse opinions, moderate and well-balanced in structure, succulent in virtues and beauty; pleasure does not win over him to impoverish his astuteness; his shelter is the flanks of urbanity, his harvest the fruits of minds; upon seeing a breach in his conduct, he fastens it with his refined stratagem.

٢١٣٠- القُرْعَةُ لَكَ أَمْ عَلَيْكَ.

2130– The lot is for you or against you.

٢١٣١- قَالَ: لِلقُلُوبِ أَغْطِيَةٌ، وَقَرَارُ الجِبِلَّةِ عَلَى الفُتُورِ وَالغَفْلَةِ.

2131- Hearts have cover, and the natural disposition is based on lassitude and laxity.

٢١٣٢- كَيْفَ يَثْبُتُ ٱبْنُ آدَمَ وَعَزْمُهُ الوَاهِنُ إِذَا كَثُرَتْ أَضْدَادُهُ؟

2132– How can the Son of Man stand firm, having a weak determination when his adversaries increase?

٢١٣٣- بَيْنَمَا هُمْ فِي مَقِيلِ أَمَانٍ وَظِلٍّ سَاكِنِ الأَرْجَاءِ نَعَقَتْ الغِيَرُ بِصَوْتٍ ٱنْزَعَجَتْ لَهُ القُلُوبُ مِنْ أَوْكَارِهَا.

2133– While they are in the abode of security and under the shadow of calmness, suddenly the vicissitudes of fate screech from their nests in such a voice that hearts shudder.

٢١٣٤- رَبْعٌ سَحَبَتْ أَذْيَالَهَا عَلَيْهِ هُوْجُ العَوَاصِفِ.

2134– Stormy clouds drag their tails (of devastation) across the land.

٢١٣٥- فِي وَعْظِهِ: فَإِلَى أَيْنَ رَحَلَتْ بِكَ هِمَّتُكَ؟ وَأَيْنَ وَاعَدْتَ نَفسَكَ المُوَافَاةَ.

2135– In his admonition: To where has your ambition set out to take you? To where have you promised yourself to arrive at?

٢١٣٦- كَانَتْ تَخْطُرُ بِهِم مُهَفْهَفَاتُ الأَمَانِي عَلَى سَاحَاتِ القُلُوبِ الغَافِلَةِ.

2136– Glimmers of hope upon heedless hearts kept reoccurring to them.

٢١٣٧- إِنْ ذِقْتَ وَصَباً مِنَ العَمَلِ لِلَّهِ لَهَوْتَ عَنْهُ بِمَا يُدرِكُهُ تَوَهُّمُكَ مِنْ ثَوَابِهِ.

2137– If you taste suffering while performing works for God, you forget it by that which your imagination attains of its reward.

٢١٣٨- تَطَأْطَأَتْ لَهُ أَعْنَاقُ الدُّنيَا.

2138– The necks of the world (i.e. the great ones and chiefs) tilted towards him (in submission).

٢١٣٩- دَعَتْكَ نَوَازِعُ الشَّبَابِ فَقُلتَ: أَكرٌّ عَوْدِي عَلَى بَدْئِي.

2139– Youthful inclinations summoned you, then you said: I start all over again.

١- رَجَعَ عَوْدَهُ عَلَى بَدئِهِ. (ثعلب، الفصيح، ٤١؛ الزجاجي، أمالي، ١٦٥، وأخبار، ١٨٠؛ الجرجاني، دلائل الإيجاز، ٢١٨ "عَودُهُ"؛ اليوسي، أمثال، ٣: ٧٢).

“He returned in the way whence he had come.” (Lane 163).

٢- رَجَعتُ عَوْدِي عَلَى بَدْئِي. (الميداني، ٢: ٣٧).

“I returned like as I had come.” (Lane 163).

٢١٤٠- بَعُدَ الرِّيُّ مِنْ أَوْطَارِي، فَكَيْفَ الآن وَقَدْ تَقَنَّعْتُ بِالمَشيبِ وَلَبِسْتُ ثَوْباً أَخْلَقَهُ مَمَرُّ سَوَادِ اللَّيْلِ وَوَضَحِ النَّهَارِ؟ فَإِنْ لَمْ تَأْسَفْ عَلَى مُتَقَدِّمِ التَّفْرِيطِ فَلْيَزَعْكَ مَا غَشِيَكَ مِنَ الرَّثَاثَةِ وَدَبِيبِ البِلَى فِيكَ، حَتَّى كَأَنِّي بِكَ تَسْتَقْرِضُ بَصَرًا مِنْ غَيْرِكَ وَبَطْشاً مِنْ سِوَاكَ.

2140– My wishes are far from being fulfilled. What can I expect now that I am veiled by gray hair and have put on a robe that the passage of the darkness of the night and the brightness of the day wear it out? If you feel no sorry for the neglects that have occurred, then the shabbiness that has covered you and the creeping of the decrepit in you will restrain you to the extent that it is as if you try to borrow eyesight and strength from others.

٢١٤١- قَالَ أَهْلُ الدُّنْيَا: ذَا بِنَاءٌ لِلعُلُوِّ فِيهَا، وَهُمْ يَتَدَهْدَهُونَ فِي السِّفَالِ، كُلَّمَا قَبَضُوا عَلَى سَبَبٍ لِلصُّعُودِ ٱنْقَطَعَتْ مِنهُ القُوَى، فَأَيْنَ الفِرَارُ؟

2141– The worldlings say: ‘This is a lofty building to ascend high in it’, but indeed they are moving step by step to the lower state, and anything that they seize as a means for ascending dissipates its energy; then to where can man escape?

٢١٤٢- قَالَ المَوْعُوظُ: يُحْزِنُنِي أَمْرَانِ: مُشَارَفَةُ الأَخْطَارِ وَالشُّخُوصُ عَنْ رَوْحِ الدُّنيَا لِمَا ٱسْتَبَدَّ بِالجَوَارِحِ مِنَ الأُنْسِ بِهَا وَطُولِ مُقَامِ العَهْدِ فِيهَا، وَالآخَرُ عِلْمِي مَا يَلقَاهُ بَعْدِي مَنْ كُنْتُ لَهُ سَكَناً وَكَانَ بُعْدُ شَخْصِي عَنْهُ يَستَحْيِيهِ، لا يَستَعْذِبُ نَسِيماً لا أُسَاوِيهِ فِيهِ، إِنِ ٱخْتَبَرْتُ رَغْبَتَهُ بَعدَ الرِّيِّ مِنَ اللِّقَاءِ، وَجَدْتُهَا تَلْتَهِبُ مِنَ الظَّمَاءِ، فَيَسْتَكِينُ لِعُنُقِي رَهْبَةً مِنَ الخِلافِ، وَيُنْحِلُ نَفسَهُ التَّقْصِيرُ رَغْبَةً فِي الإِسْعَافِ، فَالصَّبْرُ عَنْ هَذَا عَجْزٌ، وَالحِلْمُ فِي بَعضِ الأَحْيَانِ خُرْزِقٌ، وَلَيْسَ كُلٌّ بِكُلٍّ سَوَاءٌ. قَالَ أَخُوهُ الوَاعِظُ: أَمَّا تَجَرُّعُ كَأْسِ المَنِيَّةِ فَفِي الأُسْوَةِ بِالخَلائِقِ سَلْوَةٌ وَأَمَّا الَّذِينَ ذَكَرتَهُمْ فَهُمْ بِكَ لاحِقُونَ، وَذِكرُكَ عَنْهُمْ مُنْقَطِعٌ لِمَا يُحْدِثُ لَهُمُ الدَّهْرُ مِنَ الشُّؤُونِ.

2142– The admonished said: Two things sadden me: Being within shooting distance of dangers and departing the spirit of this world despite all that it imposes upon the body members of attachment to it due to the long sojourn in it; and the other: my knowing what will

happen after me to him with whom I found consolation, and my distance from him used to make him act reservedly, who found no breeze pleasant that I did not share it with him, and whenever, after having quenched the thirst of seeing each other, I checked whether he was interested to meet again, I found him burning from thirst to meet again, hanging on me with a shivering-fit of fear of dispute, a feeling of not having done enough makes him eager to desire for more! Enduring this situation is a weakness, and Forbearance is, at occasions, clumsiness, and not all qualities mean the same everywhere and at all times. His friend, the admonitor, said: As for drinking the cup of death: There is solace in following the example of all creatures. As for those whom you mentioned, they all shall join you anyway, and their remembering you will be severed by what the destiny will occasion of concerns for them.

١- لأَنَّ بَعْضَ الحِلم إذْعَانُ. (إبن حبان البستي، روضة، ١٢٠).
٢- إذَا قِيلَ رِفْقاً قَالَ لِلْحِلْم مَوْضِعٌ* وَحِلْمُ الفَتَى فِي غَيْرِ مَوْضِعِهِ جَهْلٌ. (دامادى، ٢٨٢؛ المتنبي، ديوان، ٣: ١٨٧؛ الراغب، محاضرات، ١: ٢٤٠؛ حريرچى، الأمثال السائرة، ١٨؛ الرازي، أمثال، ١٦٩؛ وراوينى، مرزبان نامه، ٣٥).

Whenever he was begged for kindness, he used to say: Gentleness has a proper time, and a man's gentleness at the wrong time is ignorance.

٣- وَبَعْضُ الحِلمِ عِنْدَ الجَهْلِ لِلذِّلَّةِ إذعَانُ * وَفِي الشَّرِّ نَجَاةٌ حِينَ لا يُنجِيكَ إحسَانُ. (أبو عبيد، أمثال، ٣٥٩؛ أبو تمام، ديوان الحماسة، ١: ٢٦؛ الأغاني، ٢: ٩٢ "الفند الزماني"؛ الميداني، ٢: ٤٨٥).
٤- بَعضُ الحِلمِ ذُلٌّ. (الميداني، ١: ٢١١).
٥- بَعضُ العَفوِ ضَعْفٌ. (الميداني، ١: ٢١١).
٦- الغَضَبُ غُولُ الحِلمِ. (عيون، ١: ٢٨٨؛ إبن سيدة، المخصص، ٦: ١٢٨؛ ١٢: ١١٦؛ ١٧: ٤؛ الميداني، ٢: ٤٢٠).

"Anger is that which destroys, and does away with, forbearance." (Lane 2311).

٧- أَرَى الحِلمَ فِي بَعضِ المَوَاطِنِ ذِلَّةً * وَفِي بَعضِهَا عِزًّا يُسَوِّدُ فَاعِلَهْ. (الثعالبي، تمثيل، ٨٤؛ الرازي، أمثال، ٧٤).
٨- وَالصِّدقُ فِي بَعْضِ المَوَاطِنِ عَجْزٌ. (أبو الحاتم السجستاني، الوصايا، ١٣٠؛ عيون، ١: ٧٣ "الأحنف"؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٦؛ التوحيدي، البصائر، ٣: ٢٣٨؛ آبي، نثر، ٣: ١٤).

In some occasions veracity is weakness.

٩- الصِّدْقُ في بعض الأمورِ عَجْزٌ. (الميداني، ٢: ٢٤٠).

“Telling the truth in some circumstances is helplessness.” (Kassis, 144).

١٠- إنَّ الكذِبَ فِي بَعْضِ المَوَاطِنِ خَيْرٌ مِنَ الصِّدقِ. (إبن أبي الدنيا، الصمت، ٢٤٦-٢٤٧).
١١- لا الصِّدْقُ في كُلِّ مَوطِنٍ خَيْرٌ. (إبن أبي الدنيا، الصمت، ٢٤٧).
١٢- لِسَانُ الجَهلِ فِي بَعضِ القَولِ أَنْطَقُ مِنْ لِسانِ الحِلمِ. (ح- ٥٧).

٢١٤٣- المَطَالِبُ تَمْنَعُ ثُمَّ تُسْعِفُ، وَبَالِغُ الغَايَةِ يَكُرُّ رَاجِعاً إِلَى النُّقْصَانِ، (=؛ ١٧٩٨) وَمَنْ أَنِسَ بِأَمْرٍ وَاحِدٍ وَكَانَ بِهِ سُرُورُهُ ثُمَّ فَقَدَهُ مَاتَ صَبْرُهُ عَنْهُ.

2143– Requests are first obstructed, then granted. Whatever reaches perfection returns to imperfection. He who is used to a single thing on which his joy depends, his patience abates when he loses it.

١- آخر همه تماميها را نقصان دان. (نجات نامه، ٤٥).
٢- إِذَا تَمَّ أَمْرٌ دَنَا نَقْصُهُ * تَوَقَّعْ زَوَالاً إِذَا قِيلَ تَمْ. (عيون، ٢: ٣٣٢؛ أبو أحمد العسكري، المصون، ١٤٩ "بَدَا نَقْصُهُ"؛ أبو هلال العسكري، صناعتين، ٣٩؛ الراغب، محاضرات، ٢: ٣٨٨، ٥٢٢؛ قابوس نامه، ٦٠؛ ديوان الإمام علي، ١٠٦ "بَدَا + تَوَقَّ"؛ لسان العرب، ٨: ٢٨٨ "قعع"؛ دهخدا، ١: ٩١).

“When the climax is reached, the descent approaches. Look for the waning when men say: “It is full.” (Qābūs 51).
When something is completed, its loss is close.
When they say: “It is completed,” then expect its vanishing.

٣- ميانه كار همى باش و بس كمال مجوى * كه مه تمام نشد جز ز بهر نقصان را. (ناصر خسرو، ديوان، ٩).
٤- فَإِنْ كُنْتَ تَبْغِي العِزَّ فَٱبْغِ تَوَسُّطاً * فَعِنْدَ التَّنَاهِي يَقصُرُ المُتَطاوِلُ
تَوَقَّى البُدُورُ النَقْصَ وَهِيَ أَهِلَّةٌ * وَيُدرِكُهَا النُّقصَانُ وَهِيَ كَوَامِلُ. (مهدى محقق، ،جستجو، ٣٨ "أبو العلاء المَعرّي").
٥- بر فلك چون بدر بگردد كاستن گيرد قمر. (دهخدا، ٢: ١١٤٩ "معزى").
٦- برسانيدم اين سخن بكمال * مى بترسم كه راه يافت زوال
چون بغايت رسد سخن بجهان *زود آيد در آن سخن نقصان. (دهخدا، ١: ٩١ "سنايى").
٧- چو ملكت را يديد آمد زوالى * كمالت را شود يبدا زوالى. (دهخدا، ١: ٩١ "تاريخ گزيده").
٨- چو گشتى تمام آيدت كاستى. (دهخدا، ١: ٩١ "اسدى").
٩- فوّاره چون بلند شود سرنگون شود. (دهخدا، ١: ٩١).

“When the fountain has risen to its height, it falls again.” (Haim 311)
When pot boils over, it cools itself. (E)

١٠- "أَسْرَعَ فِي نَقْصِ ٱمْرِئٍ تَمَامُهُ." (الجاحظ، حيوان، ٣: ٤٧٩؛ عيون، ٢: ٣٢٢ "أبو العتاهية"؛ عقد، ٣: ٥٨؛ أبو أحمد العسكري، المصون، ١٤٩؛ أبو هلال العسكري، صناعتين، ٣٩؛ الجرجاني، دلائل الإيجاز، ٤٩٨، من أرجوزته: ذات الأمثال؛ الميداني، ٢: ١٢٤؛ الزمخشري، أمثال، ١: ١٦٠ "أمرٍ"؛ دهخدا، ١: ٩١).

Perfection is next to causing the diminution of a man (that is, as soon as one becomes perfect, defect sets in.)

١١- "زِيَادَةُ المَرءِ فِي دُنْياه نُقصَانُ" * وربحُه غير محض الخير خُسران. (أبو الفتح البستى، ديوان، ١٨٦).
١٢- گروهى كه زيادت را در مال دنيا نقصان شمرند. (وراوينى، مرزبان نامه، ١٣٩).
١٣- ز سود خود مشو خشنود دنيا * اگر مردى زيان كن سود دنيا. (عطار).
١٤- "وَلا شَيْءَ إِلَّا لهُ مُنْتَهَى." (أبو العتاهية، ديوان، ٢٠).

There is nothing that doesn’t end.
There is nothing which does not come to its conclusion.
“Everything has an end.” (*CDP*, 85).

١٥- ﴿وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الخَلقَ.﴾ (قرآن، ٣٦: ٦٨).
١٦- هر آنچه بغايت رسد ناچار نهايت مُستَعقبِ آن شود. (دهخدا، ١: ٩١ "مرزبان نامه").

٢١٤٤- جَسَسْتُ عُقُولَكُمْ فَلَمْ أَجِدْ فِيهَا مَغْمَزًا.

2144– I examined your intellects and did not find any weak spot in them.

٢١٤٥- لَيْسَ يَجِدُ العَذْلُ فُرْجَةً يَهْجُمُ مِنهَا عَلَيْنَا.

2145– Reproach shall not find a break to attack us through it.

٢١٤٦- أَمْرُكُمْ أَجْمَلُ الأُمُورِ، وَقَدْ تَنَاوَلُهُ يَدُ المَحْذُورِ.

2146– Yours is the best of all affairs, for the helping hand of caution serves it.

٢١٤٧- وَاهَا لأَهْلِ العُقُولِ، كَيْفَ أَقَامُوا بِمَدْرَجَةِ السُّيُولِ، وَٱسْتَضَافُوا غَيْرَ مَأمُونٍ. (جا- ١٨١).

2147– Woe unto the wise! How could they dwell in torrent’s path and have recourse to the unreliable!

١- مَكُنْ خانه بر راه سيل اى غلام * كه كس را نگشت اين عمارت تمام. (سعدى، بوستان، ١٥٠).

“Make not your home upon the torrent’s path, my lad,
For such a building none could finish.” (Wickens, 173).

٢- تَشِيدُ وَتَبْتَنِي فِي كُلِّ يَوْمٍ * وَأَنْتَ عَلَى التَّجَهُّزِ وَالرَّحِيلِ
مَنْ هَذَا عَلَى الأَيَّامِ تَبْقَى * مَضَارِبُهُ بِمَدْرَجَةِ السُّيُولِ. (محفوظ، المتنبي و سعدى، ١٩٨ "محمود الوراق").

Everyday you built anew although you are on the verge of departure.
Who is the one whose camp site on torrents’ path will remain for ever?

٣- عَجَباً لأَرْبَابِ العُقُولِ * وَالحِرصِ فِي طَلَبِ الفُضُولِ ...
وَضَعُوا عُقُولَهُمْ مِنَ ال * دُّنْيَا بِمَدرَجَةِ السُّيُولِ. (أبو العتاهية، ديوان، ٣٣٩).

٢١٤٨- إِحْمِ جُفُونَكَ الوَسَنَ فَإِنَّكَ مَطْلُوبٌ، وَلَئِنْ لَمْ تَرْكَبِ المَحَجَّةَ لِيَلْحَقَنَّكَ البَيَاتُ.
(جا- ١٨١ "البَيِّنَاتُ").

2148– Keep your eyelids from slumber, for you are sought after; if you do not ride on the straight path, strong evidence catch up with you.

١- عَلَمُ المَحَجَّةِ بَيِّنٌ لِمُرِيدِهِ * وَأَرَى القُلوبَ عَنِ المَحَجَّةِ فِي عَمَى. (أبو العتاهية، ديوان، ٢٦).

The sign of the road is evident to those who seek it,
And I see the hearts are blind to the sign.

٢١٤٩- كَمْ عُمْرانٍ سَكَنَتْ حَرَكَاتُهُ وَزَمَانٍ انْقَرَضَ أَهْلُهُ.

2149– Many a bustling life is reposed, and many a Time whose people are no more!

٢١٥٠- بِاللَّهِ أَسْتَجِيرُ مِنْ نَفْسٍ لَيْسَ لَهَا مِنْهَا نَصِيرٌ.

2150– I take refuge to God from a soul that has of itself no assistant.

٢١٥١- سَهِرَتْ عَيْنُ العِبْرَةِ فَقَطَعَتْ مَفَازَةَ الشُّبْهَةِ.

2151– The eye of monition passed the night awake and left behind the dessert of doubt.

٢١٥٢- وَكُلُّ يَقِينٍ بَاتَ بِشَاهِدٍ، إِلَّا نَبَأً أَصْبَحَ بِأَهْلِهِ عَلَى المَحَجَّةِ البَيْضَاءِ.

2152– And every conviction needs an evidence, except a tiding that leads the possessor thereof to the Right Path.

من كتاب ذكر الموت

٢١٥٣- الدُّنيَا دَارُ تَزَوُّدٍ.

2153– This world is a house of provisions for the life to come. (cf. # 2023).

١- الدُّنيَا دَارُ صِدْقٍ لِمَنْ صَدَقَهَا، وَدَارُ نَجَاةٍ لِمَنْ فَهِمَ عَنهَا، وَدَارُ غِنًى لِمَنْ تَزَوَّدَ مِنهَا. (الجاحظ، بيان، ٢: ١٩٠؛ عيون، ٢: ٣٢٩؛ إبن أبي الدنيا، إصلاح المال، ١٩٥؛ البيهقي، المحاسن، ٣٨٤؛ ن- ٣٤٨؛ + "دارُ مَوْعِظَةٍ لِمَنْ اتَّعَظَ بِهَا"؛ التوحيدي، البصائر، ٢: ٢٨٤؛ الحصري، زهر، ٤٢؛ الراغب، محاضرات، ٢: ٣٩١؛ آبي، نثر، ١: ٢٧٣ "علي"؛ الماوردي، أدب الدنيا، ١١٨؛ الثعالبي والمقدسي، ٤؛ الزمخشري، ربيع، ١: ٧٨).
٢- أَيُّهَا المُزْمِعُ الرَّحِيلَ عَنِ الدُّنيا * تَزَوّد لِذَاكَ مِنْ خَيْرِ زَادِ. (أبو العتاهية، ديوان، ١٣١).
٣- أَيَا صَاحِ! إِنَّ الدَّارَ دَارُ تَبَلُّغٍ * إِلَى بَرزَخِ المَوْتَى وَدَارُ تَزَوُّدِ. (أبو العتاهية، ديوان، ١٣٨).
٤- الدُّنْيَا دَارُ تِجَارَةٍ: فَوَيْلٌ لِمَنْ تَزَوَّدَ مِنْهَا الخَسَارَةَ. (جا- ١٥٧؛ الراغب، محاضرات، ٢: ٣٩١؛ السجستاني، صوان، ١٩٤ "أوميروس"؛ الشهرستاني، ٩٣١).

This world is a house of commerce; Woe unto those who accumulate loss from it!

٥- إنَّ اللَّهَ - تعَالَى ذِكرُهُ - جَعَلَ الدنيا دارَ بَلْوىٰ، وَجَعَلَ الآخِرَةَ دَارَ عُقْبىٰ ... (ح- ٦٧ "سقراط"؛ مب- ١٠٠؛ أسامة، لباب، ٤٦٤؛ ش- ١: ١٣٩؛ الزمخشري، ربيع، ١: ٦٤).

“God, may He be exalted, has created this a world of trial and the world-to-come one of reward.” (Alon 44 n. 98).

٦- الدُّنْيَا دَارُ مَمَرٍّ إِلَى دَارِ مَقَرٍّ. (مج- ٣٢ "علي"؛ القضاعي، دستور، ٣٦؛ ؛ قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٨؛ الراغب، محاضرات، ٢: ٣٨٣؛ ن- ٣٨٥ { ١٣٣؛ + "والنَّاسُ فيها رَجُلانِ: رَجُلٌ بَاعَ فِيهَا نَفْسَهُ فَأَوبَقَهَا، وَرَجُلٌ ابْتَاعَ نَفسَهُ فَأَعْتَقَهَا"؛ الزمخشري، ربيع، ١: ٦٤؛ ش/ن- ١٨: ٣٢٩؛ إبن عربي، محاضرة الأبرار، ١: ٣١٤).
٧- إنَّ الدُّنيا دارُ مفرّ والآخرةُ دارُ مَقرّ، فخذوا من مفركم لمقركم. (الحصري، زهر، ٤٠٤).
٨- الدُّنيا دَارُ فَنَاءٍ وَالآخِرَةُ دَارُ بَقَاءٍ. (الوشاء، الفاضل، ٢: ٣٦).
٩- الدُّنيا دَارُ فَنَاءٍ ولا سبيل إلى بقائِهَا. (آبي، نثر، ٣: ٥٤).
١٠- يا قوم إنَّمَا هذه الحياةُ الدنيا متاعٌ وَإِنَّ الآخرة هي دارُ القرار. (إبن قيم الجوزية، روضة، ١٧١-١٧٢).

Verily this is all the enjoyment of the present life, but indeed the hereafter is the permanent abode.

١١- الدُّنيَا دَارُ عَمَلٍ، وَالآخِرةُ دَارُ ثَوَابٍ. (جا- ٨؛ مب- ٣٣ "أوميروس"؛ السجستاني، صوان، ٢٢٠ "بليناس"؛ الطرطوشي، سراج، ١٦٣).

This world is the house of deeds, the hereafter is the house of recompensation.

١٢- أَلاَ نَحْنُ فِي دَارٍ قَلِيلٌ بَقَاؤُهَا * سَرِيعٌ تَدَاعِيهَا وَشِيكٌ فَنَاؤُهَا
تَزَوَّدْ مِنَ الدَّنْيَا التُّقَى وَالنُّهَى، فَقَدْ * تَنَكَّرَتِ الدُّنْيَا وَحَانَ ٱنْقِضَاؤُهَا. (أبو العتاهية، ديوان، ١٤).

Are we not in a house that will not last long, its ruin is quick, and its perdition rapid?
Take piety and wisdom as provisions from this world, for sometimes it changes for the worse while its demise approaches.

١٣- لَعَمرُكَ، مَا الدُّنيا بِدَارِ بَقَاءٍ * كَفَاكَ بِدَارِ المَوْتِ دَارُ فَنَاءٍ. (أبو العتاهية، ديوان، ١٢).

By your life, this world is not a place of permanence, the place of perdition is sufficient (to warn you) of the place of death.

٢١٥٤- المَوْتُ خَاتِمَةُ العَوَاقِبِ.

2154– Death is the end of afflictions.

"Socrates said: Death frees a person from the strain and afflictions of this world and brings him to the delights and life of the next." (Halkin 115 n. 189).

"Socrates said: Death is the road to rest after fatigue and the cause of relief after distress." (Halkin 117 n. 194).

١- الموتُ قُصَارَى كُلِّ بَلاءٍ وشِدَّةٍ.

"Death is the end of every trial and distress." (Lane 2534).

٢- "لَكَانَ المَوْتُ رَاحَةَ كُلِّ حَيٍّ." (أبو العتاهية، ديوان، ٤٨٣).
٣- المَوْتُ رَاحَةٌ. (المحاسن والأضداد، xxi ؛ الثعالبي، تمثيل، ٤٠٥، وأحاسن كلم، ٩).

Death is rest. (cf. F. Rosenthal, "Nachrichten über Zenon," 62).
Death is a gift to the believer.

٤- تُحفَةُ المُؤمِنِ المَوْتُ. (لسان العرب، ٩: ١٧ "تحف").

"The boon for the believer is death." (Lane 298).

٥- المَوْتُ رَاحَةُ المُؤمِنِ. (لسان العرب، ٩: ١٧ "تحف").

Death is the believer’s rest.

٦- لَوْلَا حِبَّتِي دَاحَهْ * لَكَانَ المَوْتُ لِي رَاحَهْ. (الزمخشري، أساس، ١: ٢٨٦ "أبو حمزة الصوفي").

“Were it not for my loving the world, death would be to me ease.” (Lane 929).

٢١٥٥- نَسِيَ مَذَاقَ الشَّهَوَاتِ مِنَ اللَّهَوَاتِ.

2155– He forgot the taste of yearnings by uvula!

في صفة الميت:

٢١٥٦- لَحَظَاتُهُ تُؤذِنُ بِالوَدَاعِ.

2156– His glimpses herald farewell (show the sign of imminent departure).

٢١٥٧- هَتَكُوا حِجَابَ الدُّمُوعِ.

2157– They rent open the veil of tears.

٢١٥٨- اِسْتَعْجَمَ لِسَانُهُ المُؤنِقُ الأَسْمَاعَ بِبَرَاعَتِهِ، وَرِقَّةِ أَلْفَاظِهِ، وَعُذُوبَةِ نَغمَتِهِ، وَلِينِ حَوَاشِيهِ، وَتَحَشَّفَ بَعْدَ ذَرَابَتِهِ، وَٱنْحَسَرَ بَعْدَ ظَرْفِهِ وَسَلاطَتِهِ، وَمَيْلِ القُلُوبِ إِلَى عِبَارَتِهِ وَشَكْلِهِ إِذَا وَصَلَ ذَلِكَ بِإِشَارَتِهِ.

2158– His comely tongue (used to) perplex the ears by his proficiency, gentleness of his words, sweetness of his voice, his amiability, and his beautiful speech. However, he was dressed shabbily after his sharpness, and disappeared suddenly after his elegance, glibness, and the inclination of hearts towards his expression and appearance when he combined them with gestures.

٢١٥٩- وَالِدَةُ المَيِّتِ تَنْظُرُ إِلَيْهِ بِعُيُونِ آمَالِهِ.

2159– The mother of the deceased looks at him with the eyes of his hopes.

١- الدُّنْيَا وَالدةُ المَوتِ. (سهل بن هارون، النمر والثعلب، ٦٩؛ التوحيدي، البصائر، ٢: ٦٩٩).

٢١٦٠- حَظُّهَا مِنْ فَرَحِ الأَعْيَادِ زِيَارَةُ قَبرِكَ.

2160– Her share from the joy of the holidays is the visiting of your grave.

٢١٦١- تَسْتَنْشِئُ الأَحْزَانَ بِتِذْكَارِ أَيَّامِكَ، وَالمَوْتُ عِندَهَا تُحْفَةٌ بَعْدَكَ.

2161– She inhales sadness by recalling your days, and without you, she considers death a gift for her.

٢١٦٢- عَادَ تَوَهُّماً بَعْدَ العِيَانِ.

2162– He became a fantasy after having been manifest.

٢١٦٣- أَشَعَرْتَ أَنَّ وَجْهَهُ الَّذِي كُنْتَ تُكْرِمُهُ وَتَلثِمُهُ قَدْ عَفَّى التُّرَابُ مَحَاسِنَهُ؟ وَعَيْنَهُ الَّتِي كَانَ يَكْسِرُهَا نَحْوَكَ حِينَ تُلاحِظُهُ قَد سَالَتْ صَدِيدًا؟ وَكَفَّهُ الَّتِي كَانَ يُدَاعِبُكَ بِهَا حِينَ تُفَاكِهُهُ قَدْ تَبَرَّأَتِ العُرُوقُ مِنهَا؟

2163– Do you not know that the dust has obliterated the beauties of his face you used to revere and kiss? That his eyes he used to break them open towards you when you caught sight with him emit pus tinged with blood? That the veins of his palms which flirted with you as you made fun with him have been dissolved?

٢١٦٤- قَدْ تَمَزَّقَتِ الأَكْفَانُ عَنْهُ وَبَاشَرَتِ الأَرْضُ عِظَامَهُ. لا ٱمْتِنَاعَ عِنْدَهُ مِمَّا يَنُوبُهُ، ذَلِيلٌ فِي مَثْوَاهُ لا نَاصِرَ لَهُ، يَقُولُ: فَهَلْ بَقِيَ فِي قُلُوبِكُم ذِكْرٌ مِنِّي يَعْطِفُكُم عَلَى الِاسْتِغْفَارِ لِي؟

2164– Already the two palms are rented from him and the earth has touched his bones. Not being able to refrain from what has afflicted him, weak in his dwelling having no aid, he says: ‘Has any memory of me remained in your hearts to tender you to ask God forgiveness for me?’

٢١٦٥- الإِنْسَانُ مُعَلَّقٌ بِأَضْغَاثِ أَمَانِيهِ الكَاذِبَةِ، تُدنِيهِ الأَيَّامُ مِنْ أَجَلِهِ، وَكَأَنَّهَا تَجَافَى بِهِ عَنهُ.

2165– Man hangs on the confused circumstances of his false hopes: The passage of days brings him near to his time of departure (death), but it is as if it draws him away from it. (One dies as one lives).

١- المَرءُ يَأمَلُ وَالآمَالُ كَاذِبَةٌ * وَالمَرءُ تَصْحَبُهُ الآمَالُ مَا بَقِيَا. (أبو العتاهية، ديوان، ٤٨١).

Man hopes, and hopes are all false,
And Hopes accompany man as long as he remains alive.

من آخر:

٢١٦٦- اِنْضَفَرَ حَبْلِي وَحَبْلُكَ فَتَسَلَّلِ الطَّرِيقَةَ المُثْلَى إِلَى أَعَزِّ المَثوَى.

2166– My rope and yours are woven together, so take the ideal way to the most dear place of rest (i.e. grave).

في الموت:

٢١٦٧- فَقَطَعَ الأَنْفَاسَ الجَارِيَةَ، وَأَخْمَدَ العُرُوقَ النَّاغضَةَ، حَتَّى إِذَا ٱغْتَرَبَ رُوحُكَ عَنْ جَسَدِكَ فَعَلَ وَصَنَعَ، وَوَضَعَكَ عَلَى حَدِّ البَرْزَخِ، فَأَضْجَعَكَ فِي حُفْرَةِ الوَدَاعِ، وَرَدَمَ دُونَكَ بَابَ الأُنْسِ.

2167– Then the death cuts the streaming breath, stills the pulsing veins, and till your spirit fully departs your body, it does this and that, brings you to the edge of purgatory (i.e. grave), reclines you in the grave, and fills the gate of intimacy up with earth behind you.

٢١٦٨- ذِكْرُكَ مَنْسِيٌّ، وَخَبَرُكَ مَطْوِيٌّ، فَكُنْ كَمَنْ وَضَعَ فِي رِكَابِهِ رِجْلَهُ، وَقَدَّمَ بَيْنَ يَدَيْهِ رِحْلَهُ.

2168– You will be forgotten and your news will be folded; so be like the one who has his feet in his stirrups and is set up to depart soon.

٢١٦٩- لَوْ ٱسْتَظْهَرْتَ بِعُلَمَاءِ أَهْلِ الأَرْضِ ثُمَّ طَابَقَتْكَ عُلَمَاءُ أَهْلِ السَّمَاءِ عَلَى أَنْ تُقِيمَ مَعَ اللَّهِ تَعَالَى حُجَّةً وَاحِدَةً مَا ٱزْدَدْتَ بِهِمْ مِنْ إِقَامَتِهَا إِلَّا بُعْدًا.

2169– If you appeal for help to the learned men of the earth, then the learned men of the heavens match that help for you in order to furnish a single argument against God, the Exalted, you will not be able to do it, rather will be distanced from it.

٢١٧٠- إِنَّ بَيْنَ يَدَيْكَ عِقَاباً لا يَقْطَعُهَا إِلَّا المُخِفُّ، أَدْنَاهَا المَوْتُ وَمَا أَدْرَاكَ مَا المَوْتُ؟

2170– A punishment awaits you that no one denies it other than the thickheaded, that the death draws it near to you; how do you know what death is!

٢١٧١- وَصَفَهُ وَعَظَّمَهُ ثُمَّ قَالَ: مُنِيتَ بِهِ عَلَى ضَعْفِكَ، وَخَلَّفْتَ لَهُ عَلَى قِلَّتِكَ.

2171– He described and extolled death then said: You are afflicted with it despite your weakness, and leave your offspring for it despite your paucity.

٢١٧٢- يَرْحَلُ مِنَ الدُّنْيَا بِتَبِعَاتِهِ، وَيُخَلِّفُ لِلأَعْدَاءِ ضَنَائِنَ تَرِكَاتِهِ.

2172– One departs from this world with its consequences, and leaves the progenies of his legacy behind to the enemies.

٢١٧٣- قَدْ رَأَيْتُ رِجَالاً حَمَلُوا الدُّنْيَا عَلَى أَكْتَافِهِمْ، جَمَعُوا فَأَكْثَرُوا، ثُمَّ جَرَوا طَلَقَ الفَخَارِ فَأَمْعَنُوا، وَسَابَقُوا الأَمْلاكَ فَبَرَزُوا، وَتَلَذَّذُوا بِالشَّهَوَاتِ فَلَوَّنُوا، ثُمَّ فَجَأَهُمْ المَوْتُ فَزَيَّلَ مَا أَلِفُوهُ، وَزَالَ بِهِمْ عَمَّنْ أَلِفُوهُ، فَأَصْبَحَتْ أَبْوَابُهُمْ خَالِيَةً، وَمَنَازِلُهُمْ خَاوِيَةً، وَأَمْوَالُهُمْ نَهْبَ الأَيْدِي، وَحُرَمُهُمْ عُرْضَةَ الأَعْيُنِ، وَحَشَمُهُمْ أَبْنَاءَ السَّبِيلِ، قَدْ أَذَلَّ المَوْتُ مَنْ أَعَزُّوهُ، وَأَهَانَ مَنْ أَكْرَمُوهُ، فَتَقَلَّدُوا مَا اكْتَسَبُوا، وَلَمْ يُعْذَرُوا حَيْثُ ذَهَبُوا.

2173– I have seen men who carried the burden of this world on their shoulders, collected in excess, then they ran the race of glory and devoted all their efforts to it, raced for riches and emerged as winners, took pleasure in lusts and variegated, then death took them by surprise and obliterated what they were attached to, and removed them away from those whom they loved, so that their doors were left empty, their houses desolated, their properties subjected to plunder, their private spheres exposed to strangers, and their retinue turned wayfarers. Verily, Death debases him whom the people honor, humiliates him whom they esteem; and they carry on their necks what they have earned, and shall not be excused where they go to.

٢١٧٤- اِحْذَرْ مَيْلَ الأَثَرَةِ وَحَيْفَ الهَوَى.

2174– (So) Be wary of the propensity of selfishness and the wrong of passion.

١- إِنَّ الأَثَرَةَ عَلَى الهَوَى تُوجِبُ السُّخْطَةَ. (الجاحظ، رسائل، ١: ١٠٦).
٢- وَلَنْ يُؤتِيَ اللَّبِيبُ إِلَّا مِنَ الأَثَرَةِ وَهِيَ خَلَّةٌ تَتَّصِلُ بِهَا الهَوَى وَالمَحَبَّةُ وَعِندَهُمَا تَسْقُطُ المُنَاظَرَةُ، فَتَسْتَعْبِدُ الجَوَارِحَ فِي الفَسَادِ وَتُنْهِكُ القَدْرَ فِي الشَّهَوَاتِ، وَهَذا الحَوْرُ بَعْدَ الكَوْرِ وَالكَوْن جَمِيعاً. (مج- ٥٠).

The intelligent man will never be undermined except by egoism, a trait to which attach passion and love, and with them arguments are at loss. It subjects the body parts to decadence, and wears out the prestige in lusts, and this is defectiveness after redundance and loftiness.

٢١٧٥- جَعَلَكَ اللَّهُ وَإِيَّانَا فِي نَظْمِ المُتَّقِينَ.

2175– May God consign you and us among the pious.

من كتاب آخر:

٢١٧٦- هَذَا أَيُّهَا الأَمِيرُ -أَكْرَمَكَ اللَّهُ- بَذْرُكَ فِي العُقُولِ، وَغَرْسُ أَدَبِكَ فِي الأَفْهَامِ.

2176– O prince! may God honor you more, this (book of wisdom?) is your seed in the minds and the seedling of your humanism in people's thoughts.

٢١٧٧- نَسْأَلُ اللَّهَ تَعَالَى بَلاغاً إِلَى المَنَافِعِ بِهِدَايَتِهِ، وَنَسْتَرْعِيهُ إِصْلاحَ أَخْلاقٍ لا يَذودُهَا عَنَ الزَّيْغِ وَالزَّلَلِ إِلَّا بِتَأْيِيدِ عِصْمَتِهِ، وَنَرْغَبُ إِلَيْهِ فِي قَمْعِ طَاغِيَةِ الهَوَى.

2177– We beg God, the Exalted, to lead us to the attainment of benefits, plead Him to watch over the amendment of traits that cannot be mended of deviation and error other than by confirmation of His will, and turn to Him in curbing the tyranny of passion.

٢١٧٨- السَّعِيدُ مَنْ عَرَفَ مَقَرَّ سَهْمِهِ مِنْ غَرَضِهِ قَبْلَ إِرْسَالِهِ مِنْ فُوْقِهِ.

2178– The fortunate is he who knows the mark on the butt that his arrow is to hit before letting it from its notch.

١- العَاقِلُ مَنْ يَرَى مَقَرَّ سَهْمِهِ مِنْ رَمْيَتِهِ. (الميداني، ٢: ٣٧٧).

٢١٧٩- لِلَّهِ فِي عِبَادِهِ تَدْبِيرٌ خَفِيُّ التَّصْرِيفِ، وَإِذَا مَتَّعَ اللَّهُ ٱمْرَءًا بِفَهْمِ التَّجْرِبَةِ لَمْ يَقْرعْ يَقِينَهُ تَهَدُّدُ الزَّمَانِ.

2179– God has a slowly unfolding plan for His subjects, and if He grants someone to apprehend experience, the menace of Time would not hit his certitude.

٢١٨٠- وَرُبَّمَا عَمَّرَ اللَّهُ بِالمَوْعِظَةِ قُلُوباً مُعَطَّلَةً، وَفَتَقَ أَذْهَاناً مُرْتَتَقَةً، فَوَعَتِ الوَعْظَ، وَبَادَرَتِ الحَظَّ.

2180– Sometimes God refurbishes idle hearts through exhortation, makes rigid minds perceive things in their true light, to understand the exhortation, and to grab the good luck.

٢١٨١- الخَلْقُ كُلُّهُ عَلَى صِيغَةٍ وَاحِدَةٍ فِي الوَلَهِ وَالحَاجَةِ، وَلَمْ يُطْفِئِ حَرَارَةَ الحِرْصِ عَنِ المُكْثِرِ مَا خُوِّلَ، غَيْرَ أَنَّ الزَّائِغَ مِنَّا عَنْ سَبِيلِ الاعْتِبَارِ تَشْتَبِهُ عَلَيْهِ أَحْوَالُ العِبَادِ لِمَا يُعَايِنُ مِنْ ظَاهِرِهِمْ فِي الهَيْئَاتِ وَالمَلابِسِ، وَلِمَا يَغْلِبُهُ مِنْ تَعْظِيمِ الدُّنْيَا.

2181– The people are all alike in desires and needs, and the wealth conceded to the rich does not extinguish the heat of his avidity. However, to him among us who deviates from the path of judgment, the conditions of men become misleading because of what he sees in their appearance of apparel and clothes, and because of the love of the world that dominates him.

٢١٨٢- لَوْ انْحَسَرَتِ الشُّبُهَاتُ عَنِ العُقُولِ أَمِنَتْ مَا تَخَافُ مِنَ الإِقْتَارِ، وَاسْتَيْقَنَتْ أَنَّ الأُمُورَ بِمِقْدَارٍ، وَ الآنَّ الاُجْتِهَادَ وَالحِرصَ عُقُوبَةُ الشَّكِّ وَسُوءِ الظَّنِّ.

2182– If doubts were removed from the minds, the fear of poverty would dissipate, and it would become clear that everything has a measure, and that exertion and avidity are the penalty for doubt and lack of trust.

١- ﴿كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾ (قرآن، ١٣: ٨؛ الطوسي، الأدب الوجيز، ٨٨).

٢١٨٣- اِسْتِمْتَاعاً بِهَذِهِ المَهْتَكَةِ.

2183– Enjoyment out of this disgrace… ?

٢١٨٤- وَمِنْ عَجِيبِ تَسْوِيلِ نَفْسِ الإِنْسَانِ أَنَّهُ يَأْمَلُ غَيْرَهُ، وَيَرجُو أَنْ يَعْلُوَ فُلانٌ فَيَسْتَظِلَّ فِي كَنَفِهِ، وَلا يَأْمَلَ نَفْسَهُ، وَالمَقَادِيرُ مَحْجُوبَةٌ، وَلَعَلَّ المَأْمُولَ أَقْصَرُ الرَّجُلَيْنِ عُمْرًا، وَلَعَلَّ الآمِلَ هُوَ الأَعْلَى يَدًا وَالبالِغُ ذَلِكَ المَدَى.

2184– Among the strange ways man lets himself be seduced is that he puts his hope on others, and wishes that so and so becomes eminent so that he can place himself under his protection. He does not put his hope on himself, but since fortunes are hidden, it may be that the person hoped for lives shorter, and it may be that the hopeful is in fact the one in a better position to reach that goal.

٢١٨٥- وَإِنَّمَا يَطْمَئِنُّ إِلَى بَيَاتِ الأَشْيَاءِ مَنْ ضَاقَ مَجَالُهُ فِي ...

2185– Still more, he is certain of keeping possessions whose view is limited to …?

٢١٨٦- تَهَيَّبَكَ مَنْ نَاوَأكَ.

2186- He who is hostile to you stands in awe of you.

٢١٨٧- بِكَثْرَةِ الصَّمْتِ تَكُونُ الهَيْبَةُ.[5]

2187– Reverence is gained by extensive silence.

"By means of prolong reticence respect increases." (Alon 74 n. 506).

١- بِحُسْنِ الصَّمْتِ جَلالَةُ الهَيْبَةِ. (ح- ٥٣ "أرسطو"؛ مب- ١٩٩ "جلال"؛ اص- ٩٧؛ ش- ١: ٢٠٢؛ لونتال، ٦٥؛ العاملي، مخلاة، ٦٩، ١٥٩)

"Never speak when it is not the time for speech." (*Maxims of ʿAli* 23).

٢- قَالُوا: اَسْتَكثَرَ مِنَ الهَيْبَةِ صَامِتٌ. (الجاحظ، بيان، ١: ٢٧٠؛ عقد، ٣: ٨٢ "الصموت").

٣- قال يحيى بن خالد: مَا رَأَيْتُ أَحَداً قَطُّ صَامِتاً إلَّا هِبتُهُ حَتَّى يَتَكَلَّمَ، فَإِمَّا أَنْ تَزْدَادَ تِلكَ الهَيْبَة أَوْ تَنْقُصَ. (ش/ن-١٩: ٤٨).

٢١٨٨- بِالإفْضَالِ تَعْظُمُ الأَقْدَارُ.[6]

2188– It is through personal merits that the dignity becomes great.

"Bestowing favors enhances your status." (Alon 74 n. 506).

١- بِالإفْضَالِ تَعْظُمُ الأَخْطَارُ. (المسعودي، مروج، ١: ٣٠٣ "على خاتم بهرام بن سابور"؛ مج- ٤٧؛ كلمات مختارة، ٤٠؛ جا- ١٢).

٢- بالإفضالِ يَعظُمُ القَدْرُ. (الطرطوشي، سراج، ٥٠؛ مرتضى صراف، رسايل جوانمردان، تهران ١٩٧٣، ٢٣).

٣- بِالإفْضَالِ يَكُونُ السُّؤْدُدُ. (ح- ٥٣؛ كوبرلي، ١٥ أ؛ مب- ١٩٩؛ اص- ٩٧؛ ش- ١: ٢٠٢؛ لونتال، ٦٥؛ العاملي، المخلاة، ١٥٩).

By rendering favors, one wins respect.

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[5] مج- ٤٧؛ ن- ٣٩٨ { ٢٢٤؛ أقوال الحكماء، ٥٣ "بِقَدرِ الصَّمْتِ"؛ مب- ١١٨ "سقراط"؛ الطرطوشي، سراج، ٥١؛ الزمخشري، ربيع، ١: ٧٨٢؛ إبن رضوان، الشهب اللامعة، ١١٩؛ + "وبِعَذبِ المَنطِقِ تَجِبُ الجَلالَةُ." تذكرة، ١: ٣٦٠؛ ش/ن- ١٩: ٤٨ { ٢٢٠؛ ش- ١: ١٦٠؛ الإبشيهي، ٥٣، ١٠٨.

[6] ن- ٣٩٨ { ٢٢٤؛ الثعالبي، تمثيل، ١٣٧ "قباد"؛ مب- ١١٨ "سقراط"؛ ٢٠٣ "أرسطو"؛ ش/ن- ١٩: ٤٨؛ تذكرة، ١: ٣٦٠؛ ش- ١: ١٦٠ "سقراط"؛ دهخدا، ٣: ١٥٦٠.

٤- بإصابة المنطق يعظم القدر ويرتقى الشرف. (ح- ٥٣).

This sentence is part of a cluster (cf. # 2187–2190) and Ibn Ridwan seems to have combined two elements together:

٥- بِالإفْضَالِ يَعْظُمُ القَدْرُ وَيَرتَقَى الشَّرَفُ. (إبن رضوان، الشهب اللامعة، ١١٩؛ الإبشيهي، ٥٣)
٦- بِالإفْضَالِ علَى النَّاسِ تَعْظُمُ الأَقْدَارُ. (إبن رضوان، الشهب اللامعة، ٢٣٦؛ تذكرة، ١: ٣٦٠).
٧- بالِإفضَالِ تَعْلُو الأَقْدارُ. (الثعالبي، أحاسن كلم، ١٢ "بهمن بن اسفيدياد"؛ العاملي، المخلاة، ١٦٤ "إسفنديار").
٨- بِالإفْضَالِ تَشْرُفُ الأَقْدَارُ. (الطرطوشي، سراج، ١٧٣).
٩- بِٱحْتِمَالِ المُؤَنِ يَجِبُ السُّؤْدُدُ. (مج- ٤٧؛ جا- ١٢؛ مب- ١١٨ "سقراط"، ٢٠٣ "العامري"؛ العامري، نسك، ٤٩٦؛ الطرطوشي، سراج، ٥١؛ المرادي، الإشارة، ١٧٢؛ ش/ن- ١٩: ٤٨؛ ش- ١: ١٦٠ "سقراط"؛ الإبشيهي، ٥٣).

“Bearing up under difficulties inevitably produces dominion.” (Alon 74).

١٠- ثُمَّ ٱلتَمَسَ السَّلامَةَ بِغَيْرِ ٱحْتِمَالِ مَؤُونَةٍ. (جا- ٨٠).
١١- مَنْ صَبَرَ عَلَى ٱحْتِمَالِ مُؤَنِ النَّاسِ سَادَهُمْ. (الميداني، ٤: ٦٦).
١٢- الٱفتِقَارُ يَمْحَقُ الأَقْدَارَ. (مج- ٥٣).
١٣- رنج بردار باش از آنچه چيز از رنج گرد شود نه از كاهلى و چنانكه از رنج فراز آيد از كاهلى برود. (قابوس نامه، ١٠٤).

“Be patient of toil, by which you accumulate wealth; just as greatly as wealth is increased by labor so is it diminished by slothfulness.” (Qābūs 91).

١٤- تا رنج نبرى گنج بر ندارى. (سعدى، گلستان، ١٢٥).

“Until you take pains, you will not carry away the treasure-trove.” (Haim 107).

١٥- نابرده رنج گنج ميسر نمى شود. (سعدى) “No pains, no gains.” (*CDP*, 197).

“One cannot have a treasure without taking pains.” (Haim 389).
١٦- چه باشد گر برم در عشق تو رنج * نشايد يافت بى رنج از جهان گنج. (گرگانى، ويس و رامين، ٣٠٥).
“Celui qui peine, gagne.”

١٧- الدؤوب كسوب. (الثعالبي المرغني، غرر، ٤٠ "أفريدون").

٢١٨٩- بِالحِلْمِ عَنِ السَّفِيهِ تَكْثُرُ أَنْصَارُكَ عَلَيْهِ. (={ ٥٥٢؛ مج- ٤٧؛ ش- ١: ١٦٠ "سقراط").

2189– By showing clemency to the fool, your supporters increase against him.

٢١٩٠- مَا أَغْفَلَ الحُسَّادَ عَنْ سَلامَةِ الأَجْسَادِ!

2190– How neglectful are the envious of the health of bodies!

١- العَجَبُ لِغَفلَةِ الحُسَّادِ عن سَلامَةِ الأَجْسَادِ. (مج- ٤٧؛ ن- ٣٩٨ { ٢٢٥؛ آبي، نثر، ٤: ١٩٢ "يَا عَجَبَا مِنْ"؛ الماوردي، أدب الدنيا، ٢٤٧؛ ش/ن- ١٩: ٤٩؛ ٢٠: ٣٠٢؛ أبو الفتح الآمدي، غرر، ٢١٩؛ الزمخشري، ربيع، ٢: ٦١٨).

٢١٩١- مُعَاشَرَةُ عَوَامِّ النَّاسِ تُخْلِقُ العُقُولَ. (={ ٢١١٠).

2191– Living with the common people wears out the minds.

٢١٩٢- كَمْ فَقَدَتِ العَيْنُ مِنْ أَنِيسٍ، وَعَفَّرَتِ الأَرْضُ مِنْ عَزِيزٍ، وَٱخْتَطَفَتِ المَنَايَا مِنْ آمِنٍ فِي أَنْعَمِ بَالِهِ.

2192– How often have the eyes lost their loved ones, how often has the earth sprinkled dust over dear ones, and how often has the death snatched away those secured in their best circumstances!

من كتاب له آخر رحمه الله:

For some notes on this see my comments on Ibn Durayd’s *al-Mujtanā*.

٢١٩٣- مِنْ أَجَلِّ مَرَافِقَ النَّفْسِ الخَفْضُ وَالرَّاحَةُ.

2193– Ease and comfort are among the greater personal conveniences.

٢١٩٤- سَامِرِ النَّظَرَ فِي العَوَاقِبِ.

2194– Spend the night reflecting on consequences.

٢١٩٥- ذُو سَجِيَّةٍ مَأْلُوفَةٍ.

2195– Of a congenial disposition.

٢١٩٦- هَذِهِ أَسْبَابُ المَلَلِ مَبْثُوثَةٌ، فَتَعَلَّقْ بِبَعْضِهَا.

2196– These are the causes of many a weariness, so hang on (only) to some.

٢١٩٧- الحَازِمُ مَنْ قَوِيَ عَلَى نَفْسِهِ.

2197- The provident is he who is in control of himself.

١- الحَازِمُ مَنْ مَلَكَ جِدُّهُ هَزْلَهُ. (الميداني، ١: ٣٧٦؛ يضربُ في ذَمِّ الهزل واستعماله.)
٢- أَحْزَمُ المُلُوكِ مَنْ مَلَكَ جِدُّهُ هَزْلَهُ. (القالي، الأمالي، ٢: ١٧٩).
٣- قال بعضُ الحُكَمَاءِ مِنْ مُلُوكِ الفُرسِ لِحَكِيمٍ مِنْ حُكَمَاءِ مَمْلِكَتِهِ: أَيُّ المُلُوكِ أَحْزَمُ؟ قَالَ: مَنْ غَلَبَ جِدُّهُ هَزْلَهُ، وَقَهَرَ قَلبُهُ هَوَاهُ وَأَعْرَبَ عَنْ ضَمِيرِهِ فِعلُهُ، وَلَمْ يَختَدِعْهُ رِضَاهُ عَنْ خَطْئِهِ وَلا غَضَبُهُ عَنْ كَيْدِهِ. (بهجة، ١: ٣٣٦؛ مج- ٦٦؛ الوشاء، الفاضل، ٢: ١١٧؛ أبو الفرج المعافى، الجليس الصالح، ١: ٣٠٧؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٠؛ الحصري، زهر، ٥٨٦؛ ش/ن- ٢٠: ٢٦٣؛ أسامة، لباب، ٣٩).
٤- المَلِكُ مَنْ غَلبَ جِدُّهُ هَزْلَهُ وَقهَرَ رأيُهُ هَوَاه وَعبرَ عَنْ ضَمِيرِهِ فِعلُهُ. (الثعالبي، أحاسن كلم، ٢٠).

٢١٩٨- قُذِفَ فِي رُوعِي: مَنْ رَقَدَ حَذَرُهُ مِنْ عَدُوِّهِ حَلَّ بِسَاحَتِهِ الدَّمَارُ.

2198– It occurred to my mind: He who lets his caution against his enemy up destruction unravels upon him.

٢١٩٩- أَسْعَدُ النَّاسِ مَنْ تَصَفَّحَ آرَاءَ الرِّجَالِ، فَإِنَّ لِكُلِّ عَقْلٍ ذَخِيرَةً مِنَ الصَّوَابِ.

2199– The fortunate is he who thumbs the opinions of men; for every intellect has a portion of what is right.

١- أَسْعَدُ النَّاسِ مَنْ تَصَفَّحَ آراءَ الرِّجالِ وَاسْتَكثَرَ مِنْ ذَوِي الأَلبَابِ فَإِنَّ لِكُلِّ عَقلٍ ذَخِيرَةً مِنَ الصَّوابِ وَمَسْكَناً مِنَ التَّدبيرِ. (مج- ٥٠).
٢- فإِنَّ لِكُلِّ عَقلٍ ذَخِيرَةً مِنَ الرَّأْيِ وَحَظًّا مِنَ الصَّوابِ، فَتَزْدَادُ بِرَأْيِ غَيْرِكَ وَإِنْ كَانَ رَأْيُكَ جَزِيلاً كَمَا يَزدَادُ البَحرُ بِمَوَادِّهِ مِنَ الأَنْهَارِ وَإِنْ كَانَ غَزِيرًا. (الماوردي، قوانين، ٢٢٣، ونصيحة، ١٣٠٦، ٦٤).
٣- المَلِكُ الحَازِمُ يَزْدَادُ بِرَأْيِ الوُزَرَاءِ الحَزَمَةِ كَمَا يَزدَادُ البَحرُ بِمَوَادِّهِ مِنَ الأَنْهَارِ. (صغ- ٥٢؛ كل- عزام، ١٥٠؛ عيون، ١: ٢٧ "في كتاب للهند"؛ بدوي، سر الأسرار، ١٣٦؛ العامري، السعادة، ٤٢٢؛ الثعالبي، تمثيل، ٢٥٦؛ المرادي، الإشارة، ٦٣؛ الطرطوشي، سراج، ٦٨؛ تذكرة، ١: ٣٠٠ "أفلاطون"؛ أسامة، لباب، ٧٠، ٤٥٦؛ ش/ن- ٢٠: ٢٧٩).

A discerning king grows with the judgment of discerning ministers, just as the see grows with that which the rivers bring to it. (The original of this saying is in *KD*, from which al-Rayḥānī has entered it to his *AS*, and shortened it here. A longer version appears in *Waṣiyya li-al-Furs* (Miskawayh, *Jāwīdān* 77–78), but this lacks this maxim! As usual, later authors, such as Ibn Ḥamdūn, find no difficulty to assign this to Plato or other philosophers. Since sentences # 109–12 appear also in a pas-

sage of Ibn Durayd's *al-Mujtanā* (pp. 50–51), a text which I believe to be by al-Rayḥānī too, it may be that the rest of this section of the *Mujtanā* belongs to the text here, left out by al-Maghribī)?

٤- المَلِكُ هُوَ كَالنَّهْرِ الأعْظَمِ تُسْتَمَدُّ مِنْهُ الأَنْهَارُ الصِّغَارُ؛ فَإنْ كَانَ عَذْباً عَذُبَتْ وَإنْ كَانَ مَالِحاً مَلُحَتْ. (مب- ١٣٥؛ الماوردي، تسهيل، ١٣٥ "البحر"؛ إبن هندو، ٣٢٧ { ٩٠).

٥- فِي كُلِّ رَأْسٍ حِكْمَةٌ. "In every head is some wisdom." (Burckhardt 167).

٦- مَنِ ٱستَشَارَ ذَوِي الأَلْبَابِ، سَلكَ سَبِيلَ الصَّوَابِ. (أسامة، لباب، ٦٩).

He who takes counsel with the intelligent people follows the right path.

٢٢٠٠- هَذَا وَاللَّهِ حُسْنٌ تَوَلَّعَ بِهِ الإشْفَاقُ.

2200– This is, by God, a beauty that tenderness is passionately fond of! (This sentence, not separated from the one above in the manuscript, refers to the wonderful mystery of human nature).

١- الإنْسَانُ مَلُولٌ لِمَا ظَفِرَ بِهِ ومُستَطرِفٌ لِمَا مُنِعَ مِنهُ وكُلُّ مَا ٱسْتَحْدَثَتِ النَّفسُ هَوَى أَخْلَقَتْ فِيهِ البَدَنَ وَبَعَثَتْ لَهُ العِنَايَةَ (الغَايَةُ) وَتَوَلَّعَ بِهِ الإشْفَاقُ عَلَيْهِ وَذَلِكَ ٱمْتِهَانُ المُرُوءَةِ وَلَيْسَ كُلُّ مَنْ حَنَّتْ عَلَيْهِ النَّفْسُ يَسْتَحِقُّ هِبَةَ المَوَدَّةِ وَلا يُؤْتَمَنُ عَلَى المُؤَانَسَةِ. (مج- ٥١).

Man becomes bored with what he has gained, and reaches out for what he is prohibited from. Whatever the soul presents to passion deteriorates the body.

٢- "هَوِّنْ عَلَيْكَ وَلا تُولعْ بِإِشْفَاقِ". (أبو عبيد، أمثال، ١٦١، ١٩٣؛ عقد، ٣: ١٠٦، ٢٤٤؛ صدر بيت ليزيد بنُ حَذَّاق، وعجزه: "فإنَّمَا مَالُنَا لِلوَارِثِ البَاقِي"؛ أبو هلال العسكري، أمثال، ٢: ٢٧٧، ٢٨٢؛ البكري، فصل المقال، ٢٠٠ "تَأَبَّطَ شَرًّا"؛ الميداني، ٣: ٥٠٠ "يعني: لا تكثر الحُزنَ عَلَى مَا فَاتَكَ مِنَ الدُّنيَا"؛ الزمخشري، أمثال، ٢: ٤٠٢؛ تذكرة، ٧: ٨٢).

٣- قَدْ أُدْرِكُ الحَاجَةَ مَمْنُوعَةً * وَتُولَعُ النَّفسُ بِمَا لا تَنَالْ. (بشار، ديوان، العلوي، ١٩٢).

I have reached what I wanted in a prohibited manner, in fact, 'The soul is made desirous of what it cannot obtain.'

٤- "وَالعَيْشُ شُحٌّ وَإشفَاقٌ وَتَأمِيلُ." (عقد، ٥: ٢٨١؛ أبو هلال العسكري، صناعتين، ٣٤٢؛ الراغب، محاضرات، ١: ٤٥٨ "علقمة"؛ الثعالبي، تمثيل، ٦٥ "عبدة بن الطبيب").

Life is but poverty, fear, and hope.

٢٢٠١- اِلْقَوا النَّاسَ بِالبِشْرِوَٱكْتُمُوا الٱنْقِبَاضَ عَنْهُم. (={ ٢١٨، ٤٦٣).

2201– Join people with a happy mien and hide low spirits from them.

١- فَٱلبِسُوا لِلنَّاسِ الحِشْمَةَ فِي البَاطِنِ وعَاشِرُوهُمْ بِالبِشرِ فِي الظَّاهِرِ تَختَبِرهُمْ المِحَن وتَلقُوا الرَّغَائِبَ مِنهُمْ فِيكُمْ بِالقَبُولِ وَٱكْتُمُوهُمْ الٱنقِبَاضَ فَإِنَّهُ مَنْ جَرَى مَعَ هَوَاهُ طَلْقاً جَعَلَ الٱئِمَةَ والعَذلَ عَلَيهِ طُرُقاً. (مج- ٥١؛ الحصري، زهر، ٨١٤).
٢- ليسَ كُلُّ مَنْ حَنَّتْ عَلَيْهِ النَّفسُ يَستَحِقُّ هِبةَ المَودَّةِ وَلا يُؤتمنُ عَلَى المُؤَانَسَةِ، فَٱلبِسُوا لِلنَّاسِ الحِشمَةَ فِي البَاطِنِ وعَاشِروهُمْ بِالبِشرِ فِي الظَّاهِرِ حَتَّى تَختَبِرهُمْ المِحَن. (تذكرة، ٤: ٣٦٣).

٢٢٠٢- مَنْ كَانَتْ فِيهِ خَصْلَةٌ فَليُواظِبْ عَلَيْهَا، فَإِنَّ لَهَا دَوْلَةً تَعُودُ إِلَيْهَا بِمَا أَدْبَرَ عَنْهَا. (={ ٢٤٩٨).

2202– He who has a good quality should take care of it; for qualities have a turn of fortune to which they return if left neglected.

١- مَنْ كَانَتْ له خَصْلَةٌ حسنة فَليُواظِبْ عَلَيْهَا وليتمسك بها فَإِنَّ لَهَا دَوْلَةً تَعُودُ إِلَيْهَا بِمَا أَدْبَرَ عَنْهَا. (مج- ٥١).
٢- مَنْ كَانَتْ فيه خَلَّةٌ حَسَنَةٌ لَمْ يُبْعَدْ مِنَ الرَّجَاءِ فِيهِ وَإِنْ كَثُرتْ سَيِّئَاتُهُ وَإِنَّمَا اليَأسُ مِمَّن لا يُعَوِّدُ الخَيْرَ نَفسَهُ. (مج- ٥١).

٢٢٠٣- كَانَ رَجُلٌ مُكْثِرٌ يَجُودُ وَيَكْتُمُ الجُودَ فَأُثنِيَ عَلَيْهِ بِذَلِكَ فَأَعْجَبَهُ الثَّنَاءُ، فَلَمْ يَزَلْ يَرْفُضُ قَبِيحَهُ وَيَتَآلَفُ حَسَنَهُ حَتَّى ٱسْتُجْمِعَ الخَيْرُ لَهُ وَٱنْتَفَى السُّوءُ وَالشَّرُّ عَنْهُ.

2203– A rich man was used to act generously, hiding his generosity. When people praised him for this, he was very surprised. He continued to dismiss his ugliness and embrace his beauty until all goodness united with him and evil and vileness dropped from him.

٢٢٠٤- إِنَّمَا وَهَبَ اللَّهُ الزِّيَادَةَ فِي العُقُولِ لِيَرْحَمَ المَنْقُوصَ بِهَا وَيُعَدِّلَ ضَعْفَ خُلُقِهِ بِفَضْلِهَا.

2204– Verily God has blessed people with an increase in intelligence to have mercy on those short of it, and to balance the weakness of disposition by its grace.

٢٢٠٥- اِسْتَتِرْ مِنَ الشَّامِتِينَ بِحُسْنِ العَزَاءِ فِي النَّوَائِبِ. (=﴿ ١٣، ٥٩، ١٣٩، ١٨٩؛ مج- ٥١).

2205– Conceal affairs from the malicious by serene enduring of misfortunes.

٢٢٠٦- أَنَا زَعِيمُ مَنْ تَرَكَ فُضُولَ القَوْلِ بِإِجْلالِ أُوْلِي النُّهَى لَهُ وَالاْقْتِبَاسِ مِنْهُ.(مج- ٥٢).

2206– I guarantee him who abandons excessive talking that the eminent people will honor him and seek to acquire wisdom from him.

٢٢٠٧- مَنْ نَظَرَ بِعَيْنِ الإِنْصَافِ إِلَى سَرَائِرِهِ وَمَسْتُورِ قَبَائِحِهِ أَعْشَاهُ ذَلِكَ عَنْ عُيُوبِ غَيْرِهِ.[7]

2207– He who considers his own secrets and hidden flaws with fairness, this obstructs him to the faults of others.

٢٢٠٨- اِرْحَمُوا الحُسَّادَ فَإِنَّهُ بَلاءٌ غَرَسَهُ اللَّهُ فِيهِم ثُمَّ لَمْ يُسَلِّطْهُمْ عَلَى شِفَائِهِمْ مِنْكُمْ.

2208– Have mercy upon the envious, for envy is an affliction that God has planted in them, and He has not given them power to cure it by you.

١- يَجِبُ عَلَى ذِي السَّعَةِ فِي رَأْيِهِ وَالفَضْلِ فِي خِصَالِهِ أَنْ يَتَطَوَّلَ عَلَى حُسَّادِهِ بِنَظَرِهِ وَيَتَحَرَّى لَهُمْ المنافِعَ فإِنَّهُ بلاءٌ غرسَهُ اللّهُ له فيهم ثم لَمْ يُسَلِّطْهُمْ عليه، فهم يُعَذَّبُون بحركاتِ الحسدِ فِي وقت مَسَرَّتِهِ بما أُكْرِمَ به. (مج- ٥٢؛ تذكرة: ٢: ١٨٣).

٢٢٠٩- الحِقْدُ غُصَّةٌ لا يُسِيغُهَا إِلَّا الظَّفَرُ.

2209– Malice is a lump in the throat that nothing but victory washes it down.

١- الحِقدُ غُصَّةٌ لا يُسِيغُهَا إِلَّا الظَّفَرُ، وَالحَسَدُ شَجِيٌّ قَادِحٌ لا يَدفَعُهُ عَنْ صَاحِبِهِ إِلَّا بُلُوغَ أَمَلِهِ فِيمَنْ قَصَدَهُ بِحَسَدِهِ وَأَنَّى لَهُ بِذَلِكَ. وَقَدْ قِيلَ: مَنْ كُنْتَ سَبَباً لِبَلائِهِ فَالوَاجِبُ عَلَيْكَ التَّلَطُّفُ لَهُ فِي عِلاجِهِ مِنْ دَائِهِ. (مج- ٥٣؛ الماوردي، أدب الدنيا، ٣١٠؛ تذكرة: ٢: ١٨٣ "فارحٌ/ فادح").

7 =﴿ ١٨٤، ٦٤٠، ٧٦٩، ٧٨٨، ١٣٢٣، ١٥٩٤.

٢٢١٠- الإنْصَافُ يُؤَلِّفُ القُلُوبَ، وَالغَدْرُ مِنْ صِغَرِ القَدْرِ. (={ ٥٥٢؛ مج- ٥٣؛ جا- ١٨١).

2210- Equity tames the hearts; perfidy comes from the servility of rank.

١- بِالإنْصَافِ يَجِبُ التَّوَاصُلُ. (ح- ٥٣؛ كوبرلي، ١٥ أ؛ مب- ١٩٩؛ اص- ٩٧؛ لونتال، ٦٥؛ العاملي، المخلاة، ١٥٩).

Fairness necessitates friendship.

٢- بالإنْصَافِ يَجِبُ التَّوَاضُعُ (التَّوَاصُلُ). (ش- ١: ٢٠٢).
٣- بالنَّصَفَةِ تَكُونُ المُوَاصَلَةُ. (مب- ١١٨ "سقراط"؛ الطرطوشي، سراج، ٥٠؛ الإبشيهي، ٥٣ "تكثر"؛ ش- ١: ١٦٠).

"Fairness on your part establishes communication." (Alon 74 n. 506).

٤- بِالنَّصَفَةِ يَكثُرُ المُوَاصِلُونَ. (ن- ٣٩٨ { ٢٢٤؛ ش/ن- ١٩: ٤٨ { ٢٢٠؛ مج- ٤٧ "الواصلونَ"؛ الطرطوشي، سراج، ٥٠؛ ١٧٢-١٧٣ "المتواصلون"؛ تذكرة، ١: ٣٦٠).

By treating people fairly friends increase.

٥- بِاعْتِزَالِكَ الشَّرَّ يَعْتَزِلْكَ، وَبِالنَّصْفَةِ يَكْثُرُ الوَاصِلُونَ. (الماوردي، قوانين، ١٨٢، وأدب الدنيا، ٣١٠).
٦- مِنَ الوَفَاءِ دَوَامُ المُوَاصَلَةِ. (جا- ١٦).
٧- بِالمُشَاكَلَةِ دَوَامُ المُوَاصَلَةِ. (الراغب، محاضرات، ٢: ٧).
٨- يا إسكندر! إيَّاكَ وَالغَدْرَ! فإنَّهُ مِنْ أَخْلاقِ الصّبْيَةِ السُّفَهَاءِ وَعَاقِبَتُهُ وَخِيمَةٌ. (بدوي، سر الأسرار، ٨٣).

٢٢١١- أَعِنْ عَلَى الصَّلاحِ وَلا تَكُنْ يَدًا لِلفَسَادِ. (={ ١٤٢).

2211– Be an assistant to goodness, not an aid to evil.

1– "To help the good and to protect against the evil." (*Mainyo* 165; 37:17); also:
2– "Be a friend of the good, and an opponent of the bad." (37:31).

٢٢١٢- المَلِكُ يَجِبُ أَنْ يَتَعَهَّدَ رَعِيَّتَهُ كَمَا يَحْفَظُ جَوَارِحَهُ.

2212– A king must attend his subjects just as he takes care of his person.

١- مِنْ حَقِّ المَلِكِ أَنْ يَخْتَارَ لِرعِيَّتِهِ مَا يَخْتَارُ لِنَفسِهِ. (الصغاني، فرائد، ٤١؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٨).

It is the duty of a ruler to select for the people what he selects for him-self.

٢٢١٣- مِنْ فِعَالِ المَخْذُولِينَ العَمَلُ بِالشَّكِّ وَتَرْكُ اليَقِينِ. (جا- ١٨١).

2213– Among the deeds of the feeble is to act upon doubt and forsake certitude.

٢٢١٤- كَثْرَةُ حُبِّ الدُّنْيَا تُخْوِي سَاحَةَ القَلْبِ وَتُغَلِّبُ الخَوَاطِرَ عَلَى العِلْمِ.

2214– Excessive love of this world empties the court of the heart, and puts imagination over learning.

٢٢١٥- أَرَى شُرُوقَ الشَّمْسِ وَغُرُوبَهَا يَطْوِيَانِ الأَعْمَارَ طَيًّا حَثِيثاً.

2215– I see that the rising and setting of the sun swallow up lives with a rapid pace.

٢٢١٦- الدَّهْرُ مُفِيدٌ مُبِيدٌ.

2216– The Time is beneficial and destructive.

من كتاب له آخر:

٢٢١٧- تَأْمُرُونَ بِالمَعْرُوفِ وَتُحَذِّرُونَ عَاقِبَةَ المَخُوفِ.

2217– You command as obligatory that which is right and warn against that which its end is to be feared.

١- ﴿تَأْمُرُونَ بِالمَعْرُوفِ وَتَنْهَوْنَ عَنِ المُنْكَرِ.﴾ (قرآن، ٣:١١٠).

"For He has only commanded as obligatory what is right (*maʿruf*) and prohibited what is wrong (*munkar*), so that commanding the right might confirm His orders and prohibiting the wrong might exhibit His displea-sure." (al-Māwardī, *Adab al-dunyā* 85; Fakhri, *Ethics* 162).

٢٢١٨- الرَّاغِبُ فِي الأَمْرِ لا يَرْدَعُهُ فَوْتُهُ مِنْ وَجْهٍ عَنِ الإِلْحَاحِ فِيهِ مِنْ وَجْهٍ آخَرَ يَظُنُّهُ فِيهِ.

2218– He who eagerly seeks something, but loses it despite having worked hard, is not prevented from trying it again through other means.

Is this same as saying: "Where there is a will there is a way?"
If you miss one side, join the other side.

١- إنْ جَانِبٌ أَعْيَاكَ فَالْحَقْ بِجَانِبِ. (الميداني، ١: ٥٢؛ ومثله:
٢- وَفِي الأَرْضِ لِلحُرِّ الكَرِيمِ مَنَادِحُ. (الميداني، ١: ٥٢).

Many alternatives exist on earth for the free liberal man.

٢٢١٩- اِسْتَثَارَ الخَفِيَّ لِفِكْرِهِ.

2219– He stirred up the hidden for his mind.

٢٢٢٠- صَدِيقٌ قَالَ لِصَدِيقٍ اسْتَجَدَّهُ بَعْدَ جَمَاعَةٍ جَرَّبَهُمْ فَذَمَّهُمْ، فَقَالَ المُسْتَجَدُّ: ارْفَعْ عَنِّي الخَوْفَ مِنْ مُسَاوَاةِ مَنْ جَرَّبْتَ غَدْرَهُ قَبْلِي، وَإِلاَّ لَمْ أَنْتَفِعْ بِكَ وَلَمْ تَنْتَفِعْ بِي. أَحْلَلْتُكَ بِجَانِبِ الثِّقَةِ مِنِّي. خُذِ العَفْوَ مِنَ الأَخْلاقِ وَاتْرُكِ السُّؤَالَ عَمَّا لا يَنْفَعُكَ عِلْمُهُ وَلا يَضُرُّكَ جَهْلُهُ، وَوَاظِبْ عَلَى تَعَهُّدِ المَوَدَّةِ لِتَكْشِفَ مَا لِلجِدَّةِ وَالابْتِدَاءِ مِنْ بَقَايَا الانْقِبَاضِ وَالوَحْشَةِ. قَالَ: أَنَا بَيْنَ الرَّجَاءِ وَاليَأْسِ. قَالَ: وَكَيْفَ ذَلِكَ؟ قَالَ: أَمَّا الرَّجَاءُ فَيَعِدُنِي مِنْكَ الظَّفَرَ، وَأَمَّا اليَأْسُ فَمِنْ قِبَلِ الظَّنِّ وَالحَذَرِ.

2220– A man spoke to his friend whose friendship he wanted to renew after having tested and reproved a large group of friends. The new friend said: Remove from me the fear of treating me the same as those whom you tested their cheating (honesty) before me, otherwise I do not benefit by you, neither will you benefit by me. I have put you on the side of my trust. Adopt pardoning from among all good qualities and abandon asking about things that knowing them will be of no use to you and not knowing them will not harm you; pay attention to the requirements of friendship to remove the gloominess and coldness that come with novelty and newness. He said: 'I am in a state of hope and despair.' The other said: 'How is that?' He said: 'As for hope, it promises me success with you; as for despair, it is a measure of uncertainty and caution.'

١- شَرُّ النَّاسِ مَنْ ضَايقَ جَلِيسَهُ وَصَدِيقَهُ فِيمَا لا يَضُرُّهُ وَلا يَنْفَعُهُ. (آبي، نثر، ٤: ١٩٦).
٢- خذ العفوَ من أخلاقِ الناسِ. (إبن أبي الدنيا، مكارم الأخلاق، ٦).
٣-گنه بخشا وعفو اندوز مى باش * به خوشخويى چو روشن روز مى باش. (ناصر خسرو، روشنايى نامه، ٥١٦).

٢٢٢١- رُبَّمَا نَبَتِ العَيْنُ بَعْدَ الإعْجَابِ، وَسَكَنَ هَيَجُ الالْتِهَابِ.

2221– Sometimes the eyes are disgusted after having been delighted, and the burning commotions are settled.

٢٢٢٢- العَيْنُ تُؤَدِّي إِلَى الفُؤَاد، فَمَا وَافَقَ العَقْلَ نَمَا وَزَاد.

2222– The eyes lead to the heart; what agrees with the intellect grows and increases.

٢٢٢٣- لا أَجِدُ دُونَكَ مَجَازًا وَلا عَنْكَ مُنْحَازًا.

2223– I find no way to leave you behind, and no place to withdraw from you.

٢٢٢٤- زَالَ عَنْ مَدْرَجَةِ القَصْدِ.

2224– He left the right path.

٢٢٢٥- خَلَقَ اللَّهُ الخَلْقَ أَطْوَارًا أَشْقِيَاءَ وَأَبْرَارًا.

2225– God created the people diversely, the righteous and the damned.

١- ﴿وَقَدْ خَلَقَكُمْ أَطْوَاراً.﴾ (قرآن، ٧٠: ١٤٤).

"Seeing that it is He that has created you in diverse stages."

٢- فَإِنَّ اللَّهَ جَعلَ العِبَادَ أَطوَاراً فِي أَخْلاقِهِمْ، كَمَا جَعَلَهُمْ أَطوَاراً فِي صُوَرِهِمْ. (شوقي ضيف، العصر العباسي الأول، ٥٠٣؛ = جمهرة رسائل العرب، ٣: ١١٣ "رسالة من غسان بن عبد الحميد في العتاب").

٣- مَا ٱسْتَوَى النَّاسُ مُنذُ كَانُوا أُنَاساً * خَلَقَ اللَّهُ خَلقَهُ أَطوَاراً. (أبو العتاهية، ديوان، ١٧٣).

٤- النَّاسُ أَخْيَافٌ. (أبو عبيد، أمثال، ١٣٣؛ سهل بن هارون، النمر والثعلب، ٦٠؛ أبو هلال العسكري، أمثال، ٢: ٢٤٠؛ الميداني، ٣: ٣٩٤؛ المخشري، أمثال، ٢: ٤٦؛ لسان العرب، ٩: ١٠١ "خيف").

People are different in natural disposition and qualities.

٥- قال عبد الحميد الكاتب: الناسُ أخيافٌ مختلفون، وأصنافٌ متباينون، فمنهم عِلقُ مَضَنَّةٍ لا يُباع، وَمنهُمْ غُلٌّ مَظِنَّةٍ لا ينباع [يُبتاع]. (التوحيدي، صداقة، ٦٤؛ الجهشياري، الوزراء، ٨٢؛ أبو أحمد العسكري، المصون، ٢٢٥؛ أبو هلال العسكري، صناعتين، ٣٣١).

٢٢٢٦- اِرْتَدَى بِوَقَارِ الحِكْمَةِ.

2226– He is dressed with the sobriety of wisdom.

٢٢٢٧- لَمْ يُكَلِّفِ اللَّهُ العِبَادَ مَا لا يُطِيقُونَ وَلَمْ يَسْأَلْهُمْ مَا لا يَكُونُ.

2227– God does not impose on His subjects what they cannot bear, and He does not ask them what does not exist. (cf. # 1500).

٢٢٢٨- العَاقِلُ العَامِلُ فِي الدُّنْيَا كَالتَّاجِرِ شَخَصَ مِنْ أَهْلِهِ إِلَى بَلدَةٍ لِلتِّجَارَةِ، فَلَمَّا وَرَدَهَا أَحْرَزَ مَا تَوَجَّهَ لَهُ وَعَادَ إِلَى وَطَنِهِ فَٱسْتَرَاحَ مِنَ التَّعَبِ وَحَالَفَ السُّرُورَ وَالجَذَلَ. وَالمُغْتَرُّ بِهَا كَالعَبْدِ وَجَّهَهُ مَوَلاهُ فِي حَاجَتِهِ وَوَعَدَهُ العِتْقَ وَالإِحْسَانَ عِندَ أَوْبَتِهِ، فَعَثَرَ فِي طَرِيقِهِ بِقَيْنَةٍ قَدْ تَزَيَّنَتْ لَهُ فَأَلْهَتْهُ حَتَّى أَنْفَذَ البِضَاعَةَ وَتَجَاوَزَ المُدَّةَ وَٱطَّرَحَتْهُ لإِقْتَارِهِ القَيْنَةُ، وَبَعَثَ مَوْلاهُ مَنْ أَتَاهُ بِهِ حَزِيناً سَلِيباً فَعَاتَبَهُ ثُمَّ عَاقَبَهُ.

2228– The wise who performs his business in this world is like the merchant who departs from his family and goes to another land for trade. When he reaches there he obtains what comes to him and then returns to his country, rests from discomfort, and joins joy and happiness. And the deluded in the world is like the slave whom his master sends after a business and promises him freedom and bounty upon his return. Underway he happens onto a singing girl who has decorated herself for him and distracts him till he discharges the merchandise and oversteps the time limit; and when he cannot pay anymore the girl throws him out. His master sends someone to fetch him in sorrow and empty handed. Then he reproves and punishes him.

١- الآلِفُ لِلدُّنيَا مُغْتَرٌّ. (إبن المقفع: حكم ٤ ٣). The friend of this world is deluded.

٢٢٢٩- صَاحِبُ العِلمِ فِي العَامَّةِ كَالمَلِكِ فِي الرَّعِيَّةِ.

2229– A learned man among the public is like the king among the subjects.

٢٢٣٠- مَنْ قَرَّبَ العُلَمَاءَ مِنَ المُلُوكِ هَابَتْهُ رَعِيَّتُهُ وَٱرْتَقَبُوا عَدْلَهُ.

2230– He among the kings who approaches the learned is feared by his subjects who anticipate his justice.

٢٢٣١- يَجِبُ أَنْ يُجْتَنَبَ عِنْدَ الحَاسِدِ ذِكْرُ النِّعَمِ كَمَا يُجْتَنَبُ عِنْدَ السَّارِقِ ذِكْرُ أَمَاكِنِ الذَّخَائِرِ وَالعُقَدِ.

2231– Mentioning of wealth must be avoided in front of the envious, just as the mentioning of the hiding places of treasures and safes are avoided from thieves.

٢٢٣٢- مَحْمُودُ الخَلائِقِ مَأمُونُ البَوَائِقِ.

2232– Praiseworthy in dispositions, trustworthy in misfortunes.

٢٢٣٣- تنَكَّبِ البَذِيّ مِنَ النَّاسِ فَهُوَ كَالنَّارِ يُؤْذِيكَ لَهَبُهَا إذَا قَرُبْتَ مِنْهَا، وَيَلْحَقُكَ شَرَرُهَا إذَا بَعُدْتَ عَنْهَا.

2233– Avoid a light-witted person, for he is like fire: when you go close to it its flame harms you, and when you go away from it, its sparks reach you.

٢٢٣٤- صَاغَهُ اللَّهُ عَلَى خِلْقَةِ كَذَا وَكَذَا.

2234– God has molded his characteristics such and such.

٢٢٣٥- الحَلِيمُ يَجِدُ مِنْ لَهِيبِ الغَيْظِ فِي قَلبِهِ مَا يَجِدُهُ السَّفِيهُ، إلاَّ أَنَّ الحَلِيمَ يُطْفِئُ لَكَ النَّارَ بِالفِكْرِ وَإحْضَارِ غَائِبِ الصَّبْرِ وَيُرَدِّدُهُ فِي يَدَيهِ كَمَا يُرَدُّ المَاءُ المَغْلِي يَكَادُ يَفِيضُ مِنَ الإنَاءِ حَتَّى يَبْرُدَ غَلَيَانُهُ بِنُضْحِ المَاءِ.

2235– The forbearing man experiences the flare of anger in his heart in the same way as the impudent does, except that the forbearing man extinguishes the fire by thinking and by calling in of the absent patience and weighing it (till it cools off), in the same way as the boiling water on the verge of overflowing the vessel is cooled by sprinkle water.

٢٢٣٦- لِلْحِلْمِ مَوْطِنَانِ: الصَّبرُ عِنْدَ الغَضَبِ وَالوَقَارُ عِنْدَ الجَدَلِ.

2236– Forbearance has two occasions: Keeping patience in anger, and deportment in dispute.

٢٢٣٧- لا تُعَفِّ القَوْلَ الصَّحِيحَ بِالتَّأوِيلِ الجَائِزِ.

2237– Efface not a proper statement by possible interpretation.

٢٢٣٨- لا تَذُمَّ مَنْ قَصَّرَ عَنِ الصَّوَابِ إذَا سَلَكَ طَرِيقَ القَصْدِ فَلَيْسَ كُلُّ النَّاسِ وَلا وَاحِدٌ مِنْهُمْ يُعْطَى الكَمَالُ.

2238– Censure him not who misses the right way as long as he follows the right direction. No one, not even a single person, is granted with perfection.

١- طوبى لامْرِئٍ سَلَكَ سَبِيلَ القَصْدِ فَإنَّهُ، وإنْ اقْتَصَدَ في المَسِيرِ، سَيَبلُغُ المَنزِلَ. وَوَيْلٌ لامْرِئٍ سَلكَ سَبيلَ الجَوْرِ فَإنَّهُ لا يَزدَادُ في السَّبيلِ إمعَاناً إلَّا ازْدَادَ مِنَ المَنزِلِ بُعداً. (إبن هندو، ٣٤٢ ؛ ١٧٤ "أرسطو"؛ مب- ٣٥٤).

٢٢٣٩- ثَكِلُوا المَحَاسِنَ مِنْ أَنْفُسِهِمْ.

2239– They drop virtues of themselves.

٢٢٤٠- لا أَحْسَنَ فِي مُنَاجَزَةِ الدَّهْرِ نَصِيباً مِمَّنْ عُرِفَ بِتَتَبُّعِ القَبِيحِ.

2240– In contending with the fortune it is not fortunate to be assisted by him who is known as a follower of vileness.

٢٢٤١- المُفَوَّهُ القَادِرُ عَلَى تَخْرِيقَ حَوَاشِي الكَلامِ.

2241- The eloquent is capable of surpassing the boundaries of speech.

٢٢٤٢- العَاقِلُ يَرُمُّ كُلَّ ثُلْمَةٍ مِنْ خِصَالِهِ.

2242– The wise man mends any rupture in his good qualities.

٢٢٤٣- اِجْعَلْ تَوَسُّعَ ثَنَائِكَ فِي الرَّسَائِلِ دُونَ المُشَافَهَةِ، فَهُوَ أَقَلُّ لِلْبَغْي وَأَشْبَهُ بِالقَصْدِ.

2243– Extend your praise in letters more than in speech; for this is less than what you wish and more akin to your intention.

٢٢٤٤- إِيَّاكَ وَمُزَاوَلَةَ رَئِيسِ قَوْمٍ فِي نَادِيهِ وَمَحْفِلِهِ بِرَدِّ قَوْلِهِ أَوْ تَبْيِينِ خَطَأهِ، فَأَمَّا هُوَ فَتُخْرِجُهُ المُحَاجَّةُ إِلَى المُلاجَّةِ، وَأَمَّا أَتْبَاعُهُ فَلَيْسُوا مَأْمُونِينَ عَلَيْكَ.

2244– Beware of quitting the chief of a people among his guests and in his assembly by rejecting his statement or revealing his mistake. As for him, the reasoning leads him to stubbornness; as for his followers, they are not reliable for you.

٢٢٤٥- يَشُبُّ نَارَ العَدَاوَةِ.

2245– (This) blazes the flame of enmity.

٢٢٤٦- تَدَرَّعِ الاحْتِمَالَ.

2246– Arm yourself for suffering.

٢٢٤٧- مَحَقَ حِلْمَهُ السَّفَهُ.

2247– Foolishness effaced his forbearance.

٢٢٤٨- إذَا صَالَحْتَ مَنْ عَادَيْتَهُ فَلا تَأْمَنْ وَثْبَتَهُ إنْ كُنْتَ قَدْ بَالَغْتَ فِي شَتْمِ عِرْضِهِ وَالوِشَايَةِ إلَى سُلْطَانِهِ، فَإِنَّ الجُرْحَ يَنْتَقِضُ بَعْدَ بُرْئِهِ.

2248– When you make peace with the person you fought with, feel not secure against his attack if you had gone to extremes in his vilification and defamation, since: 'Wounds break open even after convalescence.'

١- بهيچ وجه از مكر دشمن غافل مباش، كى دشمن مانندٔه مارست كى هرگز دوست نگردد. (الظهيرى، سندبادنامه، ٣٣٨ "فريدون").

Never lose sight of what harm an enemy can do to you, for an enemy is like a snake who will never become a friend.

٢٢٤٩- إخْوَانُ الثِّقَاتِ قُرَّةُ العَيْنِ وَجَنَاحُ السُّمُوِّ.

2249– True friends are consolations for the eyes and wings to fly with.

٢٢٥٠- إذَا هَفَا أَخُوكَ فَذَكِّرْهُ سَالِفَ إحْسَانِهِ لِيَسْلُو بِذَلِكَ عَنْ زَلَّتِهِ.

2250– If your friend commits a lapse, remind him of his previous good deeds, so that he takes console from his mistake.

٢٢٥١- وَكَّلْتَ بِي الشَّوْقَ إلَيْكَ.

2251– You have commissioned me with the longing for you.

٢٢٥٢- اِقْبَلْ عَفْوَ أَخِيكَ وَلا تُكَلِّفْهُ أَنْ يَبْذُلَ حَلْفَتَهُ لَكَ فَتَسُومَ مُحَالًا.

2252– Accept your friend's apology and burden him not to swear allegiance to you, for you impose the impossible upon him.

٢٢٥٣- رُكُودُ ضَبَابَةِ الغَفْلَةِ عَلَى الفَهْمِ أُغْلُوطَةٌ.

2253– Suspension of the fog of negligence over understanding is very confusing.

٢٢٥٤- المُتَنَسِّمُ فِي هَذا النَّسِيمِ مُضَاجِعٌ لِرَغَدِ النَّعِيمِ.

2254– The inhaler of this fresh air is a bedfellow to a life of plenty and opulence.

٢٢٥٥- اِسْتَخْزَنْتُكَ سِرِّي.

2255– I deposited my secrets with you.

٢٢٥٦- طَاعَةُ اللَّهِ ذَرِيعَتُكَ إِلَى الحَاجَاتِ وَوَسِيلَتُكَ إِلَى النَّجَاةِ. (=﴿ ٧١١، ١٠٧١).

2256– Submission to God is your means of fulfilling needs, and your medium to salvation.

٢٢٥٧- اِرْغَبْ بِعَقْلِكَ عَنْ زُخْرُفِ الغُرُورِ. (=﴿ ١٦٧).

2257– Prefer your wisdom to the flowery discourses of deception.

٢٢٥٨- نَاصِعُ البَيَانِ، مُونِقُ الشَّمَائِلِ، جَمِيلُ الضَّرَائِبِ، مَلأَ ٱسْمُهُ أَكْنَافَ البَلَدِ.

2258– Eloquent in speech is comely in nature, graceful in character, his fame spread far and wide.

٢٢٥٩- الأَقْدَارُ تَسُوقُ الهِمَمَ.

2259– Destiny drives ambitions.

١- الحُبُّ أَوَّلُ مَا يَكُونُ لَجَاجَة * تَأتِي بِهِ وَتَسُوقُهُ الأَقْدَارُ. (الوشاء، الموشى، ٦٠؛ إبن قيم الجوزية، روضة، ١٩٩؛ النويري، ٢: ١٥٤).

٢٢٦٠- رَبْعٌ لا عَهْدَ لَهُ بِشَخْصِكَ.

2260– A deserted house that knows you not.

٢٢٦١- اِنْضَوَيْتَ إِلَى مُجَالَسَتِنَا.

2261– You have crept into our social intercourse.

٢٢٦٢- حَفَزَنِي كَامِنُ الشَّوْقِ.

2262– Hidden longing urged me.

٢٢٦٣- أَقَدُمَتْ صُحْبَةُ شَوْقِكَ هَذَا إِلَيْنَا أَمْ حَدِيثٌ عِنْدَ وُقُوفِكَ عَلَيْنَا؟

2263– Is this matter of your longing for us of old, or is it new just emerging upon your halting by us.

٢٢٦٤- لَمْ تَزِلِ الأَشْوَاقُ تَتَقَاضَانِيكَ، وَتَعِدُنِي نَفْسِي بُلُوغَ الأَمَلِ فِيكَ.

2264– Longings do not stop asking for you, and my soul promises the fulfillment of hopes in you.

٢٢٦٥- قَالَ لَهُ: لَوْلاَ حِفْظُ اللَّهِ لِوُدِّنَا عِنْدَكَ لَضَاعَ بِطُولِ تَلَكُّؤِكَ عَلَيْهِ، وَمَا أَدْرِي كَيْفَ جُدْتَ لِشَوْقِكَ اليَوْمَ بِمَا طَلَبَ مِنْكَ.

2265– He said: Were it not for God's keeping of our affection in your heart, it would have been wasted by your long delay from it, and I know not how you would have satisfied your longing today.

٢٢٦٦- أَمَلِي فِيكَ أَحَدُ سُمَّارِي. (=؛ ٢٥٨٤).

2266– My hope of you is a night-companion of mine.

٢٢٦٧- قَصَّرَتْ يَدُ رَغْبَتِي عَنْ مَنَالِكِ فَأَمْسَكْتُ الرَّجَاءَ قُوتاً أَسْتَمْتِعُ بِغِذَائِهِ وَلَمْ أُخَاطِرْ بِهِ إِلَيْكَ، فَإِنْ فَاتَنِي سُؤْلِي مِنْكَ لَمْ أَرْجِعْ إِلَى مُسَلٍّ عَنْكَ، أُثَبِّتُ أَرْكَانَ الرَّجَاءِ.

2267– My desire failed to win you, so I held hope fast as nutrition relishing its consumption, but I shall not risk it with you, and even if my request from you should remain unfulfilled, I shall not resort to someone to divert my attention from you, so that I fasten the props of hope.

٢٢٦٨- الفِعَالُ أَقْصَرُ مِنَ الكَلامِ.

2268– Deeds are less than words.

٢٢٦٩- رُبَّمَا حَثَّ الرَّجُلُ عَلَى مَا لا يَأْتِيهِ وَنَهَى عَنْ مِثْلِ مَا هُوَ فِيهِ.

2269– Sometimes man urges others to do what he himself does not do, and interdicts the kind of things he himself does.

٢٢٧٠- اِنْهَتَكَ اليَوْمَ كُلُّ رَيْبٍ.

2270– Now all doubt is removed.

٢٢٧١- أَنْتَ عَلَى صِرَاطٍ مَنْ لَزِمَهُ ظَفِرَ.

2271– You walk on a path that whoever follows it succeeds.

٢٢٧٢- أَنْضَيْتُ الصَّبْرَ.

2272– I have exhausted the patience.

٢٢٧٣- شَوْقٌ غَصَّتْ بِهِ الجَوَانِحُ، كَيْفَ أَذْهَبُ بِهِ ضَيَاعاً، لا يَصِلُ عِلْمُهُ إِلَى مَنْ هُوَ لَهُ.

2273– A longing has filled the heart. O how I am ruined by it without the object of my longing knowing it!

٢٢٧٤- كُلَّمَا جَاهَدْتُ الهَوَى عَضَدَتْهُ النَّفْسُ بِالمُنَى.

2274– The more I fought passion, the more my soul helped it with desire.

٢٢٧٥- هَوَى قَدُمَتْ مُؤَالَفَتُهُ لِلجَوَانِحِ.

2275– The intimacy of passion to the heart is of old.

٢٢٧٦- رُبَّمَا ذَلَّ المُسْتَصْعَبُ وَبَرَزَ المُحْتَجَبُ وَتَطَأْطَأَ الشَامِخُ المُمْتَنِعُ.

2276– Often the hardy is humbled, the hidden comes out, and the elusive arrogant bows.

٢٢٧٧- العَقْلُ عَلانِيَةٌ وَالهَوَى سَرِيرَةٌ.

2277– Reason is the outward man, passion is the inner man.

٢٢٧٨- الهَوَى يُعْمِلُ العَاقِلَ وَالجَاهِلَ فِي أَوْطَارِهِ، فَتَظْهَرُ أَعْمَالُهُ فِي عَلانِيَةِ الجَاهِلِ، وَيَسْتَكِنُّ فِي نَفْسِ العَاقِلِ.

2278– Passion works on the wise and the ignorant as it wills; its workings become evident in what the ignorant does in public, but remain settled in the wise.

٢٢٧٩- أَسْفَرَ لَهُ الجَوَابُ عَابِساً.

2279– The answer shone austere to him.

٢٢٨٠- مِنْ أَيِّ أَبْوَابِ عَقْلِكَ دَخَلَ الهَوَى عَلَيْكَ؟

2280– Through which one of the gates of your intellect did passion enter you?

٢٢٨١- لَقَدْ جَازَتْ بَصِيرَتُكَ شَأْيَ مَنْ تُوَاصِفُهُ وَجَسَسْتَ كلَّ مَفْصِلٍ فِيهِ.

2281– Truly your insight surpassed the limits of whom you described, and you examined every joint in him.

٢٢٨٢- فِيهِنَّ ذَاتُ خِصَالٍ خَلُصَتْ مِنْ لَوْلاَ وَلَيْتَ، تَسْحَبُ رِيَاطَ الدَّلِّ مُعْتَجِرَةً بِثَوْبِ الحُسْنِ، تَفَضَّلُ عَنْ شَرْطِ النَّعْتِ. عَلَى عِيَارٍ لَمْ يَمَسَّ ٱعْتِدَالَهُ سَرَفٌ وَلا إِقْتَارٌ. فَأَوَّلُ

لَحْظَةٍ هَبَطَتْ بِهَا عَلَى قَلْبِي أَنْشَأَتْ بِهَا الهَوَى فِيّ أَرَقَّ مِنَ المَاءِ حَتَّى وَجَدْتُ دَبِيبَهَا فِي كُلِّ نَاحِيَةٍ مِنْ أَرْكَانِي، ثُمَّ لَمْ تَزَلْ تُنْشِيهَا الأَيَّامُ فِي قَرَارٍ مُسْتَوٍ حَتَّى دَبَّتِ الحَوَادِثُ فِي ذَلِكَ الشَّمْلِ وَتَخَرَّقَتْهُ الدُّوَلُ.

2282– Among women there is one who possess qualities which make her perfect; she drags along the mantle of coquetry, enveloped in the garb of beauty over and beyond the reach of description, of a mix that no excess or shortage infringes its evenness. The first moment that the wind blow with her (perfume) over my heart, a passion for her took roots in me more tender than the running water until I found her infiltrating in every corner of my bones. The passage of time did not stop her love growing in me on a steady basis until mishaps crept into this union of love, and the vicissitudes of time tore it apart.

١- أَرَقُّ مِنَ المَاءِ. (حمزة الإصبهاني، الدرة، ١: ٢٠٩؛ أبو هلال العسكري، أمثال، ١: ٤٠٣؛ الميداني، ٢: ٧٧). ٢- أَجْرَى مِنَ المَاءِ. (فرايتاج، ٣: ٧١).

٢٢٨٣- قَدْ وَجَبَ عَلَيْكَ حَقُّ مَنْ أَهْدَى سِرَّهُ إِلَيْكَ.

2283– You should observe the rights of him who entrusted you with his secrets.

١- كِتمَانُ سِرِّكَ سَبَبُ صِيَانَتِكَ، وَكِتْمَانُ سِرِّ غَيْرِكَ وَاجِبٌ عَلَيْكَ. (ح- ٧٠ "سقراط"؛ مب- ١١٠؛ ش- ١: ١٥١؛ العاملي، مخلاة، ١٥٩).

"Keeping one's own secrets is a means for one's own security, whereas keeping one's friends' secrets is one's duty." (Alon 68 n. 382).

"Keeping your secret is your protection, and keeping another's secret is your duty." (Halkin 89 n. 81).

٢- كِتْمَانُ السِّرِّ وَاجِبٌ على العَاقِلِ وَمُذِيعُهُ لا عَقْلَ لَهُ. (ح- ٧٠؛ مب- ١١٠ "سقراط").

"The intelligent person is obliged to keep a secret. Hence he who discloses it does not have intelligence." (Alon 68 n. 380; cf. Halkin 87 n. 73).

٣- مَنْ كَتَمَ سِرَّهُ بَلَغَ مَا يُرِيدُ مِنْ أَمْرِهِ. (ح- ٧٠ "سقراط"؛ العاملي، المخلاة، ١٥٩).

"Whoever keep's one's own secrets achieves his goal." (Alon 68 n. 388; Freytag, III, 432).

٢٢٨٤- غُرِسَ سُقْمٌ فِي القَلْبِ.

2284– An illness was implanted in the heart.

٢٢٨٥- اِجْعَلْنِي أَطْوَعَ أَعْضَائِكَ لَكَ وَفَوِّقْنِي لِهَوَاكَ.

2285– Consider me as the most compliant of your bodily organs, and lead me to your love.

٢٢٨٦- العِبَارَةُ الحَسَنَةُ رَسُولُ الشَّوْقِ الدَّفِينِ.

2286– Lovely words are deputies of hidden longing.

٢٢٨٧- عَلانِيَةُ اللَّبِيبِ أَخْفَى مِنْ سَرِيرَةِ الضَّعِيفِ.

2287– The sensible's publicity is more hidden than the feeble's secrecy.

١- عَلانِيَةُ العَاقِلِ سِرٌّ وَسِرُّ الجَاهِلِ عَلانِيَةٌ. (جا- ١٧٤).

The wise man's publicity is secret, the ignorant's secrecy is public.

٢٢٨٨- نَقْضٌ أَوْ إِبْرَامٌ، وَنَقْصٌ أَوْ إِتْمَامٌ.

2288- Violation or confirmation, defect or perfection?

This is similar to الحور بعد الكور, which al-Zamakhsharī explains as:

النقض بعد الإبرام.

١- نَعُوذُ بِاللَّهِ مِنَ الحَوْرِ بَعدَ الكَوْرِ (أَوْ بَعْدَ الكَوْنِ). (أبو هلال العسكري، أمثال، ١: ٢٨١؛ أبو عبيد، أمثال، ١١٨؛ الراغب، محاضرات، ١: ٥٠٥؛ لسان العرب، ٥: ١٥٥ "كور").

"We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundance." (Lane 665, 2637). This is same as saying:

٢- حار بعد ما كان. أو حارَ بعد ما كارَ.

"He returned from a good state after he had been in that state." Or: "He became in a state of defectiveness after he had been in a state of redundance." (Lane 665).

٣- أَعُوذُ بِاللَّهِ مِنَ الخِذلانِ بَعْدَ العِصْمَةِ وَمِنَ الحَوْرِ بَعدَ الكَوْرِ. (عيون، ٣: ٢٥٢).
٤- الحَوْرُ بَعْدَ الكَوْرِ. (إبن السكيت، تهذيب الألفاظ، ٢٤ "أي: القِلَّةُ بعد الكثرة"؛ أبو عبيد، غريب الحديث، ١: ٢٢١ "أي: النقصان بعد الزيادة"؛ عقد، ٣: ٢٢٤؛ حمزة الإصبهاني، الدرة، ١: ٣٠٨؛ أبو هلال العسكري، أمثال، ٢: ٥٠؛ البكري، فصل المقال، ١٥٢؛ الزمخشري، أمثال، ١: ٣١٥، والفائق، ٢: ٣٢٣؛ فرايتاج، ٣: ١٢٣).

Deterioration after augmentation. (No earthly joy but is followed by sorrow).

٥- الدَّهْرُ يُبْرِمُنِي طَوْرًا وَيُنْقِضُنِي * فَمَا بَقَائِي عَلَى الإِبْرَامِ وَالنَّقْض (في الأصل: النَّقصِ) مَا زِلْتُ مُذْ كَانَ فِيَّ الرُّوحُ مُنْقَبِضاً * يَمُوتُ فِي كُلِّ يومٍ مَرَّ بِي بَعضِي. (أبو العتاهية، ديوان، ٢٤٢).

The Time pulls me tightly once and lets me go once. I cannot survive like that (for long). I have never stopped worrying since there has been life in me, for a part of me has been dying with the passage of each day.

٦- وَلِلزَّمَانِ وَعِيدٌ فِي تَصَرُّفِهِ * إِنَّ الزَّمَانَ لَذُو نَقضٍ وَإِبْرَامِ. (أبو العتاهية، ديوان، ٣٩١).
٧- أَلَسْتَ تَرَى لِلدَّهْرِ نَقضاً وَإِبْرَامَا * فَهَلْ تَمَّ عَيْشٌ لٱمْرِئٍ فِيهِ أَوْ دَامَا. (أبو العتاهية، ديوان، ٣٩٢).
٨- أَسْرَعُ فِي نَقْضِ ٱمْرِئٍ تَمَامُهْ * يَالَكَ أَمْرًا نَقضُهُ إِبْرَامُهْ. (ديوان أبو نواس، ١: ٣٠٦ "أبو العتاهية").
٩- أَتُسَرّ فِي الدُّنْيَا بِكُلِّ زِيَادَةٍ * وَبَقَاءُ مَنْ فِيهَا هُوَ النُّقْصَانُ. (أبو نواس، ديوان، ١: ٣٠٧).
١٠- ما في الكلام على الأنام أثامٌ * بل فيه عندي النقضُ والإبرامُ. (الوشاء، الموشى، ١١).

Speaking is no sin for people, but for me, contradiction and conclusion!

١١- إِنَّ للدَّهرِ خُطُوباً جَمَّةً * ذَاتَ إِبرَامٍ وَنَقْضٍ لَو عَقَلْ. (أسامة، لباب، ٣٨٢ "أبو الشِّعر الضَّبيُّ").
١٢- وَكَانَ مِنْ تِيهِهِ (يعنى عمارة بن حمزة) أَنَّهُ إِذَا أَخْطَأَ يَمُرُّ عَلَى خَطئِهِ تَكَبُّرًا عَنِ الرُّجُوعِ وَيَقُولُ: نَقْضٌ وَإِبرَامٌ فِي سَاعَةٍ وَاحِدَةٍ، الخَطَأُ أَهْوَنُ مِنْهُ. (الثعالبي، ثمار، ٢٠١؛ النويري، ٣: ٣٧٤).

Offense and ratification at the same time?! No! to commit a mistake is easier than that.

٢٢٨٩- الرَّأْيُ أَوَّلُهُ شَكٌّ وَآخِرُهُ يَقِينٌ، وَقَدْ يَتَلَكَّأُ ثُمَّ يَلِينُ.

2289– The beginning of a good judgment is doubt and its end is certitude; first it is dilatory, then it is easy.

٢٢٩٠- إِنِ ٱنْتَشَرَتْ مِنَ السِّرِّ نَاحِيَةٌ وَظَهَرَتْ عَلَيْهِ مِنَ النَّاسِ طَائِفَةٌ هَتَفَ بِهِ الصِّغَارُ وَالكِبَارُ وَلَمْ يُمْكِنْ عَطْفُ مَا ٱنْتَشَرَ مِنهُ.

2290– When part of a secret is revealed and a group of people are informed of it, the young and the old land upon it and it would not be possible to bring it back.

٢٢٩١- قَالَ الَّذِي يَسْتَرعِيهِ: هَذَا الشَّأْنُ يَعْدِلُ حَرَكَةً مِنْ حَرَكَاتِ قَلبِكَ وَخَطْرَةً يُجْرِيهَا الشَّوْقُ فِي تَوَهُّمِكَ، فَإِنْ أَحْدَثَ عَلَيْكَ سُرُورًا أَسْعَدَتْهَا بِخَطْرَةٍ أُخْرَى، وَإِلَّا أُعِيدَتْ إِلَى سِجْنِ الكَفِّ وَالسُّكُونِ، وَكَانَتْ لَحْظَةً مِنْ لَحَظَاتِ العُيُونِ.

2291– The one taking care of him said: This matter is equivalent to an impulse of the heart and a feeling that the longing puts in motion in your mind; if this effects joy in you, it makes your mind happy with another feeling, otherwise the mind is returned to calmness and tranquility, and the whole matter was only a moment like the blink of an eye.

٢٢٩٢- اِسْتَرَدَّ مَا ٱسْتَعَارَتْهُ الأَحْزَانُ مِنْ سُرُورِي.

2292– That which sorrow had borrowed from my joy was retrieved.

٢٢٩٣- إِذَا أَعْمَلْتَ القَصْدَ فَٱسْتَوقِفِ الرَّأيَ عَلَى المُهْلَةِ ثُمَّ أَدْرِجْ بَعْدَ الثِّقَةِ.

2293– When you decide to set out for a goal, halt for a moment to think it over, then proceed with confidence.

٢٢٩٤- الحَزْمُ فِي ٱسْتِرسَالٍ ظَاهِرٍ وَٱنْقِبَاضٍ بَاطِنٍ.

2294– Prudence is in outward relaxation and inward contraction.

٢٢٩٥- سَدَّدَ الظُّنُونَ نَحْوَهُمْ.

2295– He blocked doubts from them.

٢٢٩٦- لُغَةٌ رَخِيمَةٌ ٱلْتَقَتِ السَّمْعَ.

2296– A melodious word wins a listening ear.

١- كلامُ الحِكمَةِ يُؤنِقُ الأَسْمَاعَ وَكَذَلِكَ عَمَلُ الحِكمَةِ يَرُوقُ العُيُونَ وَالقُلُوبَ. (صغ- ٢٤).

Words of wisdom please ears just as acts of wisdom delight eyes and hearts.

٢٢٩٧- فَأْلٌ مُبَشِّرٌ وَطَائِرٌ مُطْمِعٌ.

2297– A favorable auspice, messenger of glad tidings, a covetous omen.

٢٢٩٨- أَمَتُّ طَائِفَةً مِنَ القُنُوطِ.

2298– I killed many by disappointment.

٢٢٩٩- قَالَتِ المَرْأَةُ لِلسَّفِيرِ: نُعَظِّمُ مَنْ أَجَلَّ أَمْرَنَا وَنُؤنِسُهُ إِذَا ٱحْتَشَمَ مِنَّا.

2299– The woman said to the mediator: We extol him who exalted us, and entertain his company when he is reticent of us.

٢٣٠٠- قَالَ السَّفِيرُ لِلعَاشِقِ: قَدْ تَفَتَّحَتْ لِي أَبْوَابٌ إِلَى مَا تُحِبُّ، مَا أَدْرِي مِنْ أَيِّهَا أَلِجُ، أَمَا تَجِدُ صُورَةَ هَوَاكَ فِي نَاظِرِي؟ أَلا تَشُمُّ رِيْحَهُ مِنِّي؟ إِنَّكَ لَمُشْتَرَكُ الذِّهْنِ.

2300– The mediator told the lover: So many doors were opened to me to what you love that I know not from which one I should enter. Do you not see the face of your love in my glance? Do you not smell its perfume from me? Verily you are crazy!

٢٣٠١- قَدْ تَطَأْطَأَتْ لِي أَغْصَانُ أَوْطَارِكَ فَهَلُمَّ أُصْعِدْكَ إِلَى أَرْفَعِ أَغْصَانِهَا ثُمَّ أَغْذُوكَ سُؤْلَكَ مِنْهَا.

2301– The twigs of your desires have inclined towards me. Come on, I ascend you to its highest branches and nourish you what you have demanded from it.

٢٣٠٢- الأَخُ البَارُّ مَغِيضُ الأَسْرَارِ. (آبي، نثر، ٤: ١٧٥؛ ش/ن- ٢٠: ٢٩٧).

2302– An upright brother is the keeper of secrets.

٢٣٠٣- إِنْ جَدَّ أَذَابَ القَاسِي وَإِنْ مَزَحَ أَطْرَبَ الكَئِيبَ.

2303– When serious, he exhausts the earnest, and when playful, he delights the dispirited.

٢٣٠٤- بِشْرٌ نَاضِرٌ.

2304– A radiant joy.

٢٣٠٥- أَمْنَعُ النَّاسِ سُلْطَاناً عَلَى نَفْسِهِ. (=ﻹ ٣٢، ٦٣٤، ٢١٩٧).

2305– The more forbidding of all men is he who is in control of himself.

٢٣٠٦- رَأَيْنَا مَا وَصَفَ لَنَا مُتَحَرِّكاً فِي شَمَائِلِهِ وَدَلِيلاً عَلَى مَا ٱدَّعَاهُ مِنْ طُولِ عِشْرَةِ الهَوَى لِبَدَنِهِ.

2306– We saw what he described moving in his gestures, a good evidence for his claim of the lengthy work of joy of love on his body.

٢٣٠٧- إنْ لَمَحَتْكَ السُّعُودُ لَمْحَةً قُطِعَتِ العَوائِقُ عَنْكَ.

2307– If good luck throws a casual glance at you, all hindrances would be chopped off from you.

٢٣٠٨- كَادَ قَلْبُهُ مِنَ الفَرَحِ يَبْدُو مِنْ صَدْرِهِ.

2308– His heart was near to coming out of his chest for joy.

١- از خوشی در پوست خود نمی گنجد.

"He seems to tread on air." (Haim 469). (Lit.): He will not be contained in his skin. He cannot contain himself for joy.
He is leaping for joy. (E)

٢٣٠٩- قَالَ السَّفِيرُ لَمَّا قَضَى الحَاجَةَ: مَا كَانَ أَعْمَرَ قَلْبِي بِمَا كَلَّفْتَنِي، وَآنَسَنِي بِمَا كُنْتَ حَمَّلْتَنِي. قَالَ العَاشِقُ: أَخَافُ عِنْدَ مُشَاهَدَتِهَا بَهْتَةَ اللِّقَاءِ وهَنَاتٍ لا أَمْلِكُ كِتْمَانَهَا. قَالَ لَمَّا رَآهَا: أَجِدُ دَبِيبَ الحَيَاةِ فِي مَفَاصِلِي. هَذَا يَوْمٌ خِفْتُ أَنْ تَسْبِقَهُ القِيَامَةُ. قَالَتْ لَمَّا رَأَتْهُ: لَيْتَ شِعرِيْ لَوْ عَلِمَ بِكَ مُعَذِّبُكَ أَكَانَ يَرْضَى بِنَا عِوَضاً لَكَ مِنْهُ؟ فَقَالَ: الحَمْدُ لِلَّهِ الَّذِي جَعَلَكِ عِوَضاً مِنَ الأَوصَابِ وَرَحْمَةً مِنَ العَذَابِ. وَقَالَ لَهَا: إِنَّ نَفْسِي لَمْ تَلْتَئِمْ إِلَيَّ مُنْذُ رَأَيْتُكِ فَأُحُدَّكِ بِكُنْهِكِ، غَيْرَ أَنَّ قَلْبِي قَدْ سَبَقَ طَرَفِي إِلَى رُؤْيَتِكِ. قَالَتْ: كَيْفَ ظَهَرَ عَنْكَ مَا يُحْكَى مِنَ الآدَابِ مَعَ مَا كُنْتَ عَلَيْهِ مِنْ الاكْتِئَابِ؟ قَالَ: لَمْ أَجِدْ مُعَوَّلاً إلاَّ عَلَى مُسَامَرَةِ الاعْتِبَارِ فَأَعْمَلْتُهُ لأَتَعَزَّى بِهِ عَنْ هَوَاي، فَمَا أَغْنَى عَنِّي وَانْتَفَعَ بِهِ سَوَاي. أَبْشِرْ فَسَتُدَالُ أَيَّامُكَ الخَالِيَةُ مِنْ أَيَّام عُمْرِكِ البَاقِيَةِ. قَالَتْ: ذَاكَ أَقَلُّ لِبَقَائِه وَأَكْثَرُ لِشَقَائِهِ. قَالَ لَهَا: عَدِينِي اليَأْسَ عَصْرًا ثُمَّ قَدْ أَسْتَخْلِفُ الطَّمَعَ عَلَى غَدِي. قَالَتْ: أَنَا أَوْجَعُ قَلْباً لِجِدَّةِ الأَحْزَانِ، وَاللَّهُ يُسْعِفُ حُسْنَ النِّيَّةِ بِرَغْبَةِ الأُمْنِيَّةِ. قَالَتْ مَوْلاتُهَا وَقَدْ جَحَدَتْ هَوَاهُ: الحَقُّ فِي قَلْبِكِ وَالبَاطِلُ عَلَى لِسَانِكِ، أَذَى قَلِيلٌ مِنْ خَلِيلٍ تُؤَمَّلُ إِنَابَتُهُ أَحْسَنُ في الأُحْدُوثَةِ مِنْ قَطْعِ حِبَالِهِ.

2309– After completing the mission, the mediator said: My heart was not thrilled by what you entrusted me with, nor was it delighted by what you burdened me with.

The lover said: I am afraid upon seeing her to be so amazed to do stupid things that I cannot hide.

Upon seeing her, he said: I feel the creeping of life into my joints. This is a day I feared would be preceded by the Day of Resurrection.

Upon seeing him, she said: I wonder whether the one who pained you, if having known about you, would accept me as a substitute for you?

He said: Praise be on Allah, Who put you a substitute for suffering and a release from pain.

He continued: My soul has not been in harmony with me ever since I saw you and checked your nature, but my heart had preceded my eyes in seeing you.

She said: How could you behave so graciously, as reported, despite of the grief that had inflicted you?

He said: I did not find anything to rely upon other than conversing with trustees; so I did just that to console myself with it of my love, but it did not help me and others benefited by it. (Something is missing here?)

[She said]: Be happy, for your bygone days will be replaced by the remaining days of your life.

She said: This is less conducive to his survival, more conducive to his misery. He said: Spare me despair today, and I may leave hope for tomorrow.

She said: My heart is in great pain by much grief, but God rewards good intention with the coveting of wishes.

Her servant, seeing her disavowing her love for him, said: Truth is in your heart, and falsehood is on your tongue. Bearing a little discomfort from a beloved whose frequent visit is hoped for is much better than talking about severing ties with him.

١- مَنْ أَسَاءَ النِّيَّةَ مُنِعَ الأُمنِيَّة. (الصغاني، فرائد، ٣٩).

He whose intention is not good is prevented from satisfying his wishes. make the man. (E)

٢٣١٠- الحِفَاظُ نُقْطَةٌ مِنَ الكَرَمِ.

2310– Upholding of loyalty is a point of honor.

١- الحِفَاظُ عَمُودُ الإِخَاءِ. (التوحيدي، صداقة، ٢٤٤).

٢- الفتوة خمس خصالٍ: أولها الحِفاظُ، والثاني الوفاءُ، والثالث الشكرُ، والرابعُ الصبرُ، والخامس الرّيضاءُ. (السلمي، طبقات، ٣٠١ "أبو الحسين الوراق النيسابورى").

٢٣١١- لَوْ كَانَ البُكَاءُ عَلَى الأَيَّامِ الذَّاهِبَةِ يَرُدُّ فَائِتاً لأَنْفَدْتُ العَبَرَاتِ وَٱسْتَعَرْتُ شَجْواً مِنَ المَحْزُونِينَ أَسْتَمِدُّ بِهِ الدُّمُوعَ.

2311– If weeping over the bygone days would bring back what is gone, I would drain tears and borrow grief from the grieved to rend assistance to tears.

٢٣١٢- الكَرِيمُ يَلِينُ إذَا ٱسْتُعْطِفَ، وَاللَّئِيمُ يَقْسُو إذَا أُلْطِفَ.[8]

2312– A noble becomes soft when asked for compassion; an ignoble becomes harsh when treated softly.

١- الكريمُ يَلِينُ عِندَ ٱستِعْطَافِهِ واللَّئِيمُ يَقْسُو عِندَ ٱسْتِلْطَافِهِ. (الراغب، محاضرات، ١: ٢٤٠).
٢- الكَرِيمُ تُنسِيهِ الخَلَّةُ الوَاحِدَةُ مِنَ الإحسَانِ الخِلالَ الكَثِيرَةَ مِنَ الإسَاءَةِ. (كل- ٢٦٩؛ عزام، ٢٣٢؛ اليمني، مضاهاة، ٤٧).

"A good man revolts against violence, but shows himself mild and reasonable, if well treated. The rascal is hard and gross in the presence of kindness, humbling himself only to harshness." (*Maxims of ʿAli* 9).

٢٣١٣- الحَيَاءُ عَيْنٌ كَالِئَةٌ تَذُودُ عَنِ الفَحْشَاءِ. (={ ٢٥١٠؛ وطواط، غرر، ٩٠).

2313– Modesty is a watchful eye that protects from crime.

٢٣١٤- العِتَابُ حَدَائِقُ الأَحْبَابِ. (={ ٢٥٠٤؛ مج- ٥٥؛ الراغب، محاضرات، ٣: ١١).

2314– Friendly reprimand is the garden of lovers.

١- العِتَابُ حَدِيقةُ المُتَحَابّينَ. (الثعالبي، سحر البلاغة، ١٣٢).

٢٣١٥- الَّذِي يَفْقِدُهُ السَّائِلُ مِنْ عِزِّ الصِّيَانَةِ أَكْبَرُ قَدْرًا مِنَ الفَائِدَةِ.

2315– What the petitioner loses of honor is greater in value than the benefit he seeks.

١- لا تَعُدَّنَّ مَعرُوفاً أَصَبْتَهُ مَعرُوفاً وَلا حَظًّا نِلْتَهُ نَفِيساً [إذا] كَانَ بَعدَ ٱبتِذَالِ قَدْرِكَ وَإخْلاقِ لِوَجهِكَ. فَإنَّ الَّذِي فَقَدْتَ مِنْ عِزِّ الصِّيَانَةِ أَكثَرُ مِنْ قَدْرِ الفَائِدةِ وَقِيمَةُ مَا بَذَلْتَ مِنْ قَدْرِكَ أَعْظَمُ مِمَّا أَحْرَزْتَ مِنْ قَضَاءِ وَطَرِ نَفسِكَ. (مج- ٥٣-٥٤؛ جا- ١٧٧؛ مب- ١٠٧ "سقراط"؛ كوبرلي، ٣٩ أ: ٢٠- ٣٩ ب: ٢؛ ش- ١: ١٤٧؛ لون، ٨١ { ٣٧٣).

"Do not consider a favor done to you a favor, nor the portion which has befallen you as a precious one if they result from your degrading and

[8] ={ ١٠٧؛ مج- ٥٥؛ إبن حبان البستي، روضة، ١٧٣؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٠؛ آبي، نثر، ٤: ١٧٣؛ التوحيدي، البصائر، ١: ٤٣، وصداقة، ٣٥٣؛ ش/ن- ٢٠: ٢٩٢، ٢٩٦ "إذَا لُطِفَ".

disgracing yourself and compromising your position. Your loss in self-respect is greater than the advantage [gained], and the value of the position you have degraded [lit. spent] is greater than the advantage you draw from carrying out your objective." (Alon 67). This saying appears in a *bab* of Ibn Durayd's *al-Mujtanā* that seems to have preserved a longer version of a text by al-Rayḥānī.

٢- إِنَّ الطَّلَبَ وَإِنْ قَلَّ أَعْظَمُ قَدْرًا مِنَ الحَاجَةِ وَإِنْ عَظُمَتْ. (مج- ٤١ "معاويه").
٣- السُّؤالُ وَإِنْ قَلَّ يَهونُ لَهُ كُلُّ نَوَالٍ وَإِنْ جَلَّ. (إبن عقيل، فنون، ٤٤ "أكثم"؛ عقد، ١: ٢٧٦).
٤- السُّؤَالُ، وَإِنْ قَلَّ، ثَمَنٌ لِكُلِّ مَعرُوفٍ، وَإِنْ جَلَّ. (الوشاء، الموشى، ٤٥ "أكثم"؛ إبن وهب، البرهان، ٢٧٣).
٥- السُّؤالُ، وَإِنْ قَلَّ، أَثْمَنُ مِنَ النَّوَالِ، وَإِنْ جَلَّ. (إبن حبان البستي، روضة، ١٤٧؛ عقد، ٣: ٣٨؛ ٣: ٨٠ "أكثم وبزرجمهر").
٦- الشكر، وَإِنْ قَلَّ، ثَمَنٌ لِكُلِّ نَوَالٍ وَإِنْ جَلَّ. (الجاحظ، بيان، ١: ٣٢٧).
٧- الفَتَى مَنْ يُعْطِي قَبْلَ السُّؤالِ وَلا يَمْنَعُ بَعْدَهُ. (إبن معمار، الفتوة، ١٥٨).
٨- سأَلَ معاوية صَعصعةَ بن صُوحَان: مَا الجُودُ؟ فَقَالَ: التَّبَرُّعُ بالمَالِ، وَالعَطَاءُ قَبْلَ السُّؤَالِ. (عقد، ١: ٢٧٨؛ النويري، ٣: ٢١٩).
٩- الكَرَمُ التَّبَرُّعُ بِالمَعْرُوفِ وَالإِعْطَاءُ قَبْلَ السُّؤَالِ. (الكرخي، المنتهى، ٢٦٩).
١٠- وَفَتًى خَلاَ مِنْ مَالِهِ * وَمِنَ المُروءَةِ غَيْرُ خَالِ أَعْطَاكَ قَبْلَ سُؤَالِهِ * فَكَفَاكَ مَكْرُوهَ السُّؤَالِ. (مسلم بن الوليد، شرح ديوان، ٣٣٦؛ أبو عبيد، أمثال، ٢٥٤؛ الجاحظ، بيان، ٣:٣٥٥.؛ عيون، ٣: ١٨٨؛ البحتري، الحماسة، ٢٣١؛ إبن وهب، البرهان، ٢٧٣؛ الماوردي، أدب الدنيا، ١٧٢؛ بهجة، ١: ١٧٢ "سلم الخاسر"؛ البكري، فصل المقال، ٢٩٣؛ أسامة، لباب، ٣٠٨)
١١- قال لقمان: فَٱبْدِأْ بِالنَّوَالِ قَبْلَ السُّؤالِ فَإِنَّك مَتَى أَلْجَأْتَهُ إِلَى مَسْأَلَةٍ أَخَذْتَ مِنْ عِرْضِهِ، وَحُرِّ وَجْهِهِ أَكْثَرُ مِمَّا تَعْطِيهُ مِنْ مَالِكَ. (الكرخي، أمل، ٢٨).
١٢- لَيْسَ النَّوَالُ بِعِوَضٍ مِنَ السُّؤَالِ، وَالحِرمَانُ خَيْرٌ مِنْ نَدى الفَخُورِ المَانِّ. (البلاذري، أنساب، ٧(١): ٣٦٨ "أكثم").
١٣- خَيْرُ النَّوَالِ مَا وَصَلَ قَبْلَ السُّؤالِ. (الماوردي، أدب الدنيا، ١٧٢ "أجلُّ النوال"؛ الصغاني، فرائد، ٣١؛ الإبشيهي، ٥٢؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٦).
١٤- بُثَّ النَّوَالِ وَلا تَمْنَعْكَ قِلَّتُهُ * فَكُلِّ مَا سَدَّ فَقْرًا فَهُوَ مَحْمُودُ. (الثعالبي، تمثيل، ٤٢٤ "بشار").
١٥- أَوْلَى النَّاسِ بِالنَّوَالِ أَزْهَدُهُمْ فِي السُّؤَالِ. (الصغاني، فرائد، ٣١؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤؛ الإبشيهي، ٥٢).
١٦- لَيْسَ فِي قَضَاءِ الحَاجَةِ وَإِنْ كَثُرَتْ مَا يَفِي بِذِلَّةِ الطَّلَبِ وَلا فِي ٱصْطِنَاعِ المَعرُوفِ وَإِنْ جَسُمَ وَفَاءً بِإِرَاقَةِ مَاءِ وَجهِ الرَّاغِبِ. (الوشاء، الفاضل، ١: ١٣٥).
١٧- صُنْ حُرَّ وَجهِكَ لا تَهْتكْ غَلائِلَهُ * فَكُلُّ حُرٍّ لِحُرِّ الوَجْهِ صَوَّانُ؛
الحُرُّ مَنْ صَانَ حُرَّ وَجْهِهِ. (الثعالبي، نثر النظم، ١٢٩).
١٨- لا يَحْمَلكَ الحِرْصُ عَلى أُمُورِكَ عَلَى التَّمَقُّتِ إِلَى النَّاسِ وَالإِجَابَةِ إِلَيْهِمْ فَتُعْطِي مِنْ

نَفْسِكَ أَكْثَرَ مِمَّا تَأْخُذُ لَهَا. وَكُلُّ إِجَابَةٍ عَنْ غَيْرِ رِضاً فَهِيَ مَذْمُومَةُ العَاقِبَةِ. (ح- ٧٨ "أفلاطن").

Begging a courtesy is selling liberty. (E)

٢٣١٦- حَسَّنْتَ المَلالَةَ فَتَرَكْتُ مَا أُحِبُّ فِيكَ لِمَا أَحْذَرُ مِنْكَ. (التوحيدي، البصائر، ١: ٢٧٤).

2316– You found weariness to be good, so I abandoned what I love in you for what I am wary of in you.

١- وَجَلاً مِنْ طُولِ المَلالَةِ اقْتَصَرْتُ مِنَ المُثَابَرَةِ عَلَى المُزَاوَرَةِ، وَمَخَافَةً أَنْ يُوَافِي سُرُورِي بِكَ فُتُوراً مِنْكَ أَمْسَكْتُ عَمَّا أُحِبُّ لِي فِيكَ حِذَاراً مِمَّا أَكْرَهُهُ مِنْكَ. (الكرخي، المنتهى، ١٣٨).

٢٣١٧- التَّمَتُّعُ بِحُسْنِ الظَّنِّ فِي الغَيْبَةِ أَحْسَنُ مَوْقِعاً مِنْ مُعَايَنَةِ الجَفَاءِ مَعَ الرُّؤْيَةِ.[9]

2317– To relish good opinion of someone absent is better than experiencing antipathy upon seeing him.

١- لَيْسَ الخَبَرُ كَالعِيَانِ. (أبو عبيد، أمثال، ٢٠٣؛ الظهيرى، سندبادنامه، ١٢٥؛ الزمخشري، أمثال، ٢: ٣٠٣؛ + "ليس المخبر كالمعاين"؛ تذكرة، ٧: ٣٦؛ الإبشيهي، ٥٥).

“Hearsay is not like ocular testimony.” (Burckhardt 204).

٢- لَيْسَ الخَبَرُ كَالمُعَايَنَةِ. (مج- ١٨ "حديث"؛ (الجرجاني، أسرار البلاغة، ١٠٨؛ القضاعي، الشهاب، ٣٤؛ الميداني، ٣: ٩٥؛ نجم رازى، مرصاد العباد، ١١٥، ٥٩٥؛ أسامة، لباب، ٣٣٠؛ إختيار الدين، أساس الاقتباس، ١٦٧).

٣- لَيْسَتِ الرَّوِيَّةُ كَالمُعَايَنَةِ مَع الأَبْصَارِ، فَقَدْ تَكْذِبُ العُيُونُ أَهْلَهَا ولا يَغُشُّ العَقلُ مِنِ اسْتَنْصَحَهُ. (ن- ٤١٣ ﴿ ٢٨١).

Reflecting is not like seeing, for it could be that the eyes lie, whereas the Reason never deceives him who consults it.

٤- لَيْسَ الوَهْمُ كَالفَهْمِ، وَلا الخَبَرُ كَالنَّظَرِ. (الصغاني، فرائد، ٨٦).

Hearing about something is never like seeing it.

[9] الكرخي، المنتهى، ١٣٦، ١٣٨؛ جا- ١٨٢ "وصية الحكيم"؛ عبد الله بن يحيى، لقاح الخواطر، ٦٨ ب؛ =﴿ ٢٥٤٦.

٥- شنيدن کی بود مانند دیدن؟
٦- مکن باور سخنهای شنیده * شنیده کی بود هرگز چو دیده؟ (ناصر خسرو، روشنایی نامه، ٥٣٣).
٧- خبر هرگز نه مانند عیانست * یقینِ دل نه همتایِ گمانست. (گرگانی، ویس ورامین، ٤٢).
٨- فصل: "شَوَّقَنِي خَبَرُكَ إِلَى مُعَايَنَةِ رُؤْيَتِكَ، وَوَكَّلَ جَوَارِحِي بِالنِّزَاعِ إِلَى مُهْجَتِكَ. (الكرخي، المنتهى، ٨).

Seeing is believing. (E)

٩- در روشنی آفتاب بنور چراغ حاجت نیاید. (الظهیری، سندبادنامه، ١٢٥).
١٠- أَنْ تَسْمَعَ بِالمُعَيْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ. (أبو عبيد، أمثال، ٩٧؛ المُفَضَّل الضَّبِي، أمثال العرب، ٩؛ الجاحظ، بيان، ١: ١٧١؛ إبن قتيبة، عيون، ٤: ٣٥؛ المفضل، الفاخر، ٦٥؛ عقد، ٢: ٢٨٨؛ ٣: ٩٣؛ الزجاجي، أمالي، ٢٠٠، وأخبار، ١٩٠؛ الأنباري، الزاهر، ٢: ٢٣٥؛ أبو هلال العسكري، أمثال، ١: ٢١٥؛ الخطيب التبريزي، تهذيب إصلاح المنطق، ٦١٩؛ إبن رشيق، العمدة، ٤٨٦؛ إبن سيدة، المخصص، ١٤: ١٥٨؛ الميداني، ١: ٢٢٧، ٢٣٠؛ الزمخشري، أمثال، ١: ٣٧٠؛ البيهقي، غرر الأمثال، ١٤-١٩؛ لسان العرب، ٣: ٤٠٦ "معد").

To hear about the little man of Maʿadd is better for you than seeing him. (i.e. often seeing someone face to face is more discouraging).
"Thy hearing of the Muʿayyadī is better than thy seeing him." (Lane 1971).

٢٣١٨- بَايَعْتُ الأَيَّامَ عَلَى مُسَالَمَةِ الشِّيَمِ.

2318– I pledged the Time to conciliate with all dispositions of men.

٢٣١٩- هُوَ فِي كَنَفِ الطَّاعَةِ.

2319– He is under the protection of compliance.

[من كتاب له] آخر:

This text (# 2320–2423), the longest in the collection, consists of a sermon (at least till 2347, or even 2351) addressed to a person (2320, 2323, 2326, 2339, 2340, 2342), who is a king (2347). # 2359 is obviously misplaced and should go with # 2299, 2300, 2308, 2309, 2392).

٢٣٢٠- اِسْتَعْرَضْتُ لَكَ بِتَأَمُّلِي مَا تَدَّخِرُهُ فَيَبْقَى عَلَى الأَيَّامِ.

2320– I reviewed in my mind what you have amassed that will survive the passage of time.

٢٣٢١- الإِخْوَانُ أَوْعِيَةٌ لِذَاتِ النُّفُوسِ.

2321– Friends are vessels to slack the thirst with.

٢٣٢٢- البَغْضَاءُ تُرَنِّقُ النَّفْسَ.

2322– Hatred blurs the soul.

٢٣٢٣- اِلْجَأْ إِلَى التَّثَبُّتِ فِيمَا تُبْدَهُ بِهِ مِنْ سَارٍّ وَضَارٍّ فَبِذَلِكَ تُمْتَحَنُ العُقُولُ.

2323– Have recourse to circumspection when surprised by harmful or gratifying things, for intellects are put to test by these.

٢٣٢٤- لِلطَّبِيعَةِ أَعْدَاءٌ وَأَوْلِيَاءٌ، فَمِنْ أَوْلِيَائِهَا الأَنَاةُ وَالحِلْمُ، وَمِنْ أَعْدَائِهَا العَجَلَةُ وَالغَضَبُ.

2324– Natural disposition has enemies and friends. Among its friends are prudence and patience, and among its enemies rashness and impatience.

١- رَوَوْا أن عليًّا رضي الله عنه سأل كبيرَ فارسَ عن أحمدِ سِيَرِ ملوكهم عندهم، فقال لأَردشيرَ فضيلةُ السبق غيرَ أنَّ أحمدَهم سيرةً أنوشروانُ. قال: فأي أخلاقِهِ كان أغلبَ عليه؟ قال: الحلم والأناة. قال علي: هُما تؤأمانِ يُنتِجُهُمَا عُلوُّ الهمة. (إبن المعتز، البديع، ٥)
٢- الحِلمُ وَالأَنَاةُ تَوْأَمَانِ يُنْتِجُهُمَا عُلُوُّ الهِمَّةِ. (ن- ٤٤٢ { ٤٦٠؛ الراغب، محاضرات، ١: ٢٢١؛ أسامة، لباب، ٣٨؛ ش/ن- ٢٠: ١٧٧).

Forbearance and perseverance are twins, given birth to by high-aiming ambition.
"Belief and wisdom are twin brothers; God accepts not the one without the other." (*Maxims of ʿAli* 19).

٣- فَالصِّدقُ والوَفاءُ توأَمَانِ، والصبرُ والحلمُ تَوْأَمَانِ، فَهُنَّ تَمَامُ كُلِّ دِينٍ، وَصَلاحُ كُلِّ دُنْيَا. (الجاحظ، رسائل، ١: ١٢٥).

Honesty and fidelity are twin brothers, and patience and forbearance are twin brothers. These (four) constitute the perfection of religion and the properness of the whole world.

٤- نیکی کن و نیکی گوی دو برادرند که پیوندشان زمانه نگسلد. (قابوس نامه، ٢٩).

The beneficent and the veracious are brothers whose bond the time does not brake.

"The man that practices good and he that ordains it are brothers, between whom the bond is never broken by time." (Qābūs 24).

٢٣٢٥- الكَذِبُ ٱعْوِجَاجُ التَّرْكِيبِ وَعَنْ خُمُولٍ مَا يَكُونُ.

2325– Lying is the crookedness of composition, and comes from weakness.

٢٣٢٦- عَلِمْتُ أَنَّهُ لَيْسَ شَيْءٌ مِنَ الصَّوَابِ شَاخِصاً عَنْ مَعْرِفَتِكَ.

2326– I have learned that no right thing is out of reach to your skill.

٢٣٢٧- لِقَاءُ المُلُوكِ مَدْهَشَةٌ عَنِ التَّحَفُّظِ فَيَجِبُ إعْدَادُ الكَلامِ وَتَهْذِيبُهُ قَبْلَ لِقَائِهِمْ.

2327– Meeting kings is a situation that perplexes one from being careful, so the statement should be prepared and refined before meeting them.

٢٣٢٨- قَلَّ مَنْ يَسْلُو عَنِ الدُّنْيَا وَإِنْ تَطَلَّعَتْ إِلَيْهِمْ الغِيَرُ مِنْهَا.

2328– Few are those who think no more of this world, even when its vicissitudes be out for them.

٢٣٢٩- لا تُوعَظُ المُلُوكُ بِالفَظَاظَةِ أَخْذًا بِأَدَبِ اللَّهِ تَعَالَى مَعَ فِرْعَوْنَ.

2329– Kings are not to be reprimanded rudely, taking example from the Exalted God's treatment of Firʿawn. (This is a hint at the treatment of Firʿawn in the Qur'an).

٢٣٣٠- لَيْسَ أَحَدٌ بِمُسَلَّطٍ عَلَى القُلُوبِ، وَلا بِمُشَارِكٍ فِي عِلْمِ الغُيُوبِ.

2330– No one has mastery over hearts, no one shares the knowledge of the unseen.

٢٣٣١- حَكِيمٌ قَدْ دَوَّخَتْهُ الأَزْمِنَةُ وَأَدَّبَتْهُ التَّجْرِبَةُ. (=﴿ ١٢٥٨).

2331– He is a wise man humbled by Time, educated by experience.

٢٣٣٢- وِتـرٌ قَدْ حَنَانِي ثِقْلُهُ.

2332– A feeling of revenge the weight of which bends my back.

٢٣٣٣- إِنَّ اللَّهَ لا يَخْذُلُ مَنْ يَسْتَرْشِدُهُ وَلا يُفْتِنُ مَنْ يَسْتَعْصِمُهُ.

2333– God neither forsakes those who seek guidance from Him, nor turns away those who take refuge with Him.

١- فهو الكريمُ الذي لا يُخَيِّبُ آمِلَهُ ولا يَرُدُّ سَائِلَهُ. (أسامة، اعتبار، ١٦٨).

He is the generous who does not disappoint those who put their hopes on him, and does not turn back those who beg him.

٢٣٣٤- إِذَاَ أَطَاعَ اللَّهَ تَعَالَى المَلِكُ فَثَوَابُهُ قَدِ ٱسْتَسْلَفَهُ وَهُوَ تَفْضِيلُهُ عَلَى النَّاسِ.

2334– When a king is submissive to the Exalted God, his reward is to be succeeded by his child, and this is his merit over the people.

٢٣٣٥- العُذْرُ مُثَبِّتٌ، وَالحُجَّةُ دَاحِضَةٌ.

2335– Apology confirms, evidence disproves.

٢٣٣٦- قَدْ رَأَيْتُ الأَيَّامَ صَادِرَةً تَحْكِي لِي آثَارُهَا عَوَاقِبَهَا.

2336– I have noticed that the vestiges of the bygone days tell me of their outcome.

٢٣٣٧- قَدْ لامَسَتْ بَصِيرَتُهُ المَكْنُونَ.

2337– His insight is in touch with the hidden.

٢٣٣٨- تَنَكَّرَتْ مَعَالِمُ الحَقِّ وَتَهَدَّمَتْ مَصَانِعُهُ.

2338– The distinguishing marks of truth are changed beyond recognition, and its works are demolished.

٢٣٣٩- عَمِّرْ بِالأَمْنِ قُلُوبَ العِبَادِ.

2339– Furnish the hearts of God's servants with security.

٢٣٤٠- اِحْذَرِ الهَوْلَ قَبْلَ ٱرْتِفَاعِ وَهَجِهِ وَتَطَلُّعِ لَهَبِهِ.

2340– Be cautious of the horrific before it is ablaze and in flame.

٢٣٤١- المَكَارِثُ وَالمَكارِهُ إِنْتِشَارُ المَلْمُومِ وَتَفَاقُمُ الهُمُومِ.

2341– The dissemination of little offenses and the aggravation of diverse worries lead to disasters and loathsome things.

٢٣٤٢- أَنْتَ فِي أَسْرِ الحُجَّةِ، فَمِنْ أَيْن بَعْدُ المَخْرَجُ إِنْ عَانَدْتَ المَنْهَجَ؟

2342– You are in captivity of the evidence; where is then the exit if you resist the right path?

٢٣٤٣- بِالمُبَاهَاةِ أُوْقِدَتْ جَهَنَّمُ.

2343– The Hell is fired by vainglory.

٢٣٤٤- العَقلُ حُجَجُ اللَّهِ تَعَالَى عَلَى العِبَادِ.

2344– Reason is the Exalted God's argument to His servants.

٢٣٤٥- المَوْتُ مُنْقِضٌ وَالعُمْرُ مُنْقَضٌ.

2345– Death is demolisher, life is the demolished.

٢٣٤٦- الوَارِدُ عَلَى الدُّنْيَا مُغْتَمٌّ وَالصَّادِرُ نَادِمٌ.

2346– He who enters this world is grieved, he who departs it is remorseful.

١- قال يونس بن ميسرة: لا يَأتِي عَلَيْنَا زَمَانٌ إلَّا بَكَيْنَا مِنْهُ، وَلا يَتَوَلَّى عَنَّا زَمَانٌ إلَّا بَكَيْنَا عَلَيْهِ. ومن ذلك قوله: رُبَّ يَوْمٍ بَكَيْتُ مِنْهُ فَلَمَّا * صِرتُ فِي غَيْرِهِ بَكَيْتُ عَلَيْهِ. ومثله: وَمَا مَرَّ يَوْمٌ أَرْتَجِي فِيهِ رَاحَةً * فَأَخْبُرَهُ إلَّا بَكَيْتُ عَلَى أَمْسِي. (الإبشيهي، ٣٠٦؛ عيون، ٢: ٤ "الأحنف"؛ ديوان الإمام علي، ١٢٤؛ المسعودي، مروج، ٥: ١٩٤).

"Many a day I have wept about and, when I entered another, I wept for it." (Rosenthal, *Sweeter than hope* 456). Last year always seems better. (E)

٢- هر چه آيد سال نو گوييم دريغ از پارسال. (دهخدا، ٤: ١٩١٦).
٣- كَمْ مِنْ دَهْرٍ ذَمَمْتُمُوهُ، فَلَمَّا صِرتُمْ إلَى غَيْرِهِ حَمَدْتُمُوهُ! وَكَمْ مِنْ أَمْرٍ يُغضَبُ فِي أَوَائِلِهِ، وَيُبْكَى عِنْدَ أَوَاخِرِهِ عَلَيْهِ. (مب- ٢٩؛ ش- ١: ٨٨؛ اص- ٣٨ "اسقلبيوس"؛ اشكورى، محبوب القلوب، ١٧٣).
٤- كَمْ زَمَانٍ بَكَيْتُ مِنْهُ قَدِيماً * ثُمَّ لَمَّا مَضَى بَكَيْتُ عَلَيْهِ. (أبو العتاهية، ديوان، ٤٦٥؛ الحصري، زهر، ٩٨ "أبو العتاهية"؛ النويري، ٣: ١٠٢).

Many a time I have wept about in the past, When it passed, I wept for it.

٥- أَقْلِلْ عِتَابَكَ فَالبَقَاءُ قَلِيلُ * وَالدَّهْرُ يَعْدِلُ تَارَةً وَيَمِيلُ
لَمْ أَبْكِ مِنْ زَمَنٍ ذَمَمْتُ صُرُوفَهُ * إلَّا بَكَيْتُ عَلَيْهِ حين يَزُولُ. (الحصري، زهر، ٥٦٣ "سعيد بن حميد"؛ الثعالبي، تمثيل، ٢٤).

"No sooner had I finished weeping about a time whose vicissitudes I was criticizing, it was gone, when I began to weep for it." (Rosenthal, *Sweeter than hope* 45).

٦- لَمْ أَبْكِ فِي زَمَنٍ لَمْ أَرْضَ خَلَّتَهُ * إلَّا بَكيتُ عَلَيْهِ حينَ يَنْصَرِمُ. (عقد، ٢: ٣٤١ "أبو تمام").

“No sooner had I stopped weeping about a time whose faults I disliked, when it was over and I wept for it.” (Rosenthal, *Sweeter than hope* 45).

٧- كُلُّ غَدٍ صَائِرٌ أَمْساً. “Every morrow becomes a yesterday.” (Lane 99).

٨- كُلُّ أَمْسِنَا كَانَ طَيِّباً. “All of our yesterday was good.” (Lane 99).

٩- مَضَى الأَمْسُ المُبَارَكُ. “The blessed yesterday has passed.” (Lane 99).
On the metaphoric expression بَكَى مِنْ بَكَى عَلَى see Rosenthal, *Sweeter than hope* 44–46).

٢٣٤٧- اليَوْمُ مُرْتَحِلٌ وَغَدٌ مُقْبِلٌ، وَمِنْ نَاحِيَةِ الغَفْلَةِ هَجَمَ المَحْذُورُ، وَزَكَاةُ القُوَّةِ نُصْرَةُ الضَّعِيفِ، فَأَطْلِقْ يَدَكَ أَيُّهَا المَلِكُ، وَٱمْتَطِ جَهْدَكَ، وَبَادِرْ عُمْرَكَ، فَقَدْ حَازَ بَصَرُكَ قُطْرَي مُلْكِكَ.

2347– Today is departing, tomorrow is approaching, danger rushes in upon negligence, and the alms of power is to assist the weak: O king let your hands loose, get aboard your efforts, and embark on your life, now that your eyes stretch out all over your kingdom.

٢٣٤٨- تَشَذَّبَتِ الأَطْمَاعُ فِيهِ.

2348– Aspirations are spread in him.

٢٣٤٩- فِي الرَّعِيَّةِ إِذَا عَدَلَ عَلَيْهَا مَلِكُهَا قَالَ: قَاوَتْهُمْ العَافِيَةُ.

2349– Of the subjects who are treated well by the king, one says: Well-being and security has matched them.

٢٣٥٠- بِالشُّكْرِ تُحْتَبَسُ النِّعْمَةُ وَيُوجَبُ المَزِيدُ.

2350– Bounty is retained and increased by gratitude.

٢٣٥١- العَاقِلُ يَجِبُ أَنْ يُشْرِقَ نُورُ عَقْلِهِ فِي أَهْلِ دَهْرِهِ.

2351– As for the intelligent, it is necessary that the light of his intelligence spreads over his contemporaries.

From here onwards, the content changes somehow. It turns to a comparison between men and women.

٢٣٥٢- شَرُّ خَصْلَةٍ فِي الرِّجَالِ المَلالَةُ، وَأَفْضَلُ خَصْلَةٍ فِي النِّسَاءِ القَنَاعَةُ يَعْنِي فِي عِشْرَةِ النِّسَاءِ.

2352- Tedium is the worst trait in men; contentment is the best trait in women, that is, in conjugal community.

١- شَرُّ أَخْلاقِ الرِّجَالِ الجُبْنُ وَالبُخْلُ وَهُمَا خَيْرُ أَخْلاقِ النِّسَاءِ. (آبي، نثر، ٤: ١٦١).

"Niggardliness and cowardice are among the virtues of women." (while they are vices for men). (Bagley 163).

٢٣٥٣- المَرْأَةُ الَّتِي لا تَحْظَى أَبَدًا وَإِنْ كَانَتْ جَمِيلَةً: القَاسِيَةُ القَلْبِ، القَلِيلَةُ الشُّكْرِ، البَذِيئَةُ اللِّسَانِ، الشَّرِهَةُ النَّفْسِ، المَنُوعُ لِمَا عِنْدَهَا، الطَّامِحَةُ العَيْنِ لِمَا فِي يَدِ غَيْرِهَا.

2353– The woman who will never prosper even if beautiful is: the cruel, unthankful, obscene, rapacious, preventive of what she has, and covetous of what the others have.

٢٣٥٤- خِلالُ المَرْأَةِ الَّتِي يُرْغَبُ فِيهَا أَرْبَعٌ: جَمَالٌ مَقْبُولٌ، وَعَقْلٌ مَحْمُودٌ، وَتَدْبِيرٌ لِلحَشَمِ، وَتَحْبِيبٌ إِلَى أَهْلِ الرَّجُلِ. وَأَمْقَتُ النِّسَاءِ عِنْدَ الرِّجَالِ المُتَكَلِّفَةُ مَا لا يَلِيقُ بِهَا.

2354– Characteristics of a woman that people are interested in are four: Pleasing beauty, praiseworthy intelligence, proper management of the retinue and affection towards the family of her man. The most hated woman by men is the one who busies herself unduly with what is not seemly for her.

٢٣٥٥- قَالَ حَاكِياً: وَأَعْجَبُ الأَلْوَانِ عِنْدِي وَالأَجْنَاسِ المُوَلَّدَةُ، وَمَنْ نَشَأَ فِي آدَابِ القُصُورِ تَقَدَّمَ كُلَّ طَبَقَةٍ.

2355– He said narrating: The most wonderful of all species and people for me are women of non-Arab race raised among Arabs (*muwalladūn*), and whoever is grown under the decorum of palaces advances every class of people.

٢٣٥٦- الأَطْرَافُ الرَّخْصَةُ تُذَكِّرُ بِالرَّخَاءِ وَالنِّعْمَةِ، وَالثَغْرُ الحَسَنُ يَجْلُو وَجْهَ القَبِيحَةِ، وَمِنَ الحِذْقِ أَنْ لا يَجْتَهِدَ الوَاصِفُ فِي تَعْظِيمِ صِفَةِ الصُّورَةِ قَبْلَ الرُّؤْيَةِ.

2356– Tender extremities suggest happiness and bounty; the beautiful front teeth make an ugly face shine, and it is a sign of dexterity that the describer does not exaggerate in describing a face before seeing it.

Do not praise the beginning, until you see the end. (E)

٢٣٥٧- مَنْ ثَبَتَ ٱسْتِحْسَانُهُ بَعْدَ تَكْرَارِ النَّظَرِ وَتَرْدَادِ البَصَرِ لَمْ يَكَدِ الفُتُورُ يَلْحَقُهُ وَلا الأَيَّامُ تُخْلِقُهُ، وَبِالضِّدِ: إِنَّهُ إِذَا ٱسْتَحْسَنَ لِأَوَّلِ لَمْحَةٍ لَمْ يَكُنْ مِنْ دَوَامِ الوُدِّ عَلَى ثِقَةٍ.

2357– Laxity will not overtake him who gives his approval after repeated examination and recurrent observation, and the passage of days will not wear him out. On the contrary, if he approves upon the first casual encounter, he cannot be trusted with the continuity of endorsement.

٢٣٥٨- القَلْبُ الذَّكِي يَقْبَلُ شَكْلَهُ عِنْدَ الصِّفَةِ وَيَنْفِرُ مِنْ ضِدِّهِ قَبْلَ المَعْرِفَةِ.

2358– The intelligent mind gives a friendly reception to his kind upon hearing about him, and runs away from his opposite before getting to know him.

١- ... لأَنَّ كُلَّ شَيْءٍ يَنْفَرُ مِنْ ضِدِّهِ وَيَمِيلُ إِلَى جِنسِهِ. (الصغاني، فرائد، ٦١).

٢٣٥٩- حُكِيَ عَنِ ٱمْرَأَةٍ هَوِيَتِ ٱمْرَأَةً بَعْدَ أَنْ رَأَتْهَا أَوَّلَ دُفْعَةٍ فَنَبَتْ عَيْنُهَا عَنْهَا، فَسُئِلَتْ فَقَالَتْ: كَانَ قَلْبِي مَشْغُوفاً بِغَيْرِهَا فَحَجَبَهَا القَلْبُ فِي ذَلِكَ الوَقْتِ، ثُمَّ تَأَمَّلْتُهَا فَوَجَدْتُهَا ثَوَابَ عَمَلٍ صَالِحٍ وَنَصِيباً مِنْ نَعِيمٍ دَائِمٍ. وَأُخْرَى كَانَتْ تَهْوَى وَاحِدَةً فَنَبَتْ عَنْهَا ثَمَّ عَادَتْ إِلَيْهَا بِأَشَدَّ مِنْ شَغَفِهَا الأَوَّلِ بِهَا. فَقَالَتِ العَالِمَةُ مِنْهُنَّ: هَذِهِ قَلْبُهَا مُسْتَطْرِفٌ تَوَّاقٌ، طَمَحَتْ عَينُهَا إِلَى الثَّانِيَةِ فَلَمَّا لَمْ تُوَافِقْهَا أَغْرَتْهَا بِالأُولَى، فَعَادَتْ جَدِيدَةَ الشَّغَفِ بِهَا. قِيْلَ لِهَذِهِ العَالِمَةِ: كَيْفَ يَتَقَاطَعُ المُتَحَابَّانِ؟ قَالَتْ: لِكُلِّ قَلْبٍ قَدْرٌ مِنَ الشَّوقِ فَمَنْ كَانَتْ مُدَّةُ شَوْقِهِ طَوِيلَةً دَامَتْ صُحْبَتُهُ وَمَنْ كَانَتْ طَرْبَتُهُ سَرِيعَةً كَانَ أَحْبَابُهُ عَلَى وَجَلٍ.

2359– It was related about a woman who became fond of another woman after having seen and disliking her at first. She was asked about her change of mind. She said: ‘My heart was infatuated with someone else so it kept her out at that time. Then I paid attention to her and found her to be a reward for righteous deeds, and a share of permanent bounty.’ Another woman used to love a woman, withdrew from her for a while, then returned with a passion greater than before. A learned from among the women said: ‘This woman’s heart always looks for more and is very desirous; her eye was directed to a second woman and upon finding her not befitting, it made her covet the first; so she returned to her with fresh love.’ This same learned woman was

asked: ‘How is that two lovers break off relations?’ She said: ‘To every heart there is a measure of longing, and he whose period of longing is long, his companionship is longer, and he whose delight is fleeting, his loved ones are on the run.’

١- ﴿قَدْ شَغَفَهَا حُبًّا.﴾ (قرآن، ١٢: ٣٠).

٢٣٦٠- عَلامَاتُ المَلُولِ ٱنْقِبَاضٌ فِي حَاجِبَيْهِ، وَحِدَّةُ طَرَفِ الأَنْفِ، وَتَلَهُّبُ الطَّرْفِ، وَقِلَّةُ الصَّبْرِ عَلَى مُعَاشَرَةِ النَّاسِ، وَإِيْثَارُ نَفْسِهِ بِكُلِّ مَا يُعْجِبُهُ، وَأُنْسُهُ بِالوَحْدَةِ، وَشَكْوَاهُ الأَصْدِقَاءَ، وَتَشْهِيّهِ أَنْوَاعَ الأَطْعِمَةِ، وَحَفَاؤُهُ بِقَرَابَتِهِ.

2360– The signs of the *ennuyé* are: scowl in his eyebrows, ire on the tip of the nose, flare of the eyes, lack of patience in dealing with people, devotion to all that interests him, liking solitude, complaint of friends, appetite for all kinds of food, and salutation of his relatives.

٢٣٦١- إِذَا بَلَغَ الرَّجُلُ حَاجَتَهُ مِنَ المَرْأَةِ أَدْرَكَهُ خَوَرُ المَلالَةِ.

2361– When a man has satisfied his need from a woman, the lassitude of boredom overtakes him.

٢٣٦٢- لا تَصِحُّ صِفَةُ أَحَدٍ عَلَى الحَقِيقَةِ لِأَنَّ الوَاصِفَ يُعْجِبُهُ الشَّيْءُ الوَاحِدُ فَيُطْنِبُ فِي صِفَةِ الجَمِيعِ.

2362– No one’s description is truly correct, because the describer is impressed by one thing, but he extends his impression to all.

٢٣٦٣- مِنْ أَسَدِّ تَدْبِيرِ المَرْأَةِ لِنَفْسِهَا التَّغَافُلُ عَمَّا سَتَرَهُ زَوْجُهَا عَنْهَا.

2363– A woman’s most apposite management of herself is her negligence of what her husband has covered it from her.

٢٣٦٤- المَعْرُوفُ بِالصِّدْقِ يُشْرِقُ قَوْلُهُ فِي القُلُوبِ.

2364– The words of him who is known for telling the truth shine in the hearts.

٢٣٦٥- قَبُولُ لَذَّاتِ المُلُوكِ كَثِيرَةٌ، فَرُبَّمَا ٱسْتَدْنَى الرَّجُلُ آخَرَ فَجَعَلَهُ مُسْتَرَاحاً لِلَذَّتِهِ، وَمِنْ بَعْضِ مُتَعِ هَزْلِهِ أَوْ جِدِّهِ، ثُمَّ لَعَلَّهُ فِي ذَلِكَ يَعْتَقِدُ لَهُ السُّوءَ وَيَقُولُهُ فِيهِ، فَهَذَا بَابٌ يَجِبُ أَلاَّ يُغْتَرَّ بِهِ عِنْدَ تَقْرِيبِ أَحَدِهِمْ.

2365– Acceptability of the pleasures of kings is manyfold: sometimes the man wants to be close with someone to make him an object of relaxation for his pleasure, and take delight of his humor or seriousness; then perhaps in this situation he thinks negatively of him and let him know this. So this is an area that no one should be deluded with when the king lets him close.

٢٣٦٦- العَقْلُ كَالشِّهَابِ يُسْفِرُ قِنَاعَ الظُّلْمَةِ بِنُورِهِ.

2366– Reason is like a shooting star that unveils the veil of darkness.

٢٣٦٧- المُلْكُ كَالحَيَّةِ لَيِّنٌ لَمْسُهَا وَحَيٌّ سَمُّهَا.[10]

2367– Sovereignty is like a serpent; its touch is soft, but its bite mortal.

١- وَقَدْ أَخَذَ أَبو العَتاهية هَذا المَعنَى فَقَالَ: "إِنَّمَا الدَّهْرُ أَرْقَمُ لَيِّنُ المَسِّ وَفِي نَابِهِ السِّقَامُ العُقَامُ." (ش/ن- ١٨: ٢٨٤).

The parable of this world is that of a snake that is soft on the outside to the touch and poisonous in its inside. Men in possession of wisdom avoid it, but children are fond of it and like to hold it in their hands.

٢٣٦٨- أَعْجَلُ النَّاسِ عُقُوبَةً مَنْ ظَلَمَ مَنْ لا يَجِدُ لَهُ نَاصِرًا إلاَّ اللَّهَ عَزَّ وَجَلَّ.[11]

2368– The people to be punished soon are the ones who mistreat those who have no aid but the great glorious God.

"Shun oppressing those with no defense against you but God." (*Maxims of ʿAli* 41).

١- إِنِّي لأَسْتَحْي أَنْ أَظْلِمَ مَنْ لا يَجِدُ عَلَيَّ نَاصِرًا إِلَّا اللَّهَ. (عقد، ١: ٣٦؛ الثعالبي، تمثيل، ٥١).

[10] The following sources all have مثل الدنيا كالحية:
مج- ٣٢؛ ن- ٣٥٢، ٣٨١؛ الراغب، محاضرات، ٢: ٣٩٠؛ إبن أبي عون، التشبيهات، ٣١٦؛ جا- ١١١؛ الثعالبي، تمثيل، ٢٤٩؛ الماوردي، أدب الدنيا، ١١٤-١١٥؛ القضاعي، دستور، ٣٧؛ تذكرة، ١: ٦٦؛ إبن شعبة، تحف العقول، ٣٩٦؛ الكليني، كتاب الإيمان و الكفر، في أصول الكافي، ٢: ١٣٦؛ شيخ المفيد، الإرشاد، ١٢٤؛ ش/ن- ١٧: ٣٤؛ ١٨: ٣٤، ٢٨٤؛ مجموعة الشيخ ورام، تنبيه الخواطر ونزهة النواظر، ٢ جلد، بيروت ١٣٧٦، ١: ١٣٣؛ الحسيني، مصادر، ٣: ٤٦٣؛ ٤: ١٠٨.

[11] الجاحظ، رسائل، ١: ٢٤٤؛ عقد، ٢: ١٦١؛ الراغب، محاضرات، ١: ٢١٦؛ آبي، نثر، ٤: ١٥٥؛ مب- ٣١٢؛ بهجة، ١: ٣٦٣؛ فقر الحكماء، ٢٩٧؛ تذكرة، ٨: ٨٥-٨٦؛ ش/ن- ٢٠: ٢٧٧؛ سبط بن الجوزي، كنز الملوك، ٢١.

“I am ashamed to behave unjustly with the one who finds no helper against me but God.” (Kassis 72).

٢- أَسْرَعُ الجُرْمِ عُقُوبَةً البَغْيُ. (أبو حاتم السجستاني، الوصايا، ١٤٦).
٣- أَعْجَلُ الأَشْيَاء عُقُوبَةً البَغْي. (مج- ٢٢ "حديث"؛ أسامة، لباب، ٣٣٣؛ الإبشيهي، ٢١٥).

٢٣٦٩- لا يَصْفُو لِٱمْرِئٍ طَرَفَا يَوْمِهِ بِالسُّرُورِ بِغَيْرِ شَوْبٍ مِنَ المَحْذُورِ وَلَوْ لَمْ يَكُنْ إلاَّ بِتَعَذُّرِ بَعْضِ المَطْلُوبِ.

2369– The two halves of the day will not remain clear for anyone in terms of joy without being mixed with that which is to be avoided, even when this be only in experiencing the difficulty in achieving some desired goals.

٢٣٧٠- لَيْسَ فِي الدُّنْيَا لَذَّةٌ هِيَ وَسِيْلَةٌ إِلَى الجَنَّةِ إلاَّ لَذَّةُ العِلْمِ.

2370– No bliss in the world is an expedient to paradise other than the bliss of knowledge.

١- ترا پيرايه از دانش پديد است * كه باب خلد را دانش كليد است. (ناصر خسرو، روشنايى نامه، ٥١٣).
٢- چنين خواندم از دفتر زردهشت * كه دانا بود بي گمان در بهشت. (دبير سياقى، گنج باز يافته، ١٢ "ابو شكور"؛ محجوب، ٦٨).

No doubt, the learned will be in paradise.

٣- بگشاى در آسمان به نيكى * نيكيت كليد در آسمان است. (ناصر خسرو، ديوان، ٧١).

٢٣٧١- مَلِكٌ كَانَ يُحِبُّ الجَوهَرَ، فَجَلَبَ بَعْضُ التُّجّارِ إِلَيْهِ مِنِ الأَنْفَسِ الأَفْخَرِ، فَلَمَّا وَرَدَ مَدِينَتَهُ، وَكَانَ عِنْدَالمَلِكِ خَبَرُهُ، ٱسْتَدْعَاهُ وَأَكْرَمَهُ وَأَلْطَفَهُ، فَقَالَ التَّاجِرُ: سَأَخْتَبِرُ فَأَحْمِلُ إِلَيْهِ بَعْضَ الجَوْهَرِ، وَأَعْزِلُ نَفِيسَهُ وَثَمِينَهُ، فَإِنْ كَانَ التَّقْرِيبُ وَالإِكْرَامُ لِذَاتِي بَذَلْتُ البَاقِيَ وَإِلاَّ كُنْتُ قَدِ ٱسْتَظْهَرْتُ. فَحَمَلَ مَا زَعَمَ أَنَّهُ جَمِيعُ مَا مَعَهُ. فَلَمَّا وُفِّيَ ثَمَنَهُ حُجِبَ وَأُقْصِيَ، فَقَالَ: مَا أَجْوَدَ مَا ٱسْتَظْهَرْتُ.

2371– A king was very fond of jewels. Once a merchant fetched him some very precious and splendid ones. Upon entering the city, the news of his arrival had reached the king, and the king invited him, honored him, and was very friendly with him. The merchant thought: ‘I shall test first; I will take some jewels to him, and keep segregated

the most precious and expensive, and if the reception and honor be as I expect, I shall present the rest, if not, then I have taken a good measure.' Hence he carried what he pretended to be everything he had, and when the king had paid for them, the merchant went into hiding and distanced himself, saying: 'How brilliant was the measure I took!'

٢٣٧٢- الدُّنْيَا مِيْرَاثُ الدُّوَلِ، وَبَقِيَّةُ القُرُونِ، وَفَضَلاتُ الدَّهْرِ، وَأَوْعِيَةُ الفَجَائِعِ وَمُفَرِّقَةُ الأُلَّافِ.

2372– This world is the legacy of bygone epochs, the remains of past ages, the excesses of the Time, the depository of calamities, and the severer of lovers. (cf. # 435).

"This world is the legacy of [past] epochs, the remains of [past] ages, and the receptacle of [past] misfortunes." (Alon 45 n. 99).

٢٣٧٣- تَعَاهَدْ نَفْسَكَ بِالحَذَرِ فِي وَقْتِ الأُنْسِ مَعَ المُؤَالِفِينَ لِئَلاَّ تَخْرُجَ مِنْ حُدُودِ مَا يَجْمُلُ بِكَ وَتَجُوزَ القَدْرَ فِي التَّبَذُّلِ فَتُحْمَلَ عَلَى أَكْثَرِ مِمَّا ظَهَرَ مِنْكَ. (=§ ٣٢٧؛ ش- ١: ١٦٢ "سقراط").

2373– Commit yourself to be cautious during the times of relaxation with friends, lest you overstep the due limits of that which is proper for you and surpass the edge in vulgar manners, and are burdened with more than what you did.

١- تجاوزُ القدر في التَّبذُّلِ يَحملُ المرءَ على التذَلُّل. (أسامة، لباب، ٤٤٠ "أردشير").

٢٣٧٤- اِذَّخِرْ مِنْ عَقْلِكَ ذَخِيرَةً تَرْجِعُ إِلَيْهَا تَكُنْ جَدِيدًا عِنْدَ المُعَاشِرِينَ.

2374– Put aside a deposit from your intelligence to which you can return to stay ever fresh for the associates.

٢٣٧٥- رُبَّ خَارِجٍ بِالتَّبَرُّمِ إِلَىٰ أَجْهَدَ مِنْ حَالِهِ الأُولَى، فَإِذَا ٱسْتَصْغَرْتَ مَا أَنْتَ فِيهِ مِنْ حَالِكَ فَٱذْكُرْ أَضْيَقَ مِنْهَا فِيمَا خَلا لَكَ. (=§ ٤١١).

2375– Many a person overtaken by disgust is in a state more strained than before; so if you deem the state you are in small, just recall a state more pressing you are spared with.

1. "Nothing so bad but it could have been worse." (*CDP*, 199).

٢- قد كان يجوزُ أن تكون المحنة أشدَّ من هذه! (ش/ن- ١٨: ١٨٩ "بزرجمهر").
٣- إنَّ فِي الشَّرِّ خِيَارًا. (الزمخشري، أمثال، ١: ٤١٣؛ البيهقي، غرر الأمثال، ٤٧).

This is said to reduce the pain caused by a misfortune, reminding that it could have been worse.

٤- رُبَّ غَيْظٍ قَدْ تَجَرَّعْتُهُ مَخَافَةَ مَا هُوَ أَشَدُّ مِنْهُ. (الجاحظ، بيان، ٢: ٧٦ "الأحنف"؛ عيون، ١: ٢٨٤؛ عقد، ٢: ٢٧٩؛ الزمخشري، ربيع، ٢: ٥٢٠).
٥- بهر حال مر بنده را شكر به *كي بسيار بد باشد از بد بدتر. (الظهيرى، سندبادنامه، ٢٢١، ٣٢٧).

٢٣٧٦- قَلِيلُ المَنْعِ مَعَ سَلامَةِ النَّفْسِ أَكْثَرُ مِنْ جَمِيعِ المَرْغُوبِ فِيهِ مَعَ الأَوْجَالِ.

2376– A little hindrance with security is more than all that is desired but is with insecurity. Better too miss some wishes and stay secure than to fulfill all wishes but stay insecure.

١- قَلِيلُ الرِّزْقِ مَعَ سَلامَةِ النَفْسِ أَمْتَعُ مِنْ كَثِيرِهِ مَعَ الأَوْجَاعِ. (جا- ١٨٢).

A little livelihood with well-being is more enjoyable than much of it with pain.

٢٣٧٧- لا تَشتَطَّ عَلَى يَوْمِكَ بِطَلَبِ سُرُورِكَ مِنْ كُلِّ أَوْقَاتِهِ، فَلَيْسَ فِي طَبِيعَةِ الدَّهْرِ الثَّبَاتُ عَلَى حَالٍ[12] وَاسْتَكْثِرْ مُوَاتَاةَ سَاعَةٍ مِنْ يَوْمٍ، وَلا تُعَلِّقْ قَلْبَكَ بِإِسْعَافِ سَاعَتِهِ الأُخْرَى. (=﴿ ١٣١٥).

2377– Be not excessive in seeking pleasure at all hours of your day—it is not in the nature of Time to stay the same—, deem as much the pleasantness of a single hour of the day, and do not let your heart believe that another hour in it would comply with your wishes.

١- فَلَيْسَ فِي طَبِيعَةِ الزَّمَانِ بُلُوغُ الكَمَالِ. (جا-١٨٢)

Perfection is not of this world.·

٢٣٧٨- مَا وَجَدْتُ ذُلاًّ مِثْلَ شُغْلِ قَلْبِي بِفَارِغِ القَلْبِ مِنِّي. (=﴿ ٧٠١).

2378– No humiliation is as degrading as to care for someone who does not care for you.

١- لا تَتَشَاغَلْ بِمَنْ لا يَتَفَرَّغ لَكَ. (عبد الله بن يحيى، لقاح الخواطر ٦٩ أ "الريحاني"؛ عباس، المغربي، ﴿ ٣٥٧).
٢- قال المأمون: أظلَمُ الناسِ لِنَفْسِهِ مَنْ يَتَقَرَّبُ إِلَى مَنْ يبعدُهُ، وَيَتَوَاضَعُ لِمَنْ لا يُكرِمُهُ، وَيَقبَلُ مَدْحَ مَنْ لا يَعرِفُهُ. (السيوطي، تأريخ الخلفاء، ٣٢١).

[12] عبد الله بن يحيى، لقاح الخواطر، ٦٨ ب؛ ٦٩ أ.

Al-Ma'mūn said: "He of all men is most unjust to himself, who draws near to one who keeps him at a distance, and abases himself before one who honors him not and receives the praise of one whom he does not know." (Jarrett 336).

٣- لا خَيْرَ في صُحْبةِ مَنْ لا يَرَى لَكَ مِن الحقَ مثل ما ترى له. (اليعقوبي، تأريخ، ٢: ١١٢؛ الجاحظ، بيان، ٢: ١٩؛ البخلاء، ١٩٢؛ عيون، ٣: ١٨؛ إبن حبان البستي، روضة، ١٠٣؛ أبو الشيخ الإصبهاني، الأمثال، ٥٠-٥٢؛ الخطابي، العزلة، ٩٧؛ الراغب، محاضرات، ٢: ٢٥؛ التوحيدي، أخلاق الوزيرين، ٩٢؛ آبي، نثر، ١: ١٥١؛ الثعالبي، تمثيل، ٢٧ "حديث"؛ القضاعي، الشهاب، ٢٩؛ بهجة، ١: ٧٠١؛ الخطيب البغدادي، تأريخ بغداد، ٧: ٥٧؛ كوبرلي، ٤١ أ؛ الزمخشري، ربيع، ١: ٤٥٥).
٤- لا خَيْرَ في صُحْبةِ مَنْ لا يَرَى لَكَ مِثْلَ ما يرى لِنَفْسِهِ. (المسعودي، مروج، ٣: ٣٧؛ الراغب، محاضرات، ٢: ١٤).

There is no good in keeping company of him who does not want for you what he wants for himself. (In this example, a rather small modification in wording creates a dramatic change in signification. Whereas in the first, separation from him who does not care for you as much as you care for him is recommended, in the modified version, he is to be separated from who does not pay as much attention to you as he attends himself.

٥- لا تَصْحَبْ مَنْ لا يَرَى لَكَ مِنَ الحَقِّ مِثْلَ مَا تَرَى لَهُ. (أبو عبيد، أمثال، ١١١؛ الميداني، ٣: ٢١٥؛ الزمخشري، أمثال، ٢: ٢٥٥؛ العبدري، تمثال الأمثال، ٥٣٤).
٦- وَلَسْتُ بِزَوَّارٍ لِمَنْ لا يَزُورُنِي * وَلَسْتُ أَرَى لِلمَرءِ مَا لا يَرَى لِيَا. (المرزباني، نور القبس، ٢٠٠).
٧- وَلَسْتُ بِهَيَّابٍ لِمَنْ لا يَهَابُنِي * وَلَسْتُ أَرَى لِلمَرءِ مَا لا يَرَى لِيَا. (الشافعي، ديوان، ٩١).

٢٣٧٩- تَجَافِيكَ عَمَّا تُحِبُّ مِنْ مُوَاصَلَةِ النَّاسِ أَزْيَدُ فِي حَظِّكَ عِنْدَهُمْ، وَأَخْذُكَ مَا تَشْتَهِي يَحْرِمُكَ المُعَاوَدَةَ.

2379– Withdrawing from what you love in joining the people increases your popularity with them, but taking all you want deprives you their return.

٢٣٨٠- اِجْعَلْ لِنَفْسِكَ قُوتاً مِنْ مَحَبَّتِكَ مِنَ الشَّيْءِ الَّذِي يُعْجِبُكَ، وَلا تَسْتَوفِ نُهْمَتَكَ كُلَّهَا مِنْهُ فَإِنَّ فِي ذَلِكَ فَنَاءَ سُرُورِهِ مِنْ قَلْبِكَ، وَٱلتِمَاسُ سِوَاهُ خَطَرٌ، وَلَيْسَ تَسْتَحِقُّ النَّفْسُ أَنْ تُسَاهِلَ فِي كُلِّ مَا تَدْعُو إِلَيْهِ، فَرُبَّمَا كَانَ فِي الوَاحِدِ المُوَافِقِ لِلْعَاقِلِ مَنْدُوحَةٌ عَنْ كَثِيرٍ مِنَ المُسْتَطْرَفِينَ.

2380– Grant yourself a nourishment from your love of what interests you, and do not postpone all your burning appetite for it, for in doing so, its delight will be lost in your heart, and to solicit its equal is a hazard. The soul deserves not to be indulged in everything you want, for often a sole agreeable company for a wise man is the best alternative to many of those who surround him.

٢٣٨١- لا تَسْعَ إِلَى لَذَّةٍ إِلَّا تَحْتَ سِتْرٍ يَقِيكَ الشُّنْعَةَ، فَإِنَّ الهَتْكَةَ تَقْطَعُ مَوَادَّ الغِبْطَةِ.

2381– Strive not for enjoyment except under a cover that will safeguard you from hideousness, for the uncovering severs the substance of happiness.

٢٣٨٢- إِذَا وَجَدْتَ الأَخَ الصَّافِيَ المَصَافِيَ فَلْتَكُنْ نَفْسُكَ وَدِيعَةً عِنْدَكَ لَهُ، وَمَا أَقَلَّ مَنْ يُلْزِمُكَ هَذَا لَهُ إِنْ ٱسْتَوفَيْتَ لِنَفْسِكَ حَقَّهَا مِنْ هَوَاكَ.

2382– When you find a pure sincere friend, let your soul be a deposit from him with you, oh, how few are those who necessitate you to do this, when you truly fulfill what is due your soul from your lust. (cf. # 1347).

٢٣٨٣- إِنَّمَا مُهْلَةُ الإِنْسَانِ فِي الدُّنْيَا كَخَطْفَةِ بَرْقٍ لَمَعَ فِي أَكْنَافِ السَّمَاءِ ثُمَّ خَفِيَ عَنِ الأَبْصَارِ.

2383– Man's respite in this world is like a streak of lightning that glimmers in the far flanks of the sky and soon disappears from the sight. (cf. Q. 2:20, 37:10).

٢٣٨٤- الإِنْسَانُ يَلحَظُ فِي أَكْنَافِ الدُّنْيَا وَيُطْرِقُ فِي بَرْزَخِ الآخِرَةِ، وَمَا يَرْجِعُ إِلاَّ إِلَى التَّوَكُّلِ عَلَى سَعَةِ عَفْوِ العَفُوِّ الغَفُورِ.

2384– Man regards the corners of the world and bows his head to the purgatory of the hereafter. He returns trusting only in the generous forgiveness of Him who forgives again and again.

٢٣٨٥- كَانَتْ لَهُ طَلائِعُ عَلَى لِسَانِهِ تُخْبِرُ بِمَا وَرَاءَ ذَلِكَ مِنْ سَدَادِهِ.

2385– There were portents on his tongue that told of that which was behind the apposite things he said.

٢٣٨٦- عِلْمُكَ كَامِنٌ فِي قَلْبِكَ فَإِنْ لَمْ تَظْهَرهُ بِلِسَانِكَ غَاضَتْ عُيُونُهُ وَخَمَدَ نُورُهُ.

2386– Your knowledge is hidden in your heart, and if you do not disclose it with your tongue, its springs dwindle away, and its light abates.

٢٣٨٧- العَقْلُ النَّاصِحُ يُؤَدِّي إِلَى اليَقِينِ الوَاضِحِ.

2387– A sincere advising Reason leads to plain certitude.

٢٣٨٨- قَالَ: كَأَنَّ الأَحْدَاثَ إِذَا وَقَعَتْ بِغَيْرِي فَإِنَّمَا وَقَعَتْ بِي، لِأَنِّي غَيْرُ مُعَرًّى مِمَّا نَالَ سِوَاي، إِذْ كُنْتُ مِنْ الجَوهَرِ الَّذِي لا بَرَاءَةَ لَهُ مِنْ تَصْرِيفِ المَكَارِهِ. (كب- ١٠٦-١٠٧؛ =ع ١٧٨٣).

2388– He said: When accidents happen to others, it is as if they happen to me, for I am not indifferent to what inflicts others, more so while I am of a constitution that is not free from the impact of adversities.

٢٣٨٩- كَانَتْ لَهُ فِي الصُّوَرِ فَرَاسَةٌ يَقْضِي بِهَا عَلَى كَوَامِنِ الأَخْلاقِ.

2389– He had a keen eye for reading faces to judge hidden dispositions.

٢٣٩٠- عَاشِرْ طَرَفَي اليَوْمِ جَارِيَةً ٱجْتَمَعَ فِيهَا (مَعَ) الحُسْنِ مَنْطِقٌ خَلَّابٌ.

2390– (He said:) Live the two halves of the day with a maiden who has in her, next to beauty, a captivating speech.

٢٣٩١- أَرْجُو أَنْ يَفِيَ وَصْفُكَ بِمَا ضَمِنَ مِنْ حُسْنِهَا.

2391– (I said:) I hope your description lives up to what it guarantees of her beauty.

٢٣٩٢- رَجُلٌ ٱسْتَزَارَ ٱمْرَأَةً مَشْغُولَةً فَأَنْفَذَتْ إِلَيْهِ: مُجِيئُكَ إِلَيْنَا أَكْبَرُ قَدْرًا مِمَّا يَشْغَلُنَا عَنْكَ، وَفَوْتُ رُؤْيَتِكَ بَعْدَ الطَّمَعِ فِيهَا أَقْوَى الحَسَرَاتِ، وَلَسْتُ أَثِقُ بِوَقْتٍ آخَرَ يَجُودُ بِكَ لِسُوءِ ظَنِّي بِحَسَدِ الأَيَّامِ عَلَى مِثْلِكَ، فَٱمْكُثْ آتِكَ.[13] فَبَعَثَ إِلَيْهَا: أَكْرَهُ أَنْ يَكُونَ بِسَبَبِي تَضْيِيعٌ لِمَا يَعْنِيكَ. فَأَرْسَلَتْ إِلَيْهِ: فِي حَرَكَتِنَا لِلْخُرُوجِ إِلَيْكَ مَا يَشْغَلُنَا عَنِ الإِكْثَارِ فِي الجَوَابِ عَلَيْكَ، ثُمَّ طَلَعَتْ بِعَقَبِ الرِّسَالَةِ. قَالَ: لَكِ مِنَّةٌ عَلَى طَرْفِي بِمَا يُؤنِقُهُ مِنْ صُورَتِكِ. قَالَتْ: لا فَطَّنَ اللَّهُ الدَّهْرَ بِحُسْنِ حَالِي عِنْدَكَ. الإِنْسَانُ يُعْجِبُهُ الشَّيْءُ فَيُسْرِفُ فِي إِيْثَارِهِ، ثُمَّ يَنَالُهُ فَيُسْرِفُ فِي مَلالَتِهِ، وَإِنِّي لَأَعْلَمُ أَنَّ بَيْنَ هَاتَيْنِ

[13] الكرخي، المنتهى، ١٣٠ "فصل".

حَالاً مُعْتَدِلَةً يَجِبُ عَلَى الكَرِيمِ أَنْ يَكُونَ عَلَيْهَا مُقِيماً. قَالَ فِي جَوَابِ دُعَاءٍ دَعَتْ لَهُ: جَعَلَ اللَّهُ مِنْ جَوَابِ دُعَائِكِ إِحْرَازَ حَظِّي مِنْ إِخَائِكِ، ثُمَّ ٱعْتَرَضَ رَغْبَتَهُ ٱنْكِسَارٌ. قَالَتْ: إِنْ كُنْتُ مُشَاكَلَةً لَكَ فَمَا أَقَلَّ مَنْ يُنَازِعُنَا فِيكَ، لِأَنَّ وُجُودَ المُتَّفِقَيْنِ عَزِيزٌ، وَإِنْ لَمْ أَكُنْ كَذَلِكَ عِنْدَكَ فَإِنَّ أَسْبَابِي ضَعِيفَةٌ قِبَلَكَ.

2392– A man requested a visit from a busy woman. She dispatched someone to him saying: ‘Your coming to us is more valuable than that which has kept us occupied from you; to miss seeing you despite ardent desire is most painful, and I am not sure that another time will be generous with you, because I suspect the time of envying people like you; so wait I come to you.’

He sent to her: ‘I do not like you to be distracted from your work because of me.'sent a message to him: ‘Moving to get out to you, we should not occupy ourselves with a lengthy answer.’ Soon after the letter, she arrived.

He said: ‘You have obliged me by pleasing my eyes with your face.’ She said: ‘May God not let the fortune know of my happiness with you! When man is fond of something he exaggerates in striving for it, but after obtaining it, he exaggerates in his boredom. I know that between these two extremes, there is a moderate state that the noble should stick to it.’

In response to the supplication she made for him, he said: ‘May God make the attainment of my share of your friendship be the response to your supplication!’ Then he objected that his longing would ever dwindle.

She said: If I were like you, how insignificant would be those who challenge me, for the existence of those in agreement is precious, and if I were not like that for you, then my ties would be weak with you.

٢٣٩٣- العَاقِلُ يَرْعَى حُرْمَةَ الصَّوَابِ لِصَاحِبِهِ وَإِنْ وَقَعَ بِخِلافِ مُوَافَقَتِهِ.

2393– The wise man respects the inviolability of his friend’s rights, even if it were at variance with what he agrees.

٢٣٩٤- فِرَاسَاتُ الكَرِيمِ: سَبْطُ التَّرْكِيبِ، سَهْلُ الأَخْلاقِ، لَيِّنُ المَرَامِ، قَلِيلُ الخِلافِ.

2394– The noble’s perspicacity consists of: Graceful composition, easy nature, soft manners, little disagreement.

٢٣٩٥- اللَّئِيمُ: جَعْدُ البُنَى، ضَيِّقُ المَذَاهِبِ، نَافِرُ الشَّخْصِ، مُوْلَعٌ بِسُوءِ الظَّنِّ، مُنْطَوٍ عَلَى ٱتِّهَامِ الخَلْقَ.

2395– The ignoble's (perspicacity) consists of: Rigid structure, tight manners, timid character, given to suspicion, and eager at accusing people.

٢٣٩٦- دَلِيلُ العَقْلِ سُكُونُ الجَوَارِحِ، وَٱعْتِدَالُ الحَرَكَةِ، وَٱتِّفَاقُ الأَعْضَاءِ المُتَشَاكِلَةِ.

2396– Signs of intelligence are: tranquillity of the limbs, equilibrium of movement, and harmony of related organs.

٢٣٩٧- الصِّدقُ قَلِيلٌ مُجْتَمِعٌ، وَالكَذِبُ كَثِيرٌ مُتَفَرِّقٌ.

2397– Truth is little and compact, falsehood is much and dispersed.

١- الكَذِبُ دَاءٌ، وَالصِّدقُ شِفَاءٌ. (أبو عبيد، أمثال، ٤٩؛ عقد، ٣: ٨٢؛ البكري، فصل المقال، ٣٢؛ الميداني، ٣: ٦٥؛ تذكرة، ٧: ٥٠؛ سعيد عبود، الطرفة الباهجة، ١٦١ § ٣٤٧٨).

Lying is a disease, veracity is a cure.

٢- الكَذِبُ دَاءٌ لا يَنجُو مَنْ نَزَلَ بِهِ. (إبن هندو، ٣٥١ § ٢٣٨ "أرسطو").

٢٣٩٨- عَلامَةُ المَلَقَ أَنْ يَبْذُلَ الإنْسَانُ فَوْقَ الحَاجَةِ إِلَيْهِ وَأَكْثَرَ مِنَ المُسْتَحِقِّ عَلَيْهِ.

2398– The sign of flattery is when one gives more than is needed, and above what is deserved.

١- قال أرسطاطاليس: السَّخَاءُ بَذْلُ مَا يُحْتاجُ إليْهِ عِندَ الحَاجَةِ وَأنْ يُوَصَّلَ ذَلِكَ إِلَى مَنْ يَسْتَحِقُّهُ بِقَدرِ الطَّاقَةِ. فَمَنْ جَاوَزَ هذا فَقَد أَفْرَطَ وَخَرَجَ عَنْ حَدِّ السَّخَاءِ إِلَى التَّبْذِيرِ. وَذَلِكَ أَنَّ مَنْ بَذَلَ مَا لا يُحْتَاجُ إِلَيْهِ كَانَ غَيْرَ مَحْمُودٍ؛ وَمَنْ بَذَلَهُ فِي غَيْرِ وَقْتِهِ كَانَ كَالبَاذِلِ المَاءَ عَلى شَاطِئِ البَحْرِ وَمَنْ أَوْصَلَ مَا يُحتَاجُ إِلَيْهِ إِلَى مَنْ لا يحْتَاجُ إِلَيْهِ وَكَانَ ذَلِكَ عَلَى غَيْرِ ٱسْتِحْقَاقٍ، كَان الجَهْدُ عَدُوَّهُ عَلَى نَفْسِهِ. (مب- ١٩١؛ الماوردي، نصيحة، ٤١٤؛ ش/ن-٢٠: ٢٧٩؛ بدوي، سر الأسرار، ٧٣ "حدُّ السخاء").

This is given as a definition to make a distinction between liberality (*sakhā*) and dissipation (*tabdhīr*). In the first the liberal is he who knows exactly the measure and value of the good, or the praise to be dispensed and the proper time and place for its dispensation. The squanderer gives freely without taking these factors into account or examining whether the recipient deserves the favor, or how much need there exists for his liberality.

٢- الإفراطُ في الجودِ يوجبُ التبذير. (الجاحظ، رسائل، ١: ١١١؛ إبن النديم، ٢٠٩).

"Excess of liberality involves waste." (Dodge 401)
Another saying offers yet a more refined definition of *sakhā*:

٣- مراتبُ السَّخاءِ ثلاثةٌ: سَخَاءُ وجودٌ وإيثارٌ. فالسَّخَاءُ إعطاءُ الأَقَلِّ وَإمساكُ الأَكثرِ، وَالجُودُ إعطَاءُ الأَكثرِ وإمساكُ الأَقَلِّ، وَالإيثارُ إعطاءُ الكُلِّ مِنْ غَيْرِ إمسَاكٍ بِشَيْءٍ وَهُوَ أَشْرَفُ درجات الكرم. (النويري، ٣: ٢٠٤).

The hierarchy of munificence consists of three stages: liberality, generosity, and sacrifice. Liberality is to give some and to keep the most. Generosity is to give the most and to keep some. Sacrifice is to give all without keeping anything, and this is the highest level in the degrees of munificence.

٢٣٩٩- العَاقِلُ يَسْتَشِيرُ لإحَاطَةِ نُورِ عَقْلِهِ بِعُيُوبِ نَفْسِهِ، وَالجَاهِلُ خَفِيَ عَلَيْهِ عَيْبُهُ لِظُلْمَةِجَهْلِهِ فَاكْتَفَى بِرَأْيِهِ.

2399– The intelligent seeks consultation because the light of his intelligence is cognizant of his shortcomings, whereas the shortcomings of the ignorant are hidden to him because of the darkness of his ignorance, so he relies on his own opinion alone.

١- (الإنسان) مُسْتَشَارَاً فِيمَا يَنُوبُ غَيْرهُ مِنَ الحَوَادِثِ وَعَلَى حَسَبِ إحَاطَةِ عَقلِهِ وَإعَانَةِ فَهْمِهِ لَهُ يَكُونُ إشْرَافُهُ عَلَى الأُمُورِ. (جا- ٧٩).

٢٤٠٠- العَاقِلُ يَطْلُبُ الأُمُورَ بِالتَّدْبِيرِ وَفِي مَظَانِّ الأَمَلِ، فَرُبَّمَا سَبَقَهُ المِقْدَارُ، لِأَنَّ تَدْبِيرَ اللَّهِ تَعَالَى فَوْقَ تَدْبِيرِ العُقُولِ، وَالجَاهِلُ يَطْلُبُ ذَاكَ بِلا رَوِيَّةٍ، فَرُبَّمَا اتَّفَقَتْ لَهُ أَسْبَابٌ تُوصِلُهُ إلَى حَاجَتِهِ.

2400– The intelligent approaches the affairs by planning and in times and places of hope, though sometimes he is taken over by the predestined, for the Extolled God's planning is above all that reason can plan for. The ignorant seeks same without deliberation, though sometimes the means of obtaining what he needs come together for him.

١- مَنْ سَعَى بِدَلِيلٍ مِنَ التَّدبيرِ لَمْ يَعْقِدْ بِهِ الدَّرْكُ إلاّ سَابِقَ قَضَاءٍ لا يَمْلِكُ. (مج- ٥١؛ جا- ١٨١؛ بهجة، ١: ٣٣٨).

٢٤٠١- ذُو الدِّين يُكْرِمُ، وَإنْ كَانَ ضَعِيفَ العُقْدَةِ، دَنِيَّ الأَخْلاقِ لِأَنَّ الدِّينَ كَرِيمُ الصُّحْبَةِ يُعِزُّ مَنْ لَجَأَ إلَيْهِ وَيَسْتُرُ عُيُوبَ مَنِ اتَّصَلَ بِهِ، وَالدُّنْيَا نَذْلَةُ الأَخْلاقِ كَثِيرَةُ التَّلَوُّنِ فَضَّاحَةٌ.

2401– The religious man, even when he is weak in means, treats the ignoble with honor, for the religion is a noble companion that honors whoever takes refuge with it and hides the shortcomings of whoever joins it, whereas the world is mean in character, constantly changing colors, divulging secrets.

٢٤٠٢- لَهُ حُرْمَةٌ بِالأَدَبِ وَوَسَائِلُ إِلَى العِلْمِ.

2402– He has respect for *adab*, and he has means to achieve science.

٢٤٠٣- حَجَبَتْنِي الأَيَّامُ عَنْكَ.

2403– The days have veiled me from you.

٢٤٠٤- العُذْرُ الثَّابِتُ مِثْلُ العُذْرِ الوَاضِحِ.

2404– Firm apology is like obvious apology.

٢٤٠٥- تَأَلُّفُ النَّفْسِ مِنْهَا.

2405– The composedness of the soul is due to itself.

٢٤٠٦- وَأَنَا أُحِبُّ أَنْ تَكْثُرَ أَلْفَاظُك فِي سَمْعِي لِيَعْتَادَ كَلامَكَ ذِهْنِي وَيَأْنَس بِهِ فَهْمِي، فَإِنَّ مَعَانِيكَ غَضَّةٌ لَم تَمْتَهِنْهَا الأَلْسُنُ فَتَذُلَّ فِي الأَسْمَاعِ، وَيَكَادُ عَجَبِي بِهَا يَشْغَلَنِي عَنِ الإِحَاطَةِ بِهَا.

2406– I would love your words to increase in my ears so that my mind habituates to your talking and my understanding becomes intimate with it, for your meanings are so succulent that neither common use wears them out, nor become debased in ears, and it can be that my infatuation with them keeps me occupied from engrossing them.

٢٤٠٧- النَّفْسُ إِذَا ظَنَّتْ شَيْئاً قَلِقَتْ حَتَّى تَعْلَمَهُ.

2407– Upon thinking of something, the soul becomes disquieted until learning it.

٢٤٠٨- تَزِيدُ مَحَاسِنُهَا بِزِيَادَةِ التَّأَمُّلِ لَهَا، حَتَّى رُبَّمَا رَأَيْتَ الطَّوِيلَ النَّظَرِ إِلَيْهَا يَمِيدُ كَالثَّمِلِ سُكْرًا بِمَا مَلأَ قَلْبَهُ وَعَيْنَهُ مِنْ بَدَائِعِ الحُسْنِ وَشِكْلِ الحَرَكَاتِ وَالمَنْطِقِ الَّذِي يَنْسَابُ فِي مَنَافِذِ العُرُوقِ.

2408– The more one looks at her attentively the more beautiful she becomes, to the extent that when someone looks at her long, he will be lost like a drunkard, intoxicated by that which fills his senses of her marvelous beauty, the coquetry of her movements, and the melody of her voice that penetrates the veins.

٢٤٠٩- اِصْطَلَحَ أَهْلُ الدَّهْرِ عَلَى عَلانِيَةِ المَلَقِ.

2409– People of all times have agreed that flattery becomes public.

٢٤١٠- مِنْ نَبْعَةِ الخِلافَةِ.

2410– From the source of the caliphate.

٢٤١١- كَانَتْ نَفْسِي تَنْدُبْنِي إِلَى كَيْتَ وَكَيْتَ.

2411– My soul used to entice me to do such and such.

٢٤١٢- وَهَبَ اللَّهُ لِحَاجَتِي إِلَيْكَ مَا أَشْفَقُ مِنْهُ عَلَيْكَ.

2412– God has granted me what I need to win you over, with which I also pity you.

٢٤١٣- قَدْ يَبْخُلُ الجَوَادُ إِذَا سَأَلَهُ مَنْ لا يَشْكُرُهُ وَمَنْ يَعْلَمُ أَنَّ مَعْرُوفَهُ ضَائِعٌ عِنْدَهُ، وَيَجُودُ البَخِيلُ لِاَحْتِرَازٍ أَكْثَرَ مِمَّا يَبْذُلُ أَوْ لِدَفْعِ مَضَرَّةٍ.

2413– Sometimes the generous acts niggardly when asked by someone unthankful to him, or by someone he knows his rendering him a favor will be wasted. Sometimes the niggard acts generously in order to avoid spending more, or just to prevent a loss.

٢٤١٤- الجَوَارِحُ أَغْصَانُ الهَوَى وَالطَّرْفُ رَائِدُهُ، فَإِذَا مَالَ الهَوَى إِلَى نَاحِيَةٍ مَالَتْ أَغْصَانُهُ مَعَهُ.

2414– Limbs are the twigs of love, and the eyes are its guide; when love tends in one direction, its twigs tend with it.

١- "إِلَى حَيْثُ يَهْوَى القَلْبُ تَهْوَى بِهِ الرِّجْلُ." (الثعالبي المرغني، غرر، ٧٥؛ الميداني، ١: ١٧).

(As for the lover) the feet carry him to wherever the heart tends.

٢- العينُ رائدُ الشَّهْوَةِ، وَالشَّهوةُ رَائِدُ الهَوَى. (الماوردي، أدب الدنيا، ٢٢).

٢٤١٥- الأَمَلُ طَوِيلٌ وَالعُمْرُ قَصِيرٌ، وَإِلَى اللَّهِ المَصِيرُ. (={ ١٣٥٢).

2415– Hope is long, life is short, and the destination is towards God.

١- العُمْرُ قَصِيرٌ وَالصِّنَاعَةُ طَوِيلَةٌ، وَالوَقتُ ضَيِّقٌ وَالزَّمَانُ جَديدٌ، وَالتَّجْرِبَةُ خَطَرٌ وَالقَضَاءُ عَسِرٌ. (الشهرستاني، ٩٤١ "بقراط"؛ مب- ٤٩ "أبقراط"؛ بدوي، رسائل فلسفية، ٢٥٥؛ الجاحظ، التربيع، ٩٧-٩٨؛ إبن هندو، ٣٩٤ { ٤١٨ "والزمان جادٌ").
٢- الصِّنَاعَةُ طَوِيلَةٌ وَالعُمْرُ قَصِيرٌ وَالقِيَاسُ عُسْرٌ وَفِي التَّجْربَةِ خَطَرٌ. (دهخدا، ١: ٢٥٦).

Hippocrates: (Greek: life is short, but art is long), Latin: *ars longa, vita brevis* (art is long, life is short).

"Art is long and life is short." (*CDP*, 8) (compared the difficulties in learning the art of medicine or healing with the shortness of human life.) See Rosenthal, "Life is short, the Art is long," *Bulletin of the History of Medicine* 40 (1966), 226–46.

٣- قيل لمحمد بن واسع: كَيْفَ تجدك؟ قال: قَصيرُ الأَجَلِ، طَوِيلُ الأَمَلِ، مُسِيُّ العَمَلِ. (الإبشيهي، ٩٧؛ الزمخشري، ربيع، ٢: ٧٧٢).
٤- العلمُ كَثِيرٌ والعمرُ قَصِيرٌ، والصَّنعةُ طَوِيلَةٌ، والزَّمَانُ جديدٌ، والتَّجْرِبَةُ خطأٌ. (عيون، ٢: ١٢٧).
٥- العِلمُ كَثِيرٌ وِالعُمرُ قَصِيرٌ، فَخُذْ مِنَ العِلمِ مَا بَلَّغَكَ قَلِيلُهُ إِلَى كَثِيرِهِ. (ح- ١٢٠؛ مب- ٥٢).
٦- العِلمُ كَثِيرٌ وَلَكِنَّ أَخْذَ البَعْضِ خَيْرٌ مِنْ تَرْكِ الكُلِّ. ("ابن المقفع").

"Science is large; but the acquiring of part is better than the neglecting of the whole." (Lane 227).

٧- وَمَا أَهْلُ المَنازِلِ غَيْرُ رَكْبٍ * مَطايَاهُمْ: رَوَاحٌ وَٱبْتِكَارُ
لَنَا فِي الدَّهْرِ آمَالٌ طِوالٌ * نُرَجِّيهَا، وَأَعْمَارٌ قِصَارُ. (البحتري، ديوان، ٩٥٩-٩٦٠).

٨- روز اميد دراز است. "A day of hope is a long day." (Haim 238).

٢٤١٦- أَسْعَدُ النَّاسِ مَنْ خُصَّ بِخُلُقٍ صَالِحٍ، وَرِزْقٍ وَاسِعٍ، وَعَافِيَةٍ فِي بَدَنِهِ، وَعَمَلٍ لآخِرَةٍ.

2416– The luckiest of all men is he who has been bestowed with good nature, ample means of subsistence, well-being, and works for the hereafter.

٢٤١٧- قَدْ كُنْتُ بِٱلْتِبَاسِ هَذِهِ المَعَانِي شَرِقاً، وَإِلَى إِيْضَاحِهَا شَيِّقاً.

2417– I was choking for the clarification of these meanings, yearning for their elucidation.

٢٤١٨- ذُو الغَفْلَةِ لا يَزَالُ جَذَعاً فِي الغِرَّةِ، لِأَنَّ الغَفْلَةَ ظُلْمَةٌ رَاكِدَةٌ، وَالمَعْرِفَةَ مِصْبَاحُ الخِلقَةِ.[14]

2418– The negligent will be deluded again, for negligence is a stagnant darkness, but knowledge is a shinning lamp to the people.

١- فأما ذو الغَفْلَةِ فَلَو صَحبَ الدُّنيا بِعجائِبِهَا فيما تصرف به على القرونِ لَكَانَ جَذَعاً فِي الغِرَّةِ متدلهاً فيما يحدثُ، لِأَنَّ الغَفْلَةَ ظُلْمَةٌ رَاكِدَةٌ، وَالمَعْرِفَةَ مِصبَاحٌ مَضِيئ للخليقَةِ. (جا- ٧٩).
٢- التَّفَكُّرُ نُورٌ وَالغَفْلَةُ ظُلمَةٌ وَالجَهَالةُ ضَلالةٌ. (المدائني، التعازي، ٨٨؛ بهجة، ١: ١١٦؛ تذكرة، ١: ٢٤١؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٣ "علقمة").
٣- الفكرةُ نورٌ والغفلةُ ضَلالَةٌ. (القضاعي، دستور، ٢١).
٤- تفكر كردن روشنايى است، و غافل بودن تاريكى است. (خردنامه، "نجات نامه"، ١٠٣).
٥- لا تَغْفُلْ فَإِنَّ الغَفْلَةَ تُورِثُ النَّدَامَةَ. (مب- ١٩٥ "أرسطو"؛ كوبرلى، ١٠٩ أ).

٢٤١٩- إِذَا رَأَيْتَ ذَا العُمْرِ الطَّوِيلِ كَثِيرَ التَّعَجُّبِ فَذَلِكَ لِقِلَّةِ حِفْظِهِ لِلتَّجْرِبَةِ.

2419– When you see one advanced in age full of surprises, this is due to his lack of remembering experiences.

١- إذا رأيت ذا العمر الطويل والسنِّ القديم يُكثِرُ التعجبَ مما يرى ويسمَع، فذلك لقلة حفظه التجارب ولسهوه عمَّا مَرَّتْ به عليه الليالي. (أسامة، لباب، ٣٢٥).

٢٤٢٠- لِلْمَرْءِ فِي كَفَتَي مِيزَانِ عَقْلِهِ شَاغِلٌ عَنِ التَّعَجُّبِ مِنْ غَيْرِهِ.

2420– For a man, in the two scales of the balance of his intelligence, there is that which preoccupies him from being surprised about others. (That is, by judging himself he would be too busy to deal with the shortcomings of others. A corrupt version of this reads:

١- (للمرء) ما يكفي ميزان عقله مشغلة عن التعجب من غيره. (جا- ٧٩).

٢٤٢١- مَنْ لَمْ يَقْهَرِ الدَّنِيَّ مِنْ أَخْلاقِهِ لَمْ يَبْلُغْ سَهْمُهُ الغَرَضَ الَّذِي يَسْمُو لَهُ.

2421– He who does not subdue his mean habits, his arrow will not hit the butt erected for him.

[14] =ﻙ ١٦٠؛ أسامة، لباب، ٣٢٥.

٢٤٢٢- مَنْ أَرادَ أَنْ تنْقَادَ لَهُ القُلُوبُ بِالطَّاعَةِ وَيَسْعَدَ بِقَبُولِ مَا يَأْمُرُ بِهِ وَيَنْهَى عَنْهُ فَلْيَتَوَلَّ ذَلِكَ مِنْ نَفْسِهِ، فَإِنْ قَدَرَ عَلَيْهِ وَثِقَ بِنَفَاذِ أَمْرِهِ فِي غَيْرِهِ، فَإِنَّ المُهَذب مُطَاعٌ. (={ ١٥٨٢).

2422– He who wants hearts to bend for him with obedience, and to enjoy the acceptance of that which he orders and prohibits, he should take same upon himself, and if he were capable of doing this, then he can be sure of the influence of his orders upon others; for in fact the intercession of a well-bred man for his people is accepted.

٢٤٢٣- خُذْ مِنْ نَفْسِكَ عُدَّةً لِمَا تَسْمُو لَهُ، وَرُمْ بِالإِنْصَافِ مَا شِئْتَ، وَأَنَا زَعِيمُكَ بِالظَّفَرِ، فَإِنَّمَا أُتِيَ النَّاسُ مِنْ طَلَبِهِم بِالجَوْرِ مَا يُحِبُّونَ، وَسَعْيِهِم بِالهُوَيْنَا إلى جَسِيمِ مَا يَطْلُبونَ. (={ ٦٠١؛ جا- ٦٣).

2423– Take strong measures for what you aspire to, and go for what you want with fairness; then I would guarantee you success, for often the people have failed who tired to achieve their objectives unfairly and great things seriously.

تَمَّ التَّعْلِيقُ وَكَتَبَهُ الوَزِيرُ بِالسَّنْدِيةِ شَرقي نَهْرِ عِيسى ١٤ م السَّنَةَ ٤١٢، كَذَا وَجَدْتُ بِأَصْلِهِ. قَابَلتُهُ بِأَصْلِهِ فَصَحَّ عَلى مَا سَقَطَ مِنهُ، وَقَدْ أَعْلَمْتُ عَلَى مَوَاضِعِهِ. وَلِوَاهِبِ العَقْلِ الحَمْدُ.

The commentary is finished. Al-Wazīr wrote it in Sandiyya on the east side of the ʿĪsā river, on the 14 of M (Ramaḍān) in the year 412/1021. This is how I found it written in the original. I collated it with the original and it was correct with the exception of what was missing from it, to which I have hinted in their places. Praise be on the Bestower of Wisdom! (In the text there exits no reference to missing parts as it is suggested here. What does he mean by *taʿlīq*, and the second original?)

III. آداب الفيلسوف هاذرجيس المعلِّم

(ورد اسمه في مختار الحكم، ص ٢٧٩: مهادرجيس).

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ، وَلِيِّ الحِكمَةِ، مُنْتَهَي الإِنْعَامِ وَالرَّحْمَةِ، وَغَايَةِ الطَّوْلِ وَالإِحْسَانِ، الوَاحِدِ بِكُلِّ مَكَانٍ، الَّذِي جَازَ بِالخَيْرِ تفضِيلُهُ، وَجَعَلَ الشُّكرَ سَبَبَ الزِّيَادَةِ مِنْ عَطايَاهُ وَمَوَاهِبِهِ، وَالكُفرَ تَمحِيقاً لِرزقِهِ وَمِنَنِهِ.[1]

أَنَا هَاذَرجِيسُ وَكَانَ عَظِيمُ مَا خَصَّنِي اللَّهُ بِهِ مِنْ نِعمَتِهِ، مَعَ الَّذِي أَسْعَدَنِي بِهِ مِنْ خِدْمَةِ المَلِكِ وَالتَّحَرُّمِ بِمُنَاصَحَتِهِ، الحَظَّ الجَزِيلَ الَّذِي أَنَا فِيهِ وَالدَّرَجَةَ الرَّفِيعَةَ الَّتِي سَمَا بِي إِلَيْهَا، وَتَوْفِيقَهُ إِيَّاي لِحُبِّ الأَدَبِ وَٱقْتِنَائِهِ، وَالرَّغبَةِ فِي العِلْمِ وَٱعْتِقَادِهِ، وَالاَنْقِطَاعِ بِالمَوَدَّةِ وَالهَوَى إِلَى أَهْلِهِ وَالتَّعْظِيمِ لِحَمَلَتِهِ وَأَئِمَّتِهِ. وَإِنَّهُ لَمَّا كَانَ أَعْظَمَ الأَشْيَاءِ مَوْقِعاً عِندَ المُلُوكِ وَبَعْضِ السُّوقَةِ مَنْزِلَةُ الأَدَبِ وَالعِلْمِ، وَكَانَ مَا سِوَاهُمَا مِنْ ذَخَائِرِ الدُّنيَا وَعُقْرِهَا رَهَائِنَ تَلَفٍ، وَوَدَائِعَ فَنَاءٍ. (ح- ١٥٠).

وَكَانَ كَثْرَةُ العِلْمِ وَذَخِيرَتُهُ هُوَ الَّذِي يَطُولُ بِهِ ٱسْتِمْتَاعُ صَاحِبِهِ وَتَعْظُمُ بِهِ مَسَرَّتُهُ، مَا لا يَبْلَى عَلَى شِدَّةِ الٱسْتِعْمَالِ جِدَّتُهُ وَلا يَنْفَدُ عَلَى كَثْرَةِ الإِنْفَاقِ،[2] وَكُنْتُ مِنَ الرَّغْبَةِ فِي العِلْمِ وَٱقْتِبَاسِ الأَدَبِ وَالحَالِ فِي الدِّينِ وَالمَنْزِلَةِ عَلَى مَا أَنَا عَلَيْهِ مِنْ ذَلِكَ، وَكَانَ مِنْ شُكْرِ العَالِمِ عَلَى عِلْمِهِ بَذلَهُ إِيَّاهُ لِمَنْ يَسْتَحِقُّهُ،[3] وَالعُذرُ مُنْقَطِعاً عَنْهُ فِي أَمَانَةِ القَلْبِ وَدِقَّتِهِ، بَعَثَنِي عَلَى ذَلِكَ أَنْ قَيَّدْتُ فِي كِتَابِي هَذَا كَلاماً وَحِكْمَةً كُنْتُ ٱعْتَقَدْتُهَا عَنْ رِجَالٍ مِنْ أَئِمَّةِ الدِّينِ وَحَمَلَةِ الأَدَبِ، فَهُوَ عَوْنِي عَلَى جَلاءِ الفِكرِ وَعِمَارَةِ القُلُوبِ، وَبَادَرْتُ بِتَقْيِيدِهِ خَشْيَةَ الهَرَمِ وَلا أَمَانَ مَعَهُ مِنَ النِّسْيَانِ،[4] وَرَجَوتُ ٱكتِسَابَ الخَيْرِ لِنَفسِي فِي بَقَائِي وَبَعدَ وَفَاتِي. أَمَّا الَّذِي فِي البَقَاءِ مِنهُ فَٱسْتِيجَابُ الفَضْلِ وَٱسْمِهِ.

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[1] ح- ١٥٠؛ مب- ٢٨٠ "الذي جاد بالخير تَفَضُّلُهُ"؛ اشكورى، ٣٧٣.

Badawī has used only the Esqurial ms, without taking into account the Munich copy, though he claims to have used both!

[2] ١- العلمُ كنزٌ عظيمٌ لا يفنَى، وَالعَقلُ ثَوبٌ جَدِيدٌ لا يَبْلَى. (الصغاني، فرائد، ٦).

Knowledge is a treasure so vast, that it is never exhausted: wisdom is a new robe that never gets worn.

٢- الحِكمةُ كَنزٌ لا يَفْنَى عَلَى إنْفَاقٍ...، وحُلَّةٌ لا تَخْلَقُ جِدَّتُهَا. (كل- ٢٥).

Wisdom is a treasure that does not diminish by spending.

٣- النارُ لا ينقصها ما أُخِذ منها، ولكن يُخمدها أن لا تجد حطباً، وكذلك العلم لا يفنيه الاقتباس منه، ولكن بُعْدُ الحَامِلِينَ لَهُ سَبَبُ عَطبِهِ. (ح- ٧٤ "أفلاطن"؛ مع- ٨٢؛ ياقوت، ٢٤ ١٥ "إبن المعتز").

[3] ح- ١٥٠؛ =؛ ٩١٦؛ جا- ١٦٠ "الحسن البصري"؛ ش/ن- ٢٠: ٢٧٣.

[4] ح- ١٥٠؛ صغ- ١٥.

وَأَمَّا الَّذِي فِي الفَنَاءِ، فَمَا يَصِلُ إِلَى رُوحِي مِنْ بَرَكَةِ الدُّعَاءِ بِالخَيْرِ. وَكَانَ عِنْدِي ظُلْمًا فَاحِشاً وَخِيَانَةً عَظِيمَةً إِضَاعَتِي إِيَّاهُ وَتَرْكِي تَثْمِيرَهُ. أَمَّا الظُّلْمُ لَوْ فَعَلْتُهُ فَلِخَاصَّةِ نَفْسِي فِي حِرمَانِهَا؛ وَأَمَّا الخِيَانَةُ فَلِطَبَقَةٍ مِنَ النَّاسِ وَإِهْمَالِ مَا يَلزَمنِي لَهُمْ مِنَ التَّقوِيمِ وَالتَّسْدِيدِ، وَتَركِي الرَّغبَةَ لَهُمْ فِيمَا رَغِبْتُ فِيهِ مِنْ ذَلِكَ لِنَفسِيْ، وَمَا أَحْبَبْتُ مِنْ وُصُولِ النَّفْعِ بِهِ إِلَيَّ مِمَّنْ قَرَأَهُ مِنْ خَاصٍّ وَعَامّ، وَمَلِكٍ وَسُوقَةٍ، وَتَدَبُّرُهُ عَلَى جَمْعِهِ وَتَأْلِيفِهِ. وَأَحْبَبْتُ أَنْ يَكُونَ لِي فِي ذَلِكَ عِندَ مَنْ وَصَلَ إِلَيْهِ كِتَابِي هَذَا أَبْيَنُ العُذْرِ. (ح- ١٥١).

In the name of God, the Compassionate, the Merciful, the Lord of Wisdom, the Outmost of benefaction and compassion, the Utmost of benevolence and favor, The Only one in every place, Whose superiority is immeasurable by goodness, Who made gratitude a cause for the increase of His presents and gifts, and ingratitude a factor for the effacement of His blessing and His grace.

I am (Ma)hadharjis. The greatest of all blessings God has favored me with, next to His making me fortunate to serve the king among his inviolable sincere advisors, are the plentiful bounty I am enjoying, the high rank that He has distinguished me with, His confirming on me the love of *adab* and its acquisition, the desire for science (wisdom) and adherence to it, the dedication to and passion for those interested in it, and respect for its bearers and leaders. I say this because the things most important to the king and some people are education and wisdom, everything else of the treasures of this world and its properties being only pawns of destruction and deposits of ruin. It is by the abundance of wisdom and its accumulation that the enjoyment of its possessor grows longer and his pleasure becomes great. The novelty of wisdom does not wear out with extensive use, and it does not deplete by excessive spending.

Since I was eager for wisdom and acquiring *adab*, and enjoyed a high position in religion and social standing, as I still do—and The gratitude of the wise for his wisdom is to spend from it on those worthy of it—, and since when he is sure to have done this in the best of his conscience he is not to blame, I was encouraged to write down in this book of mine some chosen sayings and wisdom I had adopted from religious leaders and the literati, which were an aid to me in elucidating the mind and flourishing the heart. So I embarked upon writing them

down fearing old age with which there is no security against forgetfulness. With this I hope to gain goodness for myself as long as I live and after my demise. As for my lifetime, I wish to become worthy of merit and its fame. As for after my demise, I wish that the blessing of people's invocation of good for me would reach my spirit. In addition to all this, I considered it an atrocious injustice and a great treason to waste wisdom and abandon its fruits. As for the injustice: Had I not done this, its loss would have affected me personally. As for treason: it would have been to a class of people, and my falling short of what is incumbent upon me of their rectification and guidance, not wanting for them what I wanted for myself. In addition, it would have been contrary to the benefits that I would like to gain for myself from all those who read it, the king and ordinary men, for its collection and composition. Furthermore, my book should be the best excuse for my composing it to those who read it.

٢٤٢٤- قَالَ: أَمْرَانِ يَسْتَصْلِحُ بِهِمَا المَرْءُ دُنيَاهُ: أَدَبٌ يُقَوِّمُ بِهِ نَفسَهُ، وَٱجْتِهَادٌ تَصْلُحُ مَعَهُ مَعِيشَتُهُ؛ وَأَمْرَانِ يَحْتَاجُهُمَا المَرْءُ لِمَعَادِهِ: عَقْلٌ يَعْرِفُ بِهِ حَظَّهُ، وَنَزَاهَةٌ يَقهَرُ بِهَا شَرَهَهُ.[5]

2424– With two things man improves his worldly affairs: Education with which he puts himself to rights, and hard work with which his livelihood is put in order; and he needs two things (in this world) for his day of resurrection: Reason with which he recognizes his allotment, and uprightness with which he overcomes his greed.

١- فَالعَقْلُ بِهِ يَكُونُ الحَظُّ. (إبن حبان البستي، روضة، ١٦).

٢٤٢٥- وقَالَ: أَوْلَى الأُمُورِ مِنَ العَاقِلِ قَصْدٌ يَسْتَجْمِعُ لَهُ بِهِ حَظَّ الأُولَى وَالآخِرَةِ. (ح- ١٥١).

2425– The best measure for an intelligent person is moderation with which the allotments of this and the next world come together for him.

١- أَوْلَى الأَمْرِ مِنَ العَاقِلِ بِالأَثَرةِ قَصْدٌ يَسْتَجْمِعُ لَهُ تلَاحُظَ الآخِرَةِ وَالأُوْلَى. (مب- ٢٨٠).

[5] ح- ١٥١؛ مب- ٢٨٠ "يحتاج إليهما"، "شريته"؛ ش- ١: ٣١٦؛ اشكورى، ٣٧٣؛ كب- ٧٩.

٢٤٢٦- وقَالَ: مَنْ حَسُنَ حَمْلُهُ النِّعَمَ اِكْتَسَبَ بِالشُّكرِ الزِّيَادَةَ. (ح- ١٥١؛ مب- ٢٨١).

2426– He who shows respect for blessings earns more by being grateful.

٢٤٢٧- وقَالَ: إسْتَوجَبَ الشُّكْرَ مَنْ رَحُبَ ذَرْعُهُ وَقَهَرَ حِلمُهُ غَضَبَهُ. (ح- ١٥١؛ مب- ٢٨١؛ ش- ١: ٣١٧).

2427– He deserves to be thanked who is munificent and his will subdues his anger.

٢٤٢٨- وقَالَ: اِعْصِ هَوَاكَ وَلَوْ فِيمَا تَعْتَقِدُ عَاجِلاً وَإِنْ أَرْضَاكَ. (ح- ١٥١؛ مب- ٢٨١ "يُفقِد").

2428– Disobey your lust even when you think it is temporary and satisfies you.

١- اِعْصِ هَوَاكَ وَأَطِعْ مَنْ شِئْتَ. (الراغب، محاضرات، ١: ١٨، وفي آداب، ٦٦ "حديث"؛ الثعالبي، تمثيل، ١٧٥؛ ٢١٦، وأحاسن كلم، ٤٤ "أرسطو"؛ وطواط، غرر، ٧٢؛ تذكرة، ١: ٣٦٧؛ العاملي، كشكول، ٧١٥).
٢- اِعْصِ النِّسَاءَ وَهَوَاكَ وَاْصنَعْ مِا شِئْتَ. (المبرد، الكامل، ١: ١٥٠؛ آبي، نثر، ١: ١٨٣ "حديث"؛ بهجة، ١: ٨٠٩؛ المرادي، الإشارة، ١٨١؛ فقر الحكماء، ٢٧٩؛ الزمخشري، ربيع، ٤: ٢٨٠؛ ياقوت المستعصمي، أسرار الحكماء، ١١٢).
٣- اِعْصِ هَوَاكَ وَالنِّسَاءَ وَاْصنَعْ مَا بَدَا لَكَ. (آبي، نثر، ٤: ٢٠٥؛ ش/ن- ١٨: ١٩٩؛ ٢٠: ٣١٢).

Tame your lust and the women, then do whatever you like.

٢٤٢٩- وقَالَ: الصَّمْتُ مَعَ فَقْدِ الخَطَأِ فِي حِينِهِ أَفْضَلُ مِنَ المَنْطِقَ المُصِيبِ فِي غَيْرِ أَوَانِهِ.[6]

2429– To keep silence and avoid a mistake at the right time is better than an apropos speech at an inopportune time. (To keep silence at the right time even when by doing so a wish remains unfulfilled, i.e., during a conversation in which a wrong is spoken that you close your ears to it, is more meritorious than an apropos speech in an inopportune time).

[6] ح- ١٥١؛ مب- ٢٨١؛ ش- ١: ٣١٧؛ اشكورى، ٣٧٤؛ =} ٨٨٥.

١- رُبَّمَا كانَ الصَّمتُ أَبْلَغَ مِنَ الإبْلاغِ فِي النُّطقَ مَعَ عَدَمِ إصَابَةِ الفُرْصَةِ. (الراغب، محاضرات، ١: ٦٩).

Sometimes silence speaks more eloquently than an eloquent speech that misses the occasion.

٢- لا خَيْرَ فِي حَشْوِ الكَلا * مِ إذَا ٱهْتَدَيْتَ إلَى عُيُونِهْوَالصَّمْتُ أَزْيَنُ بِالفَتَى * مِنْ مَنْطِقٍ فِي غَيْرِ حِينِهْ. (أبو العتاهية، ديوان، ٤٤٩؛ الجاحظ، بيان، ١: ١٩٧؛ البحتري، الحماسه، ٣٦٤ "صالح بن عبدالقدوس"؛ الوشاء، الموشى، ٧؛ الراغب، محاضرات، ١: ٦٩؛ بهجة، ١: ٦١؛ أسامة، لباب، ٢٧٧؛ الشافعي، ديوان، ٨٦).
٣- وَالصَّمْتُ أَجْمَلُ بِالفَتَى * مَا لَمْ يَكُن عِيٌّ يَشِينُهْ
وَالقَوْلُ ذُو خَطَلٍ إذَا * مَا لَمْ يَكُنْ لُبٌّ يُعِينُهْ. (الجاحظ، بيان، ١: ٥ "أُحَيْحَةُ بنُ الجُلاحِ"؛ ٢: ٢٧٥؛ المبرد، الفاضل، ٧؛ بهجة، ١: ٨١؛ الزمخشري، ربيع، ١: ٧٧٥؛وطواط، غرر، ١٣٥؛ أسامة، لباب، ٢٧٧).

If you cannot say anything good, do not say anything bad. (E)

٤- أَحْسَنُ البَلاغَةِ الصَّمْتُ حِينَ لا يَحْسُنُ الكَلامُ. (المرادي، الإشارة، ١٦٨؛ الثعالبي، تمثيل، ٣٦).
٥- خَلِّ جَنْبَيْكَ لِرَامِ * وَٱمْضِ عَنهُ بِسَلام
مُتْ بِدَاءِ الصَّمْتِ خَيْرٌ * لَكَ مِنْ دَاءِ الكَلَامِ
إنَّمَا السَّالِمُ مَنْ أَلْ * جَمَ فَاهُ بِلِجَامِ
رُبَّمَا ٱسْتَفْتحت بِالقَوْ * لِ مَغَالِيقَ الحِمَام
رُبَّ لَفْظٍ سَاقَ آجَا * لَ فِئَامٍ وَفِئَامِ. (أبو نواس، ديوان، القاهرة ١٩٥٣، ٦٢٠؛ الجاحظ، بيان، ١: ٢٦٩؛ ٢: ٧٩؛ ٣: ١٩٩؛ عيون، ٢: ١٧٧؛ عقد، ٢: ٤٧٣؛ التوحيدي، البصائر، ١: ٣٥٤؛ الراغب، محاضرات، ١: ٦٨، السطر الثاني، فقط؛ الماوردي، أدب الدنيا، ٢٨٣؛ بهجة، ١: ٨٥؛ البكري، فصل المقال، ١٩؛ الميداني، ٢: ٣٥٦؛ تذكرة، ١: ٣٦٦؛ وطواط، غرر، ١٤٦؛ أسامة، لباب، ٢٧٤، ٢٧٦، ٣٢٧؛ عاكوب، ٣٥٤).

٢٤٣٠- قَالَ: كَفَاكَ مِنْ عَقلِكَ مَا أَوضَحَ سَبِيلَ رُشدِكَ مِن غَيِّكَ. (ح- ١٥٢؛ =}‌ ١٣٩٨؛ مب- ٢٨١؛ اشكورى، ٣٧٤).

2430– It is sufficient of your intelligence to show you the right path from the wrong.

This recalls the English saying: “Virtue is its own reward,” (*CDP*, 286), and has equivalents in the Quran:

١- ﴿هَلْ جَزَاءُ الإحْسَانِ إلَّا الإحْسَانُ؟﴾ (قرآن، ٥٥: ٦٠؛ الطوسي، الأدب الوجيز، ٥؛ إبن الأثير، النهاية، ٢: ٣٤٤).

٢- ﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا.﴾ (قرآن، ٤٢: ٤٠). Favor for favor. (E).

٣- مَنْ يَجزِي بِالخَيْرِ خَيْراً وَبالإحسَانِ إحساناً إلَّا اللَّهُ؟ (كل- ١٥٨).

٢٤٣١- قَالَ: لا عَائِدَةَ أَعظَمُ عَلَى صَاحِبِهَا حَسْرَةً مِنْ نِعمَةٍ أُسْدِيَتْ إلَى غَيْرِ ذِي حَسَبٍ وَلا مُرُوءَةٍ. (ح- ١٥٢؛ مب- ٢٨١؛ =} ١٩٠٢).

2431– No rendering of benefits is greater in loss than a favor conferred to him who is not of noble descent and has no manliness.

١- لا تَنفَعُ الصَّنِيعَةُ إلَّا عِنْدَ ذِي حَسَبٍ وَدِينٍ. (الماوردي، أدب الدنيا، ١٨٩، ونصيحة، ٤٣١-٤٣٢؛ الخطيب البغدادي، تأريخ بغداد، ١٤: ٤١٠؛ الزمخشري، ربيع، ٤: ٣١٩).
٢- قال: فمتى تكون الصنيعة أحسن؟ قال: إذا كانت عند ذي حسب أو دين. (سهل بن هارون، النمر والثعلب، ٧٦).

٢٤٣٢- أَوْلَى الأَشْيَاءِ بِالصَّوْنِ وَالتَّكْرُمَةِ عِلمٌ ٱسْتُجْمِعَ بِهِ حَظُّ الدُّنيَا وَالآخِرَةِ (ح- ١٥٢؛ مب- ٢٨١؛ ش- ١: ٣١٧).

2432– The noblest of all things deserving to be sustained and esteemed is knowledge with which the allotment of this world and that of the next is realized.

١- وليكن العلم أحظى الأشياء وأكرمها عليك. (جا- ٢٦ "آذرباد").

٢٤٣٣- خَيْرُ الكُنُوزِ وَالذَّخَائِرِ غَنَاءً مَا جَعَلَهُ العَاقِلُ وِقَايَةً لِنَفسِهِ، وَٱكْتَسَبَ حُسْنَ السَّمَاعِ بِبَذْلِهِ. (ح- ١٥٢).

2433– The best of treasures and savings in richness is the one that the wise leaves for his own protection, and gains a good name spending it. (cf. # 8).

A good name is better than riches. (E)
Good men must die, but death cannot kill names. (E)
"A good name is better than perfume." (The Bible, Ecc. vii. 1).

١- أَفْضَلُ الكُنُوزِ أَجْرٌ يُدَّخَرُ. (الصغاني، فرائد، ٤١؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٧).
٢- صَيِّرْ دُنْيَاكَ وِقَايَةً لآخِرَتِكَ. (إبن هندو، ٣٤٧ } ٢٠٥ "أرسطو").
٣- اِجْعَلْ دُنيَاكَ وِقَايَةً لآخِرَتِكَ وَلا تَجْعَلْ آخِرَتَكَ وِقَايَةً لِدُنْيَاكَ. (الصغاني، فرائد، ٤٢؛ مب- ١٩٣ "أرسطو"؛ ش- ١: ٢٠٢).

Make your terrestrial existence a safeguard for your life to come and not your life to come a safeguard for your terrestrial existence.

٤- أَعْمَالُ المُؤمِنِ ذَخَائِرُ.

“The works of the believer are things laid up for the time of need, i.e. the day of resurrection.” (Lane 956).

٥- المَعرُوفُ أَفْضَلُ الكُنُوزِ وَأحْصَنُ الحُصُونِ. (مج- ٢٩؛ القضاعي، دستور، ٢٢؛ أسامة، لباب، ٣٣٥؛ بهجة، ١: ٣٠٣).
٦- المَعْرُوفُ أَوْثَقُ الحُصُونِ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٥؛ الماوردي، نصيحة، ٤٣٦؛ الزمخشري، أمثال، ١: ٤٨).
٧- المَعْرُوفُ كَنْزٌ لا تَأْكُلُهُ النَّارُ. (الثعالبي، تمثيل، ٤٢٢؛ الزجاجي، أخبار، ١٩٧؛ الطرطوشي، سراج، ٥١).

٢٤٣٤- لا يَحْمَدُ العَاقِلُ مِنَ السُّلطَانِ وَالوِلايَةِ إلاّ مَا كَسَبَهُ: لِسَانَ الصِّدقِ وَجَمِيلَ الأُحْدُوثَةِ.[7]

2434– The wise among the kings and sovereigns praise himself for two things only: truthfulness and good deeds.

Loewenthal (160-61) translates the Hebrew version as: “Der Weise wird bei dem Koenige nur desjenige loben, was er durch des Werk der Wahrheit und durch edle Thaten erreicht hat.”

“And before sovereigns and kings, discreet speaking, and before an assembly, eloquent discourse is good.” (*Mainyo*, 131; 2:75).

٢٤٣٥- مَنْ جَادَ لَكَ بِمَوَدَّتِهِ فَقَدْ جَعَلَكَ عَدِيلَ نَفسِهِ. (ح- ١٥٢؛ مب- ٢٨١؛ الماوردي، أدب الدنيا، ١٦٠؛ ش- ١: ٣١٧).

2435– Whoso is generous with his friendliness to you puts you his own equal.

١- من بذل لك مودته، أجزلَ لك عطيَّتَهُ. (بهجة، ٢: ١٨٧).

٢٤٣٦- بِالعَقلِ النَّافِذِ يَعرِفُ المَرْءُ رُشدَهُ وَبِاَسْتِبَانَتِهِ إِيَّاهُ يُدرِكُ حَظَّهُ، وَكَمَا أَنَّ الإِنْسَانَ لا يَسْتَنْفِدُ جَمِيعَ نُورِ الشَّمْسِ بَصَرُهُ، كَذَلِكَ لا تُحِيطُ صِفَةُ الوَاصِفِ بِفِقهِ ذِي الأَدَبِ الصَّالِحِ. (ح- ١٥٢).

2436– By the penetrating intellect man recognizes his path of growth, and by its becoming evident to him he will reach his happiness. Just as the human eye cannot contain the light of the sun fully, the des–criber’s description cannot encompass the merits of the well-educated.

٢٤٣٧- وَقَالَ: الغِنَى نَزَاهَةُ النَّفْسِ وَمِلْكُ الهَوَى. (ح- ١٥٢؛ مب- ٢٨٠؛ ش- ١: ٣١٦؛ جا- ٤٩ "أنوشروان"؛ اشكورى، ٣٧٣).

[7] ح- ١٥٢؛ مب- ٢٨١.

2437– Richness is the purity of the soul and the mastery over lust.

٢٤٣٨- وَخَيْرُ الوُلاةِ مَنْ عَدَلَ رَعِيَّتَهُ بِنفسِهِ، (كل- ١٣٨) فَعَمِلَ بِٱسْتِصْلاحِهِم عَمَلَهُ فِي مَا فِيهِ صَلاحُ بَدَنِهِ، وَلَمْ يَبلُغْ لَهُمْ فِي العُنْفِ مَنْزِلَةً تَحْمِلُهُ [تحملهم] عَلَى النَّدَمِ فِي أَمْرِهِ وَالبَرَمِ [التَّبَرُّمِ] بِولايَتِهِ، وَلا حَالَ إِهْمَالٍ يَدعُوهُمْ إِلَى الاَسْتِخْفَافِ بِأَمْرِهِ، وَظُهُورُ الهَيْبَةِ مِنَ الوُلاةِ حَسْمٌ لِبَوَائِقِ الأَشْرَارِ وَالبُغَاةِ. (ح- ١٥٢؛ مب-٢٨٠، ٢٨١؛ ش- ١: ٣١٦؛ اشكورى، ٣٧٣).

2438– The best of all rulers is he who treats his subjects on the same footing as he treats himself, and undertakes for their improvement what he undertakes for his own body. He should not go to excess in treating them harshly to the point of causing disappointment among them and that they regret having made him a ruler; nor should he treat them so mildly to encourage them to take his rulership lightly. Emergence of the ruler's awe is a termination to the calamities caused by evil-doers and rebels.

١- أَيُّ هَيْبَةٍ تُكُونُ أَنْفَعَ لِلسُّلطَانِ فِي سُلْطَانِهِ وَأَعَمَّ نَفْعاً فِي رَعِيَّتِهِ؟ قَالَ: هَيْبَةُ العَدْلِ وَالنَّزَاهَةِ وَحَسْمُ بَوائِقِ الأَشْرَارِ وَأَهْلِ الرِّيَبِ. (جا- ٥٠ "أنوشروان").
٢- لا قِوَامَ لِلمَلِكِ إِلَّا بِالهَيْبَةِ، وَلا هَيْبَةَ لِلْمُلُوكِ إِلَّا بِالعَدْلِ. (جا- ٦٢ "بهمن").
٣- فَإِذَا ٱسْتَعْمَلَ المَلِكُ الهَزْلَ ذَهَبَتْ هَيْبَتُهُ. (جا- ١٢).

When the king gives in to jesting, his awe dissipates.

٢٤٣٩- وَقَالَ: أَحَقُّ النَّاسِ بِدَوَامِ السُّلطَانِ وَالوِلايَةِ أَبْسَطُهُمْ بِالعَدْلِ فِي الرَّعِيَّةِ وَأَخَفُّهُمْ عَلَيْهَا كَلاًّ وَمَؤُونَةً. (ح- ١٥٢).

2439– The worthiest of people to become a king and continue in rulership is the one who is the most unreserved in justice towards the subjects, and the least burdening on them in livelihood and expenses.

١- سئل (أنوشروان): أي الناسِ أَحَقُّ بالملك؟ قال: أشدهم محبة لإصلاح الناس وأعلمهم بالتدبير. (جا- ٥٠).
٢- سأل الإسكندر أقراطيس: أَيُّ الرِّجَالِ يصْلُحُ أَنْ يَكُونَ ملكاً؟ قال: إما حَكيمٌ يملك، وإمَّا ملك يلتمس الحكمة. (مب- ٢٤٤).

٢٤٤٠- وَكَمَا أَنَّ البَيَانَ يُجْلِي عَنِ الشُّبْهَةِ كَذَلِكَ المَشُورَةُ مُذهِبَةٌ لِلعَمَى وَالحَيْرَةِ. (ح- ١٥٢).

2440– Just as elucidation clarifies doubts, consultation clears misconceptions and bewilderment.

٢٤٤١- وَقَالَ: مَنْ حَسُنَتْ نِيَّتُهُ فَقَدِ ٱسْتَقَامَتْ طَرِيقَتُهُ. (ح- ١٥٣؛ مب- ٢٨١؛ ش- ١: ٣١٧؛ اشكورى، ٣٧٤؛ جا- ٤٥).

2441– He whose intentions are good his dealings are good.

٢٤٤٢- وَمَنْ لَانَتْ كَلِمَتُهُ وَجَبَتْ مَحَبَّتُهُ. (ح- ١٥٣؛ =} ١٨٥٢).

2442– He whose words are soft, man must love him.

١- وَمَنْ لَانَتْ كَلِمَتُهُ ٱستَحَقَّ مِنَ الجَمِيعِ المَحَبَّةَ. (مب- ٢٨١؛ اشكورى، ٣٧٤).

He whose words are soft is worthy of being loved by all.

٢- بِلِينِ الكَلِمَةِ تَدُومُ المَوَدَّةُ فِي الصُّدُورِ. (ح- ٥٣؛ كوبرلي، ١٥ أ؛ مب- ١٩٩؛ اص- ٩٧؛ ش- ١: ٢٠٢ "أرسطو"، ١٦٠ "سقراط؛ لونتال، ٦٥؛ العاملي، المخلاة، ٦٩، ١٥٨).

Gentle words prolong affection in the hearts.

٣- بِلِينِ كَنَفِ المُعَاشَرَةِ تَدُومُ المَوَدَّةَ. (مب- ١١٨ "سقراط"؛ مج- ٤٧ } ٥٥؛ الطرطوشي، سراج، ٥٠؛ الون، ٩١ } ٥٠٦).

"Flexibility in a relationship [helps] friendship gain permanence." (Alon 74).

٤- بِحُسنِ المُعَاشَرَةِ تَدُومُ المَحَبَّةَ. (الإبشيهي، المستطرف، ٥٣).

Love is prolonged with good association. Or: Good association prolongs love.

٥- لِينُ الكَلَامِ مِنْ أَخْلَاقِ الكِرَامِ. (إبن عربي، محاضرة الأبرار، ١: ٢٣٦).

Soft speech is a trait of the nobles.
"A soft answer turneth away wrath." (*CDP*, 249).

٦- لِينُ الكَلَامِ قَيْدُ القُلُوبِ. (فلايشر، نثر اللآلئ } ٢١٨؛ تحفة البهية، "أمثال سيدنا علي"، ١١٢؛ الصغاني، فرائد، ١٣١؛ دهخدا، ٣: ١٢٧٦)

Gentle words are the snare of the heart..

٧- الكلامُ اللَّيِّنُ مَصَائِدُ القُلُوبِ. (الماوردي، قوانين، ١٤١؛ الثعالبي، تمثيل، ١٥٨).

Soft words gain hearts.

٨- الكلامُ الحَسَنُ مِنْ مَصَائِدِ القُلُوبِ. (الثعالبي، تمثيل، ١٥٨).

Commendable words are snares of the hearts.
"Gentleness wins men over to one's side." (*Maxims of ʿAli* 60).

٩- سخن نيكو صياد دلها است.

"Fair words are ravishing to the heart (lit. hunt hearts)." (Haim 255).

١٠- الكَلامُ اللَّيِّنُ يَغسِلُ الضَّغَائِنَ المُسْتَكِنَّةَ فِي الجَوَانِحِ. (إبن أبي الدنيا، الصمت، ١٧٨).

"Pleasant words are a honeycomb, sweet to the soul and healing to the bones." (The Bible, Prov. xvi. 24).

١١- لَيِّنْ قَوْلَكَ تُحِبُّ. (فلايشر، نثر اللآلئ ۶ ١٩٩).

Speak mildly and you shall be loved.

١٢- چرب گويى دوم جادويست. (قابوس نامه، ١٤٩).

Courtesy is a form of enchantment. (Qābūs 137).

١٣- البَيَانُ أَحَدُ السِّحرَيْنِ. (علي بن أيبك الدواداري، كنز الدرر، القاهرة ١٩٧١، ٨: ٨).

Eloquence works like magic. (cf. Spitaler 32 n. 78).
This is another form of the famous saying attributed to the Prophet:

إنَّ مِنَ البيانِ لَسِحرٍ.

٢٤٤٣- وَقال: خَيْرُ مَا ٱسْتَثْمَرْتَ مِنْ عُرْفِكَ مَا ٱبْتَدَأتَ بِهِ مِنْ غَيْرِ مَسْأَلَةٍ. (ح- ١٥٣؛ مب- ٢٨١؛ ش- ١: ٣١٧).

2443– The best of what you issue from your good deeds is that which you give without having been solicited for it. (cf. # 80).

١- مِنَ المَعرُوفِ ٱبتِدَاءٌ مِنْ غَيْرِ مَسْأَلَةٍ. (إبن حبان البستي، روضة، ٢٠٢؛ مب- ٣١٦).
٢- الاَبْتِدَاءُ بِالصَّنِيعَةِ أَحْسَنُ مِنَ المُكافَأةِ عَلَيْهَا. (أسامة، لباب، ٤٣٤ "سقراط").

Better to initiate a favor than to reciprocate one. (cf. Alon 75 n. 509).

٣- أَفْضَلُ الجُودِ الاَبتِدَارُ قَبْلَ المَسْأَلَةِ ثُمَّ تَقدِيمِ العَطِيَّةِ لِلْمَوعدِ. (مع- ٩٠؛ الثعالبي، تمثيل، ٤٠٩ "تُقَدِّمَ").
٤- لا تنتظر لتفعل الخير إلى مستحقه أن يسألك، بل ابدأه. (جا- ٢١٧ "أفلاطون"؛ مب- ١٤١).

"Do not wait to do good to him who deserves it until he asks of you, but rather make a beginning of it with him." (Arberry 481).

٥- العَقلُ يَبْتَدِئُ بِالصَّنَائِعِ قَبْلَ أَنْ يَسأَلَ؛ لأَنَّ الابتِدَاءَ بِالصَّنِيعَةِ أَحْسَنُ مِنَ المُكَافَأةِ عَلَيْهَا. (إبن حبان البستي، روضة، ٢٥٥).
٦- مَنْ ٱبْتَدَأَ المَعرُوفَ صَارَ دَيِّناً. (إبن حبان البستي، روضة، ٢٠٢).

He who initiates rendering a service becomes a godly.

٧- مَنِ ٱسْتَحَقَّ مِنْكَ الخَيْرَ فَلا تَنتَظِرِ ٱبْتِدَاءُهُ بِالمَسْئَلَةِ، لِيَكُونَ أَكْمَلَ ٱلْتِذَاذً وَأَهْنَأَ مَوْقِعاً، "أفلاطن". (جا- ٣٤٥).
٨- فَإِنَّ قليلَ الٱبتداء أهنأُ وأحسنُ موقعاً من كثير العطاء بعد السؤال. (المغربي، في السياسة، ٦٩).
٩- ليس جودٌ أعطيته بسؤال * قَد يهزُّ السؤالُ غيرَ جوادِ إنمَّا الجُودُ مَا أَتَاكَ ٱبْتِدَاءً * لَمْ تَذق فِيهِ ذِلَّةَ التِردَادِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٢٤٥)
١٠- مَنِ ٱبْتَدَأَ المَعروفَ مِنْ غَيْرِ أَنْ تُبْذَلَ الوُجُوهُ، وَإِن لَمْ يبتدِئِي به رَدَّ المُتَعَرِّض بِمَاءِ وَجهِهِ، فَقَدِ ٱسْتَحَقَّ الثَّنَاءَ. (جا- ٦٣ "من حكماءِ بهمن")
١١- السَّخَاءُ مَا كَانَ ٱبْتِدَاءً فأَمَّا مَا كَانَ عَن مَسْأَلَةٍ فحَيَاءٌ وَتَذَمُّمٌ. (ن- ٣٦٩ { ٥٣؛ ش/ن- ١٨: ١٨٤؛ السيوطي، تأريخ الخلفاء، ١٨٢).

Munificence is giving without being asked, for when rendered after a request, it is either to keep face or to avoid being repudiated.

١٢- اِستتمَامُ المعروف خيرٌ مِنْ ٱبتدائه. (القضاعي، الشهاب، ٣٦).
١٣- رَبُّ المَعْرُوفِ أَشَدُّ مِنْ ٱبْتِدَائِهِ. (الجاحظ، بيان، ٢: ٧٢، ١٠٣؛ عيون، ٣: ١٧٦؛ الراغب، محاضرات، ١: ٥٥١).
١٤- رَبُّ الصَّنِيعَةِ أَشَدُّ مِنْ ٱبْتِدَائِهِ. (عيون، ٣: ١٥١؛ مسكويه، تهذيب، ١٥٢؛ جا- ١٦٧؛ ش/ن- ٢٠: ٣٢٢).

To do something regularly is more difficult than to start it. (The person who performs accidental beneficence is enjoined to maintain it because, “To cultivate kindness is more difficult than to initiate it”).

١٥- الاَبْتِدَاءُ بِالمَعْرُوفِ نَافِلَةٌ وَرَبُّهُ فَرِيضَةٌ. (عيون، ٣: ١٧٦؛ آبي، نثر، ٤: ١٥٩؛ ٧: ٧٧ "أردشير"؛ الراغب، محاضرات، ١: ٥٥١ "الٱبتِدَاءُ بِالصَّنِيعَةِ"؛ الماوردي، نصيحة، ٣٣٠، ٤٤٠؛ ش/ن- ٢٠: ٢٩٠).

Initiating a good deed is an act of supererogation, but keeping it going is an obligation.

١٦- تَربِيبُ المَعْرُوفِ أَوْلَى مِنْ ٱصْطِنَاعِهِ، لِأَنَّ ٱصْطِنَاعَهُ نَافِلَةٌ وَتَرْبِيبَهُ فَرِيضَةٌ. (عقد، ١: ٢٧١).

Cultivation of kind services to others is better than their initiation, for their initiation is supererogatory, their cultivation obligatory.

١٧- الإبتداءُ بالإحسان نافلةٌ مستحسنةٌ والمكافأةُ عليه فريضةٌ ملتزمةٌ. (الأسد والغواص، ١٠٨).
١٨- الوَعدُ نَافِلَةٌ وَالإِنْجَازُ فَرِيضَةٌ. (الثعالبي، تمثيل، ٤١٨؛ مب- ٣٥٤ "فرض").

Promises are supererogatory, their fulfillment a duty.

١٩- الصَّنِيعَةُ تربيها فتنمى. (ح- ١٥٩).
٢٠- كَافِئ المَعرُوف بِمِثلِهِ أَوْ أَنْشُرهُ. (عقد، ٣: ٨٠ "أكثم وبزرجمهر").
٢١- مَنْ رَبَّ المَعرُوف بِمِثلِهِ لَمْ يُضَيَّعْ. (ح- ١٥٩).

٢٤٤٤- وَقال: كَمْ مِنْ أَدَبٍ قَدْ أُهْمِلَ بِسُوءِ صِيَانَتِهِ فَكَانَ جَالِبَ حَتْفٍ عَلَى صَاحِبِهِ.[8]

2444– How often the good learning has been neglected by poor safeguarding of it, and has turned into the cause of death for the learned!

٢٤٤٥- جِمَاعُ مَا فِي الدُّنيَا مِنْ مَكاسِبِ المَسَرَّةِ اْعْتِقَادُ مَوَدَّةِ أَهْلِ الدِّينِ وَالمُرُوءَةِ.[9]

2445– What comprises the highest joy in the world is (to win) the trust of the pious and chivalrous people.

٢٤٤٦- مَنْ بِالبِرِّ كَانَتْ مَوَدَّتُهُ دَامَتْ فِي النَّاسِ فَضِيلَتُهُ. (ح- ١٥٣).

2446– He whose friendship is based on piety, the people continue to recognize his merit.

٢٤٤٧- أَحَقُّ أَهْلِ الإنعَامِ مِنَ العَامَّةِ بِطُولِ العُمرِ مَنْ لَمْ يُضرَبْ مَعَهُ فِيهِ بِسَهمِ المُشَارَكَةِ. (ح- ١٥٣).

2447– ? [This makes no sense as it is. Both originals (El Escorial and Munich) have:

١- أحق أهلِ الإنعام من إنعامه بطول المسرةِ (و)من لم يضرب معه فيه بسهم المشاركة. (آداب الفلاسفة، اسكوريال ٦١؛ مونيخ ١٦٧).

Among the people enjoying the bounty of God are those whose bounty consists of long happiness, and those who are not challenged for it?

٢٤٤٨- وَقَالَ: عَدَمُ جَوَامِعِ الحَزْمِ أَفْضَلُ مِنْ عَجْزٍ مَعَهُ غُنْمٌ وَنَفْعٌ. (ح- ١٥٣).

2448– To act without full precaution is better than inactivity with gain and benefit.

١- عدمٌ معه حزمٌ أفضلُ من عجزٍ معه غنم ونفع. (مونيخ، ١٦٨ أ).

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[8] ={ ١٤١٥؛ ح- ١٥٣؛ مب- ٢٨٢؛ ش- ١: ٣١٧؛ اشكورى، ٣٧٤.
[9] ح- ١٥٣؛ مب- ٢٨٢؛ ش- ١: ٣١٧؛ اشكورى، ٣٧٤.

A privation that comes with precaution is better than a weakness that comes with gain and benefit.

٢٤٤٩- وَقالَ: لا يُوجِبُ العَقلُ صِدْقَ المَحَبَّةِ إلاّ لأَهْلِ الوَفَاءِ. (ح- ١٥٣؛ مب- ٢٨٢؛ ش- ١: ٣١٧).

2449– The Reason does not enjoin earnest love except towards the fiddle.

٢٤٥٠- وَقَالَ: إنَّمَا يُثمِرُ المَعَادُ بِحَظِّ مِنْ زَادٍ. (ح- ١٥٣).

2450– The hereafter bears fruit in proportion to the acquired provisions (i.e. good deeds).

١- أَفْضَلُ الزَّادِ ما يُزَوَّدُ لِيَوْمِ المَعَادِ. (ح- ١٥٨).
٢- أَفْضَلُ الزَّادِ ما تزَوَّدْتَهُ ليومِ المَعَادِ. (عقد، ٣: ٧٩ "أكثم وبزرجمهر").
٣- مِنَ الفسادِ إضاعةُ الزَّادِ ومفسدَةُ المَعَادِ. (ن- ٣٠٥).
٤- من الفساد ضيعةُ المراد. (ح- ١٣٨ "أنوشوس").
٥- من الفساد ضيعةُ الزاد. (مب- ٢٧٨ "لقمان").

٢٤٥١- وَقَالَ: مِلاكُ العَقْلِ تَجْرِبَةٌ إِلَى بَيَانِ مَعْرِفَةٍ وَعِشْرَةُ أَدَبٍ إِلَى مَنْزِلَةٍ ثِقَةٍ. (ح- ١٥٣).

2451– To possess reason is a test with which to recognize the true knowledge, and it is a friendly companion to a higher rank. (Munich ms. reads:

١- مِلاكُ العَقْلِ تَجْرِبَةٌ إِلَى بَيَانِ مَعْرِفَتِهِ وَغيره إِلَى مَنْزِلَةٍ أنفة. (مونيخ ١٦٨-أ).

٢٤٥٢- وَقَالَ: مِنْ أَعْلامِ الحَقِّ ٱعْتِقَادُ الرَّأيِ. (ح- ١٥٣).

2452– One of the signs of truth is the firmness of opinion.

٢٤٥٣- وَقَالَ: مِنْ مَوَاقِعِ الفُحْشِ مُفَارَقَةُ الثِّقَةِ وَتَرْكُ الأُنْسِ بِذَوِي الرَّأْيِ وَقَصْدُ المَشُورَةِ. (ح- ١٥٣).

2453– Among indecent things to do is to part friendship and abandon fellowship with the intelligent people, but to go to them for consultation.

٢٤٥٤- اِسْتَكْمَلَ البِرَّ مَنْ بِرهُ بِغَيْرِ ٱكْتِسَابِ رَغبَةٍ وَلا مَا يَدفَعُ بِهِ مَحْذُورَ رَهبَةٍ. (ح- ١٥٣).

2454– He is truly a benefactor whose benefaction is occasioned neither by the prospect of gain, nor by the intention to prevent disadvantages from himself.

٢٤٥٥- حَقِيقٌ مِنَ النَّاسِ بِحُسْنِ اللِّقَاءِ مَنْ عَظُمَتْ رَغبَتُهُ فِي ٱكْتِسَابِ البِرِّ وَالوَفَاءِ. (ح- ١٥٤؛ مب- ٢٨٢).

2455– He deserves to be received cheerfully who has great interest for gaining righteousness and trustworthiness.
(Both mss. have بحسن الثناء.)

٢٤٥٦- لَيْسَ أَحَدٌ أَبْعَدَ مِنَ الخَيْرِ وَٱكْتِسَابِهِ مِمَّنْ لَمْ يَعرِفْ طَعْمَ حَلاوَةِ إخَاءِ الوَفَاءِ وَفَضْلَ مَنْزِلَتِهِ. (ح- ١٥٤).

2456– No one is farther away from righteousness and gaining it than the one who does not know the sweat taste of trustworthy friendship and its noble status.

٢٤٥٧- دُمْ فِي الأُثْرَةِ وَالمَعَزَّةِ لِمَنْ حَبَاكَ وَدَّهُ عَلَى ذَوِي قَرَابَتِهِ، وَٱنْظُرْ إِلَى عَدُوِّكَ بِغَيْرِ شَنَآنٍ وَبِغْضَةٍ. (ح- ١٥٤؛ =؛ ٦٦٥).

2457– Treat with preference and esteem him who awarded you his love over his kinship; and look at your enemy without distaste and hatred.

٢٤٥٨- وَٱسْتَصْلِحْ نَفْسَكَ بِعَقلِكَ. (ح- ١٥٤؛ مب- ٢٨٢؛ اشكورى، ٣٧٤).

2458– Improve yourself with your reason.

٢٤٥٩- وَٱجْعَلْ أَدَبَكَ بِمَنْزِلَةِ مِرْآةٍ تُدْرِكُ بِهَا مَا ٱنْتَشَرَ مِنْ أَمْرِكَ.[10]

2459– Take your education as a mirror in which you perceive what is unfolded from you.

٢٤٦٠- أُلْطُفْ لِمُسَالَمَةِ عَدُوِّكَ وَإِنْ كُنْتَ وَاثِقاً بِكَيْدِكَ وَقَهْرِكَ. (ح- ١٥٤؛ مب- ٢٨٢؛ ش- ١: ٣١٧؛ اشكورى، ٣٧٤).

2460– Be benign in conciliating with your enemy even if you were sure of your artifice and power of coercion.

[10] ح- ١٥٤؛ مب- ٢٨٢؛ ش- ١: ٣١٧؛ اشكورى، ٣٧٤.

١- لا تَقُلْ لِلضَّعِيفِ مَا يُحْقِدُهُ وَإِنْ كَانَ وَاثِقاً بِقُوَّتِكَ وَبَأسِكَ، فَإِنَّ اللَّبِيبَ لا يَتَنَاوَلُ السُّمَّ لِقُدْرَتِهِ عَلَى المُدَاوَاةِ. (العامري، نسك، ٥٠٠؛ كل- عزام، ١٥٨؛ اليمني، مضاهاة، ٧٤).

Do not tell a weak person something that makes him hate it even when he were sure of your strength and fortitude; for the intelligent man does not take poison just because he is capable of treating it.

٢- لا يجبُ للعاقل أن تحمله ثقتُهُ بِقُوَّتِهِ على أن يجتر العداوةَ، كما لا يجب لِصاحبِ الترياق أن يشربَ السم اَتكالاً على أدويته. (الراغب، في آداب، ٩٦، ومحاضرات، ١: ٢٤٥).
٣- لا تَجْنِيَنَّ عَلَى نَفسِكَ عَدَاوَةً وَبِغْضَةً اِتِّكَالًا عَلَى مَا عِندَكَ مِنَ العَمَلِ وَالقُوَّةِ وَالمِنَّةِ. (إبن المقفع، حكم ﴿ ٧٠؛ كل- ٢١٣؛ أسامة، لباب، ٤٦).
٤- صاحبان ترياق را جرأت بر تناول زهر از روش حكمت نيست.

“He is not wise who dares to take poison on the strength of possessing an antidote.” (Haim 285).

٥- نه هرك تيغى دارد به حرب بايد رفت * نه هرك دارد پازهر زهر بايد خورد. (رادويانى، ٨٤ "ابو الفتح بستى").
٦- زهر خوردن بگمان نه از دانايى بود. (قابوس نامه، ٣٣).

“It is unwise to take poison in the faith that it is wholesome medicine.” (Qābūs 28).

٢٤٦١- وَقَالَ: شِدَّةُ الحَذَرِ وَتَرْكُ الغِرَّةِ هُمَا جِمَاعُ مَا يَسْلَمُ بِهِ الحَازِمُ مِنْ مَوَاقِعِ النَّكْبَةِ.[11]

2461– A high degree of precaution and abandoning heedlessness are the sum of measures by which the prudent becomes secure from the sites of destruction.

٢٤٦٢- حِليَةُ المُرُوءَةِ صَوْنُ المَرْءِ نَفسَهُ وَقَمْعُهُ هَوَاهُ وَشَهْوَتَهُ، وَثَمَرَتُهَا مَا يَكْتَسِبُ مِنْ حُسْنِ الثَّنَاءِ وَفَضْلِ المَحَبَّةِ. (=﴿ ١٠٠٥؛ ح- ١٥٤؛ مب- ٢٨٠؛ ش- ١: -٣١٦).

2462– A man’s sustaining himself and suppressing his passion and lust constitute his ornament of manliness the fruit of which is good praise and much affection that he earns.

٢٤٦٣- لَمْ يَترُكْ مِنْ جَهْدِهِ مَنْ تَعَرَّضَ فِي خَطِّهِ بِكُرهِهِ. (ح- ١٥٤).

[11] ح- ١٥٤؛ مب- ٢٨٠؛ =﴿ ٩٢١

2463– He showed all his hatred to him who stand on his way.
(Our two mss. have:

١- لم يترك من جهده من تعرض في حظه لكرهه. (مونيخ، ١٧٠ أ؛ إسكوريال، ٦٢ ب).

٢٤٦٤- وَقَالَ: كَمَا أَنَّ آفَةَ النَّجدَةِ عَدَمُ الرَّوِيَّةِ، كَذَلِكَ آفَةُ العِلْمِ فَقْدُ الحِلمِ وَالمُرُوءَةِ.[12]

2464– Just as the bane of courage is the lack of reflection, so the bane of science is the lack of forbearance and manliness.

١- آفَةُ العِلْمِ الفُجُورُ، وَآفةُ النَّجدَةِ البَغْيُ، وَآفَةُ العَدلِ الدَّنَاءَةُ، وَآفَةُ الرَّجَاءِ التَّهَاوُنُ، وَآفةُ صُحْبَةِ السُّلطَانِ الدَّالَّةُ. (العامري، نسك، ٤٩٩).

The bane of knowledge is debauchery, the bane of courage is outrage, the bane of justice is vileness, the bane of hope is indifference, and the bane of king's company is in the liberty that one takes with him.

٢٤٦٥- إنَّ ٱلتِمَاسَ مَا لا يُدرَكَ عَنَاءٌ وَمَشَقَّةٌ، وَكَذَلِكَ تَقوِيمُ الجَاهِلِ تَوْهِينٌ لِلعَقلِ وَالمُرُوءَةِ.[13]

2465– As the search for what cannot be attained is pain and hardship, so also the correcting of an ignorant is an insult to intelligence and manliness. (cf. # 363).

١- طَلَبُ مَا لا يُدرَكُ عَجْزٌ. (الماوردي، أدب الدنيا، ٣٢٧).

Searching for what cannot be found is weakness.
"Whoever corrects a mocker invites insult; whoever rebukes a wicked man incurs abuse. Do not rebuke a mocker or he will hate you." (The Bible, Prov. ix. 7–8).

٢٤٦٦- لا يُحْمَدُ مِنْ حُسْنِ المُخَالَفَةِ إِلاَّ مَا كَانَ مِنهَا غَيْرُ مُوَازَنَةٍ. (ح- ١٥٤).

2466– No part of a good dispute is praised other than the part of it that is not counterbalanced? (Here the Munich ms has lost a page).

٢٤٦٧- مَنْ رَجَا ٱسْتِثمَارَ جُودِكَ بِحُسْنِ مَا يُخلِفُكَ بِغَيْرِهِ، فَٱجْعَلِ اليَأْسَ وَالحِرمَانَ ثَمَرَةً لِسَعيِهِ. (ح- ١٥٥).

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[12] ح- ١٥٤ "الرؤية"؛ مب- ٢٨٢؛ ش- ١: ٣١٧؛ =} ١٨١٩.

[13] ح- ١٥٤؛ مب- ٢٨٢؛ ش- ١: ٣١٨؛ اشكورى، ٣٧٤.

2467– He who hopes for the constant increase of your generosity towards him because of a favor he rendered to you earlier, make despair and deprivation the fruit of his endeavor.

٢٤٦٨- اِسْتَحَقَّ مِنكَ القَطِيعَةَ مَنْ ضَايَقَكَ فِي حَضِّهِ بِالنَّصِيحَةِ وَمَنْ تَمَسَّكَ مِنكَ بِحُرمَةِ المَعْرِفَةِ، فَٱضْرِبْ لَهُ بِسَهْمٍ مَطلُوبِ المَنْفَعَةِ. (ح- ١٥٥؛ مب- ٢٨٢).

2468– He deserves to be withdrawn from, who imposes himself on you to give advice; but he who resorts to you for the sake of your wisdom, give him a beneficial portion of it.

٢٤٦٩- كَمَا أَنَّ الأَدَبَ وَالعِلْمَ أُسُّ السَّعَادَةِ كَذَلِك الحِلْمُ وَالتَّواضُعُ جِمَاعُ البِرِّ وَسَبَبٌ لِدَرْكِ حُسْنِ المَنْزِلَةِ. (ح- ١٥٥؛ مب- ٢٨٢؛ ش- ١: ٣١٨؛ اشكورى، ٣٧٤).

2469– As education and learning are the foundations of happiness, so also forbearance and modesty are the crux of benefaction and the means of acquiring dignity.

٢٤٧٠- السَّعِيدُ مَنْ قَمَعَ بِالصَّبرِ شَهْوَتَهُ وَدَبَّرَ بِالحَزْمِ عَزْمَهُ. (ح- ١٥٥؛ مب- ٢٨٢؛ ش- ١: ٣١٨؛ اشكورى، ٣٧٤؛ =ﻙ ٨٥٢).

2470– He is lucky who subdues his passion with patience, and cautiously plans his decision.

٢٤٧١- مَنْ سَاءَتْ ظُنُونُهُ نَغَّصَ [تنغصت] مَعِيشَتَهُ وَعَظُمَتْ مُصِيبَتُهُ.[14]

2471– He whose opinion becomes evil, disturbs his livelihood and his misfortune becomes great. [He who thinks evil and ignores God, he would have a hard life and great pain!]

٢٤٧٢- كَمَا أَنَّ تَوْلِيدَ المِصبَاحِ سُطُوعَ ضَوْئِهِ، كَذَلِكَ الأَدَبَ يَنفِي الغَمَّ وَالشَّكوَى عَنْ أَهْلِهِ. (ح- ١٥٥).

2472– Just as the product of the lamp is radiance of its light, good education removes sorrow and complaint from the educated.

[The Hebrew version reads: As the cleaning of the lamp lets its light shine brighter, education removes grief from the hearts. Loewenthal]

[14] ح- ١٥٥؛ مب- ٢٨٣؛ ش- ١: ٣١٨؛ اشكورى، ٣٧٤.

٢٤٧٣- لا شَيْءَ أَبْلَغُ لِبَقَاءِ النِّعْمَةِ مِنْ صَوْنِهَا وَتَرْكِ الخُيَلاءِ فِيهَا. (ح- ١٥٥؛ مب- ٢٨٣).

2473– Nothing is more effective to the survival of riches than guarding it and not to be conceited by it.

١- لا شَيْءَ أَبْلَغُ لِبَقَاءِ النِّعْمَةِ وصَوْنِهَا مِنُ تَرْكِ الخُيَلاءِ فِيهَا. (مونيخ، ١٧٠ ب).

Nothing bounds and keeps blessings better than abandoning conceitedness.

٢٤٧٤- أَكْمَلُ النَّاسِ عَقْلاً أَغْلَبُهُمْ لِلهَوَى وَأَقْهَرُهُمْ لِلشَّهْوَةِ. (ح- ١٥٥؛ مب- ٢٨٣).

2474– The most perfect in intelligence are those who subjugate passion and defeat lust.

٢٤٧٥- كَرَمُ الحَسَبِ عَوْنٌ عَلَى تَثمِيرِ الأَدَبِ، وَمَعَ حِفْظِ العَهدِ يَزكُو قَلِيلُ الوُدِّ.[15]

2475– Noble descent is an aid to the acquisition of good manners; by keeping promises amity grows.

٢٤٧٦- أَسْلَمُ النَّاسِ مِنْ دَنَسِ العُيُوبِ أَبْعَدُهُمْ مِنْ سُوءِ مَا تَنْطَوِي عَلَيْهِ القُلُوبُ. (ح- ١٥٥).

2476– He is free from the filth of faults, who is far away from evil thoughts.

٢٤٧٧- اِسْتَحَقَّ ٱسْمَ اللُّؤْمِ وَالخِيَانَةِ مَنْ جَمَعَ إِلَى قِلَّةِ الشُّكْرِ عَلَى النِّعمَةِ الجُحُودَ لَهَا وَالمُكَافَأَةَ عَلَيْهَا. (ح- ١٥٥؛ مب- ٢٨٣؛ =} 120).

2477– He deserves to be called vile and treacherous, who, next to falling short of showing thankfulness for the bounty, regards it as insignificant in order not to have to make it good.

٢٤٧٨- مَنِ ٱقْتَصَرَ عَلَى العَدْلِ فِي مَطْلَبِهِ كَانَ حَقِيقاً أَلاَّ يُحْرَمُ الفَلْجَ مِنْ عَدُوِّهِ.[16]

2478– He who asks for less than his share deserves not to be deprived of winning over his enemy.

[15] ح- ١٥٥؛ مب- ٢٨٠؛ ش- ١: ٣١٦؛ اشكورى، ٣٧٣.
[16] ح- ١٥٦؛ مب- ٢٨٣ "فُلج"؛ =} ١٦٧٠.

٢٤٧٩- كَانَ مَهَادَرْجِيسُ أَسْمَرَ اللَّوْنِ، أَصْهَبَ الشَّعْرِ، طَوِيلَ اللِّحْيَةِ، كَبِيرَ الأُذُنَيْنِ، عَظِيمَ الرَّأْسِ، صَغِيرَ العَيْنَيْنِ، نَاحِلَ الجِسْمِ، كَثِيرَ الصَّمْتِ، حُلوَ المَنْطِقِ، مُتَأَنِّياً فِي كلامِهِ، حَسَنَ الثَّنَايَا، بِيَدِهِ عَصاً عَلَى رَأْسِهَا صُورَةُ الهِلالِ. مَاتَ وَلَهُ ثَمَانُون سَنَة.[17]

2479– Mahādharjīs had brown color, reddish hair, long beard, large ears, great head, small eyes, thin body, much silence, sweet talking, dignified in speech, beautiful middle incisors; carried a stick the top of which was like a half-moon. He died at the age of eighty.

Another sentence of Mahādharjīs in an old text translated from Pahlavi:

٢٤٨٠- قَالَ أردرجشنس [داد حسس]: كَثْرَةُ المَنِّ تَسْلُبُ عَظِيمَ المَعْرُوفِ بَهَاءَهُ وَتُمْحِقُ حَسَنَهُ كَمَا يَسْلُبُ الشِّتَاءُ الشَّجَرَ وَرَقَهُ، وَتَقْلِيلُهُ يَزِيدُ فِيهِ وَيُكْثِرُهُ عِنْدَ مَنِ ٱصْطَنَعَ إِلَيْهِ كَمَا يَكْسُو القَيْظ الشَّجَرَ وَرَقَهُ وَيُوقِعُ فِيهِ ثَمَرَهُ. (گرين ياسكى، فصول في المعروف من حكماء الفرس، ١٠٩؛ =} ٢٥٥٩).

2480– The excess of obligating people robs the brilliance of greatest favors and effaces its goodness, just as the Winter robs the leaves from trees, whereas considering a conferred favor as little increases its value in the eyes of its recipient, just as the high Summer clothes trees with leaves and fruits. (The section edited and translated by Grignaschi here is on rendering kind services to others, with sayings from Ardashīr, Yazdgird, Anushirwān, Hurmuz, and Sābūr).

١- إِيَّاكُمْ وَالاِمْتِنَانُ بِالمَعرُوفِ، فَإِنَّهُ يُبْطِلُ الشُّكْرَ، وَيَمْحَقُ الأَجْرَ. (الماوردي، أدب الدنيا، ١٨٧-١٨٨ "حديث").

٢- كَدَرَ مَعرُوفاً ٱمْتِنَانٌ، وَضَيَّعَ حَسَباً ٱمْتِهَانٌ. (الماوردي، أدب الدنيا، ١٨٨).

٣- الامتنانُ يهدمُ الصَّنَائِعَ. (إبن حبان البستي، روضة، ٢٣٦).

[17] مب- ٢٧٩؛ ش- ١: ٣١٦؛ اشكورى، ٣٧٣.

٢٤٨١- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: قُلْتُ أَبْيَاتاً مِنَ الشِّعْرِ وَوَجَّهْتُ بِهَا إِلَى إسْحاق المَوْصِلِي وَقُلْتُ: إِنَّهَا عَارِيَةٌ فَاكْسِهَا فَغِنَّى فِيهَا. (التوحيدي، البصائر، ١: ٧٦)

2481- I composed some lyric verses and went with them to Iṣḥāq al-Mawṣilī and said: 'These are a loan, take and sing them.'

٢٤٨٢- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: مَا رَأَيْتُ بَيْتاً يَجْمَعُ الشَّرَابَ وَالشَّرْبَ وَالسَّاقِيَ إلاَّ قَوْلَ الشَّاعِرِ:

وَكَأَنَّهَا وَكَأَنَّهُمْ وَكَأَنَّهُ * قَمَرٌ يَدُورُ عَلَى النُّجُومِ بِشَمْسِ.[1]

2482- I have not seen a poem describing the wine, the drinkers, and the cupbearer like this:

"And it was as though she (it), they, and he were: the moon turning successively to the stars with the sun."

The imagery of this drinking party is that of the handsome *saki* (= the moon) going around serving the guests (= the stars) with the sun (= the shining wine).

١- أنشدني أبو الحسن أحمد بن هشام الشاعر، وشبه ثلاثة أشياء بثلاثة أشياء في بيت يصف شَعَر أمرأةٍ وبياضها ويصف نفسه:
فَكَأَنَّنِي وَكَأَنَّهَا وَكَأَنَّهُ * صبحانَ بَاتَا تَحْتَ لَيْلٍ مُطْبِقِ. (أبو أحمد العسكري، المصون، ٦٦-٦٧).

Al-Tawḥīdī gives the same poem without the name of the poet:

٢- نَشَرَتْ غَدَائِرَ شَعْرِهَا لِتُظِلَّنِي * حَذَرَ العُدَاةِ مِنَ العُيُونِ الرُّمَّقِ
فَكَأَنَّهَا وَكَأَنَّنِي وَكَأَنَّهُ * قَمَرَانِ بَاتَا تَحْتَ لَيْلٍ مُطْبِقِ. (التوحيدي: البصائر، ٤: ٢١٤- ٢١٥؛ الراغب، محاضرات، ٢: ٣٠١ "حذرَ الوشاة من الغيور المطرق").

She unfolded the pigtails of her hair to cast a shadow over me, fearing the enemies glaring eyes. It was as though she, I, and it were two moons sleeping under a dungeon night (*muṭbiq*: fallen darkness).

[1] التوحيدي، البصائر، ٢: ٢٣٧ "فَكَأَنَّنا"؛ ٥-٦: ١٩١؛ عباس، المغربي ﴿ ٣٦٦.

Al-Ḥusayn b. Daḥḥāk al-Khalīʿ bragged that Abū Nuwās had stolen a verse of his from the poem which begins with:

٣- شَاطِرِيّ اللِّسَانِ مُخْتَلِقِ التَّ * كَرِيةِ شَابَ المُجُونَ بِالنُّسُكِ.
كَأَنَّمَا نُصْبُ كَأسِهِ قَمَرٌ * يَكرَعُ فِي بَعْضِ أَنْجُمِ الفَلَكِ. (إبن المعتز، فصول التماثيل، ٩٥).

After hearing this poem from me, Abū Nuwās composed his poem (in which he uses similar metaphors). Such comparisons were popular. Ibn al-Rūmī has said:

٤- أَبْصَرْتُهُ وَالكأْس بَيْنَ فَمٍ * مِنْهُ وَبَيْنَ أَصَابع [أنامل] خَمْسِ
فَكَأَنَّهَا وَكَأَنَّ شَارِبَهَا * قَمَرٌ يُقَبِّلُ عَارِضَ الشَّمْسِ. (إبن المعتز، فصول التماثيل، ٩٦؛ أبو نواس، ديوان، ٣: ٤٢-٤٣؛ أبو أحمد العسكري، المصون، ٩؛ اللخمي، شرح المقصورة، ٤١٤ "إبن الرومي").

I watched him while the cop of wine was between his mouth and his five fingertips; and it was as though the wine and the drinker were the moon kissing the cheek of the sun. (The companion's face is compared with the moon, and the cup, with the shining wine in it, to the sun. The poem is by Ibn al-Muʿtazz).

٥- وَكَأَنَّهُ وَالكَأْس فِي يَدِهِ * قَمَرٌ يُقَبِّلُ عَارِضَ الشَّمْسِ. (الراغب، محاضرات، ١: ٦٨٧).
٦- كَأَنَّهَا وَالكَأس فِي كَفِّهَا * بدرٌ إِلَى جَانِبِهِ كَوْكَبٌ. (إبن المعتز، فصول التماثيل، ٩٥).

As though she, with the cup in her hand, was the moon accompanied by a star.

٢٤٨٣- مَا أَقَلَّ الدُّمُوعَ لِلْمَأْمُون * لَسْتُ أَرْضَى إلاَّ دَماً مِنْ جُفُونِي. (الطبري، ٨: ٦٥٥).

2483- How inadequate are tears for al-Maʾmūn!
I am not satisfied with anything but blood dripping from my eyelids.

١- بَكَيْتُكَ يَا عَلِيّ، بِدَمْعِ عَيْنِي * فَمَا أَغْنَى البُكَاءُ عَلَيْكَ شَيْئاً. (أبو العتاهية، ديوان، ٤٩٢؛ إبن داود الإصفهاني، الزهرة، ٢: ٨٦).

"I wept over you, O ʿAlī [b. Thābit] my tears running, but shedding tears over you does not satisfy anything.'

In Firdawsī's *Shāhnāma* (II, 507) the hero Rustam, upon finding out that he had just killed his son Suhrāb, attempts to kill himself; the grandees held him back, shedding blood from their eyes:

٢- بزرگان بدو اندر آويختند * زمژگان همی خون ريختند. (فردوسی، شاهنامه، ٢: ٥٠٧).

To drip blood as tears is a common simile in the older literary texts. (See some samples in al-Iṣfahānī, *Zahra*, II, 83-89; and al-Rāghib, *Muḥāḍarāt*, II, 76-84).

٢٤٨٤- تَهَنَّ بِمَنْزِلَيْكَ وَجُودِ بَذْلٍ * سُعُودُكَ فِيهِمَا خَبَرًا وَخُبْرَا
فَمِنْ دَارِ السَّعَادَةِ كُلَّ يَوْمٍ * إِلَى دَارِ الهَنَاءِ، وَهَلُمَّ جَرًّا. (إبن التغريبردي، النجوم الزاهرة، ٢: ٢٣١).

2484- Felicitation for your two houses, and abundant bliss,

Your happiness is in them, in words and in deed (as said and as verified by test).

Move from the House of Bliss every day, to the House of Happiness, in an easy pace.

There is no hint in the text with regard to the context for the two houses. This could be compared with the following:

١- كتب بعض الكتاب إلى رجل يهنئه بدارٍ انتقلَ إليها: بخير مُنْتَقَلٍ، وعلى أيمنِ طائرٍ، ولأحسنِ إبَّانٍ، أَنْزَلكَ اللَّهُ عَاجلاً وآجلاً خيرَ منازل المفلحين. (عيون، ٣: ٦٩).

Good wishes, happy omen, and auspicious time for the new residence! May God bestow upon you the best residence of the fortunate here and in the hereafter!

This in turn recalls # 289 above: “Your residences are two: one absent, the other present. Do not let your present residence, in which you spend your short life, distract you from your absent residence, in which you will spend your long life.” In some sentences ‘the temporary house,’ *dār al-fanā* (the house of destruction; the present world) (also *dār al-balwā*; *dār al-hawān*), is contrasted with the ‘permanent house,’ *dār al-baqā*ʾ (the house of refuge; the hereafter).

٢- هَلُمَّ جَرًّا. (المفضل، الفاخر، ٣٢؛ الأنباري، الزاهر، ١: ٣٧١؛ ٢: ٢٥٣؛ أبو هلال العسكري، أمثال، ٢: ٢٧٩؛ الواحدي، الوسيط، ١٨٠؛ الميداني، ٣: ٤٩٧؛ لسان العرب، ٤: ١٣١ "جرر").

Come with an easy pace!

٣- ﴿وَالقَائِلِينَ لإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا.﴾ (قرآن، ٣٣: ١٨).
٤- قِيلَ لِلشَّقِيِّ: هَلُمَّ إِلَى السَّعَادَةِ. فَقَالَ: حَسْبِي مَا أَنَا فِيهِ. (أبو عبيد، أمثال، ١٢٧؛ الميداني، ٢: ٤٨٤؛ الزمخشري، أمثال، ٢: ٢٠٠).

An unfortunate person was told: Come, move towards happiness! He said: My share is where I am. (This is said of a person who is satisfied with evil, lacks goodness, and rejects advice).

٢٤٨٥- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: أَتَيْتُ الحَسَنَ بنُ سَهْلٍ بِفَمِّ الصِّلْحِ، فَأَقَمْتُ بِبَابِهِ ثَلاثَةُ أَشْهَرَ لا أَحْظَىٰ مِنهُ بِطَائِلٍ مِنْهُ، فَكَتَبْتُ إِلَيْهِ:

مَدَحْتُ ٱبْنَ سَهْلٍ ذَا الأَيَادِي وَمَا لَهُ * بِذَاكَ يَدٌ عِنْدِي وَلا قَدَمٌ بَعْدُ

وَمَا ذَنْبُهُ وَالنَّاسُ إِلاَّ أَقَلَّهُمْ * عِيَالٌ لَهُ إِنْ كَانَ لَمْ يَكُ لِي جَدُّ

سَأَحْمِدُهُ لِلنَّاسِ حَتَّىٰ إِذَا بَدَا * لَهُ فِيَّ رَأْيٌ عَادَ لِي ذَلِكَ الحَمْدُ.[2]

2485- ʿAlī b. ʿUbayda said: I went to al-Ḥasan b. Sahl in Famm al-Ṣilḥ and stayed at his palace three months, and since I gained no great profit from him, I wrote to him:

I praised Ibn Sahl, the munificent, though I have not profited from his munificence in any way.

Not his fault of course, for the people, almost all, are his dependents, even if I had not been lucky.

I keep praising him in front of people till it becomes proper to him to reimburse me this praise.

The anecdote continues in the sources:

الحَسَنُ بنُ سَهْلٍ أَجَابَهُ: بَابُ السُّلْطَانِ يَحْتَاجُ إِلَى ثَلاثِ خِلالٍ: مَالٌ وَعَقْلٌ وَصَبْرٌ. فَرَدَّ عَلَيْهِ الرَّيْحَانِي مَعَ الرَّسُولِ بِقَوْلِهِ: لَوْ كَانَ لِي مَالٌ لَأَغْنَانِي عَنِ الطَّلَبِ مِنْكَ، أَوْ كَانَ صَبْرٌ لِصَبِرْتُ عَلَى الذُّلِّ بِبَابِكِ، أَوْ عَقْلٌ لاَسْتَدْلَلْتُ بِهِ عَلَى النَّزَاهَةِ عَنْ رِفْدِكَ! فَأَمَرَ لِي بِثَلاثِينِ أَلْفَ دِرهَمٍ.

Al-Ḥasan b. Sahl responded: 'The presence of the sovereign requires three things: Wealth, wisdom, and patience.' al-Rayḥānī sent this response with the messenger: 'Were I wealthy it would have made me free from asking from you; were I patient I would have endured instead of being humiliated by waiting at your gate; and were I intelligent, I would have sought arguments to stay aloof from coming to you for a present!' Then he ordered the payment of thirty thousand for me.

١- فَكَتَبَ الحَسَنُ بنُ سَهْلٍ إِلَيَّ: بَابُ السُّلطانِ يَحتَاجُ إِلَى ثَلاثُ خِلالٍ: عَقلٌ وَصَبرٌ وَمَالٌ. فَقُلْتُ لِلوَاسِطَةِ: تُؤَدِّي عَنِّي؟ قَال: نَعَمْ. قُلْتُ: تَقُولُ: لَوْ كَانَ لِي مَالٌ لأَغْنَانِي عَنِ الطَّلَبِ إِلَيْكَ، أَوْ صَبْرٌ لصَبِرْتُ عَنِ الذُّلِّ بِبَابِكِ، أَوْ عَقْلٌ لِاسْتَدْلَلْتُ به عَلَى النَّزَاهَةِ عَن رِفْدِكَ. (الحصري، زهر، ٢٠٣-٢٠٤).

٢- أَتَى أَعْرَابِيٌّ بَابَ بَعْضِ المُلُوكِ فَأَقَامَ بِهِ حَوْلاً. ثُمَّ كَتَبَ إِلَيْهِ: الأَمَلُ وَالعُدْمُ أَقْدَمَانِي عَلَيْكَ. وَفِي السَّطْرِ الثَّانِي: الإِقْلالُ لا صَبْرَ مَعَهُ. وَفِي الثَّالِثِ، الأنْصِرَافُ بِلا فَائِدَةٍ شَمَاتَةُ الأَعْدَاءِ. وَفِي السَّطْرِ الرَّابِعِ: إِمَّا نَعَمٌ سَرِيحٌ وَإِمَّا يَأْسٌ مُرِيحٌ. (القالي، الأمالي، ٢: ٧٠؛ تذكرة، ٨: ١٧٨).

[2] الحصري، زهر، ٢٠٣-٢٠٤؛ ياقوت، ١٨١٤-١٨١٥ "من مستحسن أخباره المطربة"؛ عمدة الكتاب، ورق ٢١٨-٢١٩؛ الصفدي، ٢١: ٢٩٨؛ خوانساري، روضات، ٤٧٢.

٣- قال ذيوجانس لبعض الملوك: رَحَلْتُ إِلَيْكَ بِالأَمَلِ وَٱحْتَمَلْتُ جَفْوَتَكَ بِالصَّبْرِ، وَقَدْ رَأَيْتُ عِنْدَكَ قَوْماً قَرَّبَهُمْ الحَظُّ، وَآخَرِينَ بَاعَدَهُمْ الحِرْمَانُ، فلا يَنْبَغِي لِلْمُقَرَّبِ أَنْ يَأْمَنَ وَلا لِلْمُبَاعَدِ أَنْ يَيْأَسَ، فَإِنَّ أَوَّلَ المَعْرِفَةِ الاَخْتِبَارُ، فَٱبْلُ وَٱخْتَبِر. (ح- ١١٣؛ عيون، ١: ٨٣ "عبد العزيز بن زُرَارة مع معاويه"؛ البغدادي، الكتاب، ١٤٤-١٤٥؛ مب- ٨١).

I traveled to you full of hope and bore unkind treatment with self-restraint. I saw at your door people whom good luck had brought close and others whom ill luck had distanced, but the one close should not feel secure, nor the one distanced should despair; for The beginning of knowledge is to test; so try and test.

٤- لَزِمَ بَعضُ الحُكَمَاءِ بابَ بَعْضِ مُلُوكِ العَجَمِ دَهْرًا فَلَمْ يَصِلْ إِلَيْهِ فَتَلَطَّفَ لِلحَاجِبِ فِي إِيصَالِ رُقعةٍ فَفَعَلَ وَكَانَ فيها أَرْبَعَةُ أَسْطُرٍ: السَّطرُ الأَوَّلُ: الأَمَلُ وَالضَّرُورَةُ أَقْدَمَانِي عَلَيْكَ. وَالسَّطْرُ الثَّانِي: العُدْمُ لا يَكُونُ مَعَهُ صَبْرٌ عَلَى المُطَالَبَةِ. وَالسَّطرُ الثالثُ: الاَنْصِرَافُ بِلا فَائِدَةٍ شَمَاتَةٌ لِلأَعْدَاءِ. والسَّطرُ الرَّابعُ: فَإِمَّا "نَعَمْ" مُثمِرَةٌ. وَإِمَّا "لا" مُرِيحَةٌ. فَلَمَّا قَرَأَهَا وَقَّعَ فِي كُلِّ سَطرٍ: زِهْ؛ فَأُعْطِيَ ستَّةَ عَشَرَ الْف مِثْقَالِ فِضَّةٍ. (عيون، ٣: ١٢٦-١٢٧؛ الجاحظ، رسائل، ٢: ٤٩-٥٠ "وفد رجلٌ من الأكاسرة على بعض ملوكهم ..."، وَإِمَّا "لا" مؤيسةٌ، وَلا معنَى لِلحِجَاب بينهما"؛ عقد، ١: ٣١١ "قدم رجلٌ على ملك من ملوك الأكاسرة"؛ الراغب، محاضرات، ١: ٥٤٩؛ إبن الأزرق، بدائع السلك، ٢: ١٢٠؛ بهجة، ١: ٢٦٨؛ ١٣٢؛ إبن رضوان، الشهب اللامعة، ٢٤١؛ إبن عربي، محاضرة الأبرار، ٢: ٢٤٩-٢٥٠ "باب كسرى").

This celebrated piece tells the successful story of a philosopher who put to work his ability to use his rare knowledge of proverbs to advantage. He had waited a long time at the gate of the palace of one of the kings of Persia, until at last he persuaded the guard to take a note from him to the king. It was but a bit of paper on which there were four lines written:

> Hope and necessity have brought me to you.
> Destitution cannot wait to make a seasonable request.
> Returning unrewarded would give enemies cause for laughter.
> Either 'Yes' will be a ripe fruit, or 'No' a green persimmon.

We are told that when the king read this he was so agreeably impressed with separate line that gladly decreed that the supplicant should be rewarded 16,000 *mithqāl* silver. (Donaldson, *Islamic ethics* 90–91).

The reward was in accordance with the old Persian tradition that whenever the king was pleased with someone and used the word *zih* 'Bravo!', the treasurer paid the addressee four thousand. Here the king exclaimed this word four times, once for each line, so the payment of 16,000. Al-Jāḥiẓ has this story in his *Kitāb al-Ḥijāb*, which is dedicated to the subject of gaining access to the sultan or powerful men. This is included as an example of proper and effective manner of soliciting financial help.

٥- قِيلَ: إنَّ فَتًى مِنْ أَبْنَاءِ فَارِسَ أَصَابَتْهُ خَصَاصَةٌ، فَرَحَلَ إِلَى مَلِكِ فَارس، فَأَقَامَ بِبَابِهِ حَتَّى نَفَدَتْ نَفَقَتُهُ، فَكَتَبَ رُقْعَةً إِلَى المَلِكِ فِيهَا: الضَّرُورَةُ وَالأَمَلُ أَقْدَمَانِي عَلَيْكَ، وَقِلَّةُ الفَائِدَةِ تَمْنَعُنِي مِنَ المَقَامِ بِبَابِكَ، وَالرُّجُوعُ بِلا فَائِدَةٍ شَمَاتَةُ الأَعْدَاءِ فَإِمَّا نَعَمْ مُثْمِرَةٌ وَإِمَّا لا مُرِيحَةٌ. فَوَقَّعَ المَلِكُ: بَل نَعَمْ مُثْمِرَةٌ، وَتَعْجِيلُ ثَمَرتِهَا أَلْفُ دِينَارٍ، وَعِقْدُ تَأْمِيلٍ. (ياقوت المستعصمي، أسرار الحكماء، ١٥٨؛ إبن الأزرق، بدائع السلك، ٢: ١٢٠ "على باب كسرى").
٦- رُوِيَ عن بَعضِ الرُّوَاةِ قَالَ: قَرَأتُ عَلَى بَابِ النوبهار: قال بوذاسف الحكيم: أبوَابُ المُلوكِ تَحْتَاجُ إلى ثَلاثَةِ أَشْيَاءَ إِلَى عَقْلٍ وَصَبْرٍ وَمَالٍ. وَتَحْتَ ذَلِكَ مكتوب: كَذَبَ بُوذَاسفُ العَاضُّ، عَلَى مَا يكنى، فَإِنَّ الوَاجِبَ عَلَى الحُرِّ إِذَا كَانَتْ عِندَهُ وَاحدةٌ مِنْ هَذِهِ أَنْ لا يَلزَمَ بَابَ السُّلطَانِ. (الوشاء، الفاضل، ٢: ١١٢؛ التوحيدي، البصائر، ٤: ٢٢٨؛ الزمخشري، ربيع، ٤: ٢١٦ "بيوراسب").
٧- ذَكَرَ بَعْضُ أَهْلِ الدِّرَايَةِ وَالتَّنْقِيرِ أَنَّهُ قَرَأَ عَلَى بَابِ النُّوبَهَارِ بِبَلخ كِتَاباً بِالفَارِسِيةِ، ترجمته، قال بوذاسف: ابوابُ الملوك تحتاجُ إلى ثلاث خصالٍ: عقلٍ وَصَبرٍ ومالٍ. وَإِذَا تَحْتَهُ بِالعَرَبِيَّةِ مَكْتُوب: كَذَبَ بوذاسف؛ الوَاجِبُ عَلَى الحُرِّ إِذَا كَانَتْ مَعَهُ وَاحِدَةٌ مِنْ هَذِهِ الثلاثِ خِصَال أَلاَّ يَلزَمَ بَابَ السُّلطَانِ. (المسعودي، مروج، ٢: ٣٨٢؛ الإبشيهي، ١١٥).
٨- مردى پيش حسن بن سهل آمد بانتجَاع (= طلب پول) و حسن به او نيرداخت. مدتى بماند اين أبيات به حسن نوشت:

المَالُ وَالعَقْلُ مِمَّا يُسْتَعَانُ بِهِ * عَلَى المَقَامِ بِأَبْوَابِ السَّلاطِينِ
وَأَنْتَ تَعْلَمُ إِنِّي مِنْهُمَا عُطُلٌ * إِذَا تَأَمَّلْتَنِي يَا آبْنَ الدَّهَاقِينِ
إِمَّا تَدُلُّكَ أَثْوَابِي عَلَى عَدَمِي * وَالوَجْهُ أَنِّي رَئِيسٌ فِي المَجَانِينِ
وَاللَّهُ يَعْلَمُ مَا لِلْمُلْكِ مِنْ رَجُلٍ * سِوَاكَ يَصْلُحُ لِلدُّنْيَا وَلِلدِّينِ.

Al-Ḥasan paid him two thousand and sent him the following verses:

٩- أَعْجَلْتَنَا فَأَتَاكَ عَاجِلُ بِرِّنَا * قُلاًّ وَلَوْ أَنْظَرْتَنَا لَمْ يَقْلُلِ
فَخُذِ القَلِيلَ وَكُنْ كَأَنَّكَ لَمْ تَسَلْ * وَنَكُونُ نَحْنُ كَأَنَّنَا لَمْ نُسْأَلِ. (عيون، ١: ٣٣٤؛ إبن‌الطقطقى، الفخري، ٢٦٧-٢٦٨؛ نخجواني، ١٦٥؛ عقد، ١: ٢٨٧ "أبو تمام":
١٠- أَعْجَلْتَنَا فَأَتَاكَ عَاجِلُ بِرِّنَا * قُلاًّ وَ"لَوْ أَخَّرْتَهُ لَمْ يَقْلِلِ"
فَخُذِ القَلِيلَ وَكُنْ كَمَنْ لَمْ يَسْأَلْ * وَنَكُونُ نَحْنُ كَأَنَّنَا لَمْ نَفْعِلْ.

Whiting translates: They say a man came to the door of al-Ḥasan, son of Sahl, seeking a present from him and his bounty. He was too busy to attend to him for a time, so the man wrote to him:

From wealth and understanding is help sought, when, standing at the gates of kings, And you will notice that I am void of both of them, if you look at me, oh, Son of the nobles;

Do not my clothes show you my want, and my face that I am the chief of mad men?

God knows that the realm has no man save you, to keep safe both, "Church and state."

He ordered ten thousand dirhams to be given to him, and wrote on the paper:

You hurried us, so a hurried and small gift of ours comes to you. Had you waited for us it had not been small.

But take the little and let it be as though you had not asked, and we shall be as though we had not been asked (222–23.)

و این ضعیف (= نخجواني) در نقلی یافته است که یکی از فصحاء عرب بخدمت جواد رفت و قصیده در مدح او إنشاد کرد و اتفاقا در جایزه او توقفی افتاد. این ابیات بخدمت جواد نوشت:

١١- مَاذَا أَقُولُ إِذَا رَجَعْتُ وَقِيلَ لِي * مَاذا أَصَبْتَ مِنَ الجَوَادِ المُفضِلِ؟
إِنْ قُلْتُ أَعْطَانِي كَذِبْتُ وَإِنْ أَقُلْ * بَخَّلَ الجَوَادُ بِمَالِهِ لَمْ يَجْمُلِ
فَٱخْتَرْ لِنَفْسِكَ مَا أَقُولُ فَإِنَّنِي * لابُدَّ مُخْبَرَهُمْ وَإِنْ لَمْ أُسْئَلِ. (جواد = امام محمد باقر) هزار درم باو فرستاد با این دو بیت که به حسن بن سهل نسبت کردیم. (نخجواني، ١٦٥؛ عبيد الله بن عبد الله الكافي، شرح المضنون به على غير أهله، القاهرة ١٣٣١، ٣٢٧؛ عقد، ١: ٣١٥ "دعبل الخزاعي"). نخجواني روایتی دیگر نیز دارد: دِعبَل بن على الخُزَاعِي قصد عبد الله طاهر والی خراسان کرد چون بدر سرای او رسید گرمگاهی بود و امیر در حرم بود این دو بیت بوی نوشت و به خادمی داد:

١٢- جِئْتُكَ مُسْتَشْفِعاً بِلا سَبَبٍ * إِلَيْكَ إِلاَّ بِحُرْمَةِ الأَدبِ
فَٱقْضِ ذِمَامِي فَإِنَّنِي رَجُلٌ * غَيْرُ مُلِحّ عَلَيْكَ فِي الطَّلَبِ. (دعبل، ديوان، ٣٣).

دوازده هزار درهم در حال بوی فرستاد و دو بیت مذکور بنوشت. و ممکن است که هر سه را اتفاق استعمال این بیتها افتاده باشد و روایات راست بوده باشد، والله أعلم. (نخجواني، ١٦٥-١٦٦؛ عيون، ٣: ١٣٣).

١٣- قِيلَ: مَنْ لَزِمَ بَابَ السُّلطَانِ بِصَبْرٍ جَمِيلٍ وَكَظْمِ الغَلِيظِ وَٱطِّرَاحِ الأَنَفَةِ، وَصَلَ إِلَى حَاجَتِهِ. حُكِيَ أَنَّهُ وُجِدَ مَكْتُوبٌ عَلَى بَابِ هَرَاة: بدر بادشاه كار بر آيد آخر الأمر داد زنك زدايد. أَيْ إِنَّمَا يرْتَفعُ الأَمْرُ عَلَى بَابِ المُلُوكِ بِالبَذْلِ وَالعَقْلِ وَالتَّثَبُّتِ. فَكَتَبَ بَعْضُهُمْ تَحْتَهُ: مَنْ كَانَ مَعَهُ هَذِهِ الثَّلاثَةُ فَهُوَ مُسْتَغْنٍ عَنِ السُّلْطَانِ.

وَنَحْوِ ذَلِكَ مَا رُوِيَ أَنَّ أَبَا العَيْنَاءِ عَتَبَ عَلَى بُغَا، فَتَقَاضَاهُ. فَقَالَ بُغَا: أَمَا عَلِمْتَ أَنَّ مَنْ طَالَبَ السُّلطَانَ ٱحْتَاجَ إِلَى عَقْلٍ وَصَبْرٍ وَمَالٍ؟ فَقَالَ: لَوْ كَانَ لِي عَقْلٌ عَقَلْتُ عَنِ اللَّهِ أَمْرَهُ وَنَهْيَهُ، أَوْ صَبَرْتُ عَنِ السُّلطَانِ حَتَّى يَأْتِيَنِي رِزْقِي، أَوْ مَالٌ لاَسْتَغْنَيْتُ بِهِ عَنْ بَابِكَ وَالوُقُوفِ بِجَنَايَتِكَ. وَقِيلَ: مَنْ صَحِبَ السُّلطَانَ ٱحْتَاجَ إِلَى الصَّبْرِ عَلَى قَسْوَتِهِ، صَبْرِ الغَوَّاصِ عَلَى مُلُوحَةِ مَاءِ بَحْرِهِ. (الراغب، محاضرات، ١: ١٩٢؛ السجستاني، صوان، ٣٠٤ "أبو عثمان الدمشقي"؛ الآبي، نثر، ٣: ٢١٠).

In al-Ābī's version, Abū al-ʿAynāʾ first approaches the Turkish general Bughā, who then recommends him to bring his request to al-Fatḥ b. Khāqān; and this is al-Fatḥ who says man needs wisdom, patience and wealth; and Abū al-ʿAynāʾ retorts.

١٤- مَنْ صَحِبَ السُّلْطَانَ فَلا يَجْزَعْ من قَسْوَتِهِ، كَما لا يجزعُ الغَوَّاصُ من مُلُوحَةِ البَحْرِ. (ح- ١٢٠ "أبقراط"؛ مب- ٥٠).

He who associates with the king should not be worried about his cruelty, just as the pearl diver does not worry about the saltiness of the sea.

١٥- مَنْ صَحِبَ السُّلْطَانَ فَلْيَصْبِرْ عَلَى قَسْوَتِهِ، كَصَبْرِ الغَوَّاصِ عَلَى مُلُوحَةِ بَحْرِهِ. (مع-٨٤؛ الحصري، زهر، ٦٧٤؛ التوحيدي، أخلاق الوزيرين، ٣٩٠؛ الثعالبي، تمثيل، ١٣٢؛ الزمخشري، ربيع، ٤: ٢٣٧).

١٦- قال علي بن جبلة الأبناوي في الحسن بن سهل:
اليَأْسُ عِزٌّ وَالذِّلَّةُ الطَّمَعُ * يَضِيقُ أَمْرٌ يَوْماً وَيَتَّسِعُ
لا تَسْتَرِيثَنَّ إِذْنَ مُحْتَجِبٍ * إِنْ لَمْ تَكُنْ بِالدُّخُولِ تَنْتَفِعُ
أَحَقُّ شَيْءٍ بِطُولِ مَهْجَرَةٍ * مَنْ لَيْسَ فِيهِ رِيٌّ وَلا شِبَعُ
قُلْ لاَبْنِ سَهْلٍ فَإِنَّنِي رَجُلٌ * إِنْ لَمْ تَدِعْنِي فَإِنَّنِي أَدَعُ
اليَأْسُ مَالِي وَجُنَّتِي كَرَمٌ * وَالصَّبْرُ وَالٍ عَلَيَّ لا الجَزَعُ. (علي بن جبلة، ديوان، ٧٩؛ الجاحظ، رسائل، ٢: ٦٢-٦٣).

١٧- قال يحيى بن خالد البرمكي: مَنْ صَحِبَ المُلُوكَ يَحتَاجُ إِلَى عَقْلٍ يهديهِ، وَعِلمٍ يزينهُ، وَحِلمٍ يحسنهُ، وَدِينٍ يسلمه. وَخَيْرٌ لِمَنِ ٱسْتَغنَى عَنِ السُّلطَانِ أَلاَّ يَفْتَقِرِ إِلَيْهِ. فَإِنَّ ذلك الذِّلَّةَ فِي دنياه، وَأسلم له في آخرته. (أبو أحمد العسكري، المصون، ١١٧). ١٨- كتب رجلٌ إِلَى بَعضِ الأُمَرَاءِ: الأَمَلُ وَالحَاجَةُ أَقدَمَانِي عَلَيْكَ. وَقِلَّةُ المَادَّةِ تَمْنَعُ مِنْ إِطَالَةِ المَقَامِ عَلَى بَابِكَ. وَالرُّجُوعَ بِلا فَائِدَةٍ شَمَاتَةُ الأَعْدَاءِ. فإِمَّا "لا" مُرِيحَةٌ وَإِمَّا "نَعَمْ" مِرِّيحَةٌ. (إبن عقيل، الفنون، ٧٣١).

١٩- كَتَبَ بَعْضُ مُلُوكِ فَارِسٍ عَلَى بَابِهِ: تَحْتَاجُ أَبْوَابُ المُلُوكِ إِلَى عَقْلٍ وَمَالٍ وَصَبْرٍ. فَكَتَبَ بَعْضُ الحُكَمَاء تَحْتَهُ: مَنْ كَانَ عِنْدَهُ وَاحِدَةٌ مِنْ هَذِهِ الثلاث لَمْ يَحْتَجْ إِلَى أَبْوَابِ المُلُوكِ. فَرُفِعَ خَبَرَهُ إِلَى المَلِكِ فَقَالَ: زِه! وَأَمَرَ بِإِجَازَتِهِ وَمَحْوِ الكِتَابَةَ مِنَ البَابِ. (إبن الجوزي، أخبار الظراف، ٥٢؛ أحمد بن محمد الأنصاري اليمني، نفحة اليمن، القاهرة ١٣٠٥، ٢٥).

٢٠- حدثنا محمد بن سهل بن الفضل الكاتب، قال: حدثنا أبو زيد، قال: حدثني شيخ محدث عن عَمِّهِ، قَالَ: خَرَجْتُ مِنْ عند يعقوب بن داود فَلَمَّا ٱسْتَوَيْتُ عَلَى دَابَّتِي، قَامَ إِلَيَّ دِهقانٌ مَجُوسِيٌّ وَسَأَلَ أَنْ أَسْتَئذنَ لَهُ عَلَى يَعقوب فَقُلْتُ. إِنَّكَ لَوْ كُنْتَ سَأَلْتَنِي وَأَنَا أَدْخُلُ كَانَ أَحْسَنَ، فَأَمَّا وَأَنَا أَخْرُجُ فَلا. قَالَ: فَخَطَبَ عَلَيَّ خُطْبةً بالفارسيةٍ وَٱظْطَرَّنِي إِلَى أَنْ دَخَلْتُ عَلَى يعقوب فَاسْتَأذَنْتُ لَهُ. فَقَالَ: أعرفُهُ. ثُمَّ أَرسَلَ مَنْ أدْخلَهُ. فقال له الدهقان: إِنَّكَ تَعْلَمُ أَنَّ مِنْ أَمْثَالُنَا أَنَّ صَاحِبَ السُّلْطَانِ يَنْبَغِي أَنْ يَكُونَ مَعَهُ خِلالٌ ثَلاثٌ: الصَّبرُ وَالعَقْلُ وَالمَالُ. فَأَمَّا مَا لا يَنْفَذُ مِنْهَا فَمَعِي. الصَّبْرُ وَالعَقْلُ، وَأَمَّا مَا تَنْفَدُهُ الأَيَّامُ فَقَدْ فَنِيَ وَهُوَ المَالُ، فَإِمَّا أن تمدني بِمَالٍ فَأُقِيمُ، وَإِمَّا أَنْ تقضي حَاجَتِي، قَالَ: فَقَضَى حَاجَتَهَ وَأَعْطَاهُ. (أبو الفرج المعافى، الجليس الصالح، ٢: ١٨٢).

٢١- أَبْوَابُ المُلُوكِ مَعَادِنُ الحَاجَاتِ وَلَيْسَ لِٱسْتِنْتَاجِهَا إلاَّ الصَّبْرُ وَالمُلازَمَةُ. (الثعالبي، أحاسن كلم، ٣٢).

The gates of kings are the mines of objects of need, one cannot extract from them except by patience and perseverance.

٢٢- لا يُوَاظِبُ أَحَدٌ عَلَى بَابِ السُّلْطَانِ وَيَطْرَحُ الأَنَفَةَ وَيَحْمَلُ الأَذَى وَيظهَرُ البِشْرَ وَيَكْظِمُ الغَيْظَ وَيَرْفَقُ فِي أَمْرِهِ إلاَّ خَلَصَ إلَى حَاجَتِهِ. (كل- عزام، ١٩٤١، ٤٩؛ اليمني، مضاهاة، ١٣-١٤؛ سهل بن هارون، النمر والثعلب، ١٥؛ ش/ن- ١٧: ٩٣؛ تذكرة، ١: ٣٥٤؛ الشريشي، شرح المقامات، ٥: ٢١٤).

٢٣- مَنْ لَزِمَ بَابَ السُّلطَانِ بِصَبْرٍ جَمِيلٍ وَكَظْمٍ لَلغَيْظِ وَاطِّرَاحٍ لِلأَنَفَةِ وَصَلَ إلَى حَاجَتِهِ. (عيون، ١: ١٩ "في كتاب للهند"؛ كل- شيخو، ٥٧؛ آبي، نثر، ٤: ٢٤٦؛ الراغب، محاضرات، ١: ١٩٢؛ الطرطوشي، سراج، ١٠٤).

He who sticks to the door of the king with graceful self-restraint and the repression of anger and the flinging away of scorn, shall gain his want.

٢٤- قالت الحكماءُ: لا يُوَاظِبُ أَحَدٌ عَلَى بَابِ السُّلطَانِ فَيَلقَى عَنْ نَفسِهِ الأَنَفَةَ وَيَحْتَمِلُ الأَذَى وَيَكظِمُ الغَيْظَ إلاَّ وَصَلَ إلَى حَاجَتِهِ. (عقد، ١: ٨١؛ ش/ن- ١٩: ٣٣٤).

٢٥- طلب العتابي من رجلٍ حاجةً فقضى له بعضها وماطله ببعض، فكتب إليه: إما بعد فقد تركتني منتظراً لوعدك منتجزاً لرفدك وصاحبُ الحاجةِ محتاجٌ إلى نَعَمْ هَنِيئةٍ، أو لا مُرِيحَةٍ والعذرُ الجميلُ أحسنُ مِن المطلِ الطويلِ. (المحاسن والأضداد، ١٧).

٢٦- وَاصْطَبِرْ عَلَى كَظْمِ الغَيْظِ فَإِنَّهُ يُورِثُ الرَّاحَةَ. (عباس، عبدالحميد بن يحيى، ٢٣٣).

Control your anger, for this bequeaths comfort.

٢٤٨٦- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: لا دَوَاءَ لِمَنْ لا حَيَاءَ لَهُ، وَلا حَيَاءَ لِمَنْ لا وَفَاءَ لَهُ، وَلا وَفَاءَ لِمَنْ لا إِخَاءَ لَهُ، وَلا إِخَاءَ لِمَنْ يُرِيدُ أَنْ يَجْمَعَ هَوَى أَخِلاَّئِهِ لَهُ حَتَّى يُحِبُّوا مَا أَحَبَّ، وَيَكرَهُوا مَا كَرِهَ، حَتَّى لا يَرَى مِنْهُمْ زَلَلاً وَلا خَلَلاً.[3]

2486- There is no remedy to the shameless, no shame to the unfaithful, no faithfulness to him who has no friends, no friends to him who wants the interests of his friends to unite in his favor, such that they would love what he loves and dislike what he dislikes, and that he would not find a shortcoming and defect in any of them. (cf. # 1110, 1963).

١- مَنْ لا إِخْوَانَ لَهُ فَلا أَهْلَ لَهُ، وَمَنْ لا أَوْلادَ لَهُ فَلا ذِكْرَ لَهُ، وَمَنْ لا عَقْلَ لَهُ فَلا دُنيَا لَهُ، وَلا آخِرَةَ، وَمَنْ لا مَالَ لَه فَلا شَيْءَ لَهُ. (صغ- ٥٥؛ كل- ١٩٠؛ سهل بن هارون، النِّمَرُ والثعلب، ١٦؛ عقد، ٣: ٣٧؛ المرادي، الإشارة، ٢٠٨؛ تذكرة، ٤: ٣٧٦).

٢- لا حَيَاةَ لِمَنْ لا إخوانَ لَهُ، وَلا إِخْوَانَ لِمَنْ لا مَالَ لَهُ. (إبن أبي الدنيا، إصلاح المال، ١٩٤ "الحسين بن عبد الرحمن").

[3] التوحيدي، صداقة، ١٢٠، ٣٧٩؛ الوشاء، الموشى، ١٧-١٨ "لِمَن أَرَادَ أَنْ يَجْمَعَ بَيْنَ أَهْوَاءِ أَخِلاَّئِهِ"، "قال عبدالله بن طاهر ...:يَرى مِنْ أَحَدٍ خَتْلاً /خدعة، وَلا زللا، وَلا تفريطاً"؛ عباس، المغربي ٤: ٣٤٧.

٣- آن كه بر دينار دسترس ندارد در همه دنيا كس ندارد. (سعدى، گلستان، ١٤٦).
٤- اِتَّقِ اللَّهَ وَٱحسِنْ نِيَّتَكَ فِي عَمَلِكَ كُلِّهِ، فَإِنَّهُ لا دِينَ لِمَنْ لا نِيَّةَ لَهُ، وَأَحسِنْ تَدبِيرَ مَالِكَ، فَإِنَّهُ لا مَالَ لِمَنْ لا تَدْبِيرَ لَهُ، وَٱرْفِقْ بِمَنْ تُعَامِلُهُ، فَإِنَّهُ لا عَيْشَ لِمَنْ لا رِفْقَ لَهُ. (جا- ١٨٥ "عبد العزيز بن مروان").
٥- اِعْلَمْ يَا بُنَيَّ أَنَّهُ لا دِينَ لِمَنْ لا دَفْتَرَ لَهُ، وَلا مَالَ لِمَنْ لا تَدْبِيرَ لَهُ، وَلا مُرُوءَةَ لِمَنْ لا إخْوَانَ لَهُ. (إبن أبي الدنيا، إصلاح المال، ٢٣٨).
٦- أخو السرف بغيض عدم. ومن أعدم فلا مروءة له، ومن لا مروءة له فلا حياء له، ومن لا حياء له فلا دين له، ومن لا دين له فالموت خيرٌ له. (سهل بن هارون، النمر والثعلب، ٥٥).
٧- لا ذِكرَ لِمَنْ لا ذِكرَ لَهُ. (الظهيرى، سندبادنامه، ١٤٧؛ الميداني، ٣: ٣٦١).
٨- قال أبو عثمان النصيبي: مَنْ لا إخْوَانَ لَهُ فَلا تَعبَ لَهُ، وَمَنْ لا وَلَدَ لَهُ فَلا حِجَابَ عَلَيْهِ، وَمَنْ لا مَالَ لَهُ فَلا حِسَابَ عَلَيْهِ، وَمَنْ لا عَقْلَ لَهُ فَهُوَ فِي الجَنَّةِ. (التوحيدي، صداقة، ٢٠٦).
٩- قال المجوس: مَنْ لا مَالَ لَه لا عقلَ له، ومن لا عقل له فلا دنيا له ولا دين. (الراغب، محاضرات، ١: ٥٠٤).
١٠- من لا إخوانَ له فلا عيشَ له، وَمن لا وَلدَ له فلا ذِكرَ له، وَمن لا مالَ له فلا مروءةَ له، وَمن لا عقلَ لَهُ فَلا دُنيا لَهُ، وَلا آخِرَة. (التوحيدي، صداقة، ٢٠٦).
١١- مَنْ لَمْ يَكُنْ ذَا إخْوَانٍ فَلا أَهْلَ لَهُ وَلا بَيْتَ، وَمَنْ لَمْ يَكُنْ ذَا أَهْلٍ وَوَلَدٍ فَلا ٱسْمَ لَهُ وَلا عَقِبَ. (Gutas 186-87).
١٢- لَيْسَ بِإنسَانٍ مَنْ لَمْ يَكُنْ ذَا إخوَان. (البلاذري، أنساب، ٧(١): ٣٧٠ "أكثم").
١٣- لا دَوَاءَ لِمَن لا حَيَاءَ لَهُ، وَفِي كُلِّ صَبَاحٍ صَبُوحٌ .... (أبو حاتم السجستاني، المعمرون، ١٨ "أكثم"؛ الزمخشري، أمثال، ٢: ٢٩٢).
١٤- لا سَرْوَ لِمَنْ قَلَّ حَيَاؤُهُ وَلا مُرُوءَةَ لِمَنْ آثَرَ مَالَهُ عَلَى عِرْضِهِ. (البلاذري، أنساب، ٧(١): ٣٥٨ "أكثم").

The aphorism (# 2486) is occasionally attributed to ʿAbd Allāh b. Ṭāhir, and in the version reproduced by Ibn Dāwūd al-Iṣfahānī and al-Washshāʾ it includes a poem which could have also been by al-Rayḥānī:

٢٤٨٧- طَلَبْتُ ٱمْرءًا مَحْضاً صَحِيحاً مُسَلَّماً * نَقِيًّا مِنَ الآفَاتِ فِي كُلِّ مَوْسِمِ

2487- I sought a friend of purebred, unblemished, flawless, free from faults at all times

لأَمْنَحَهُ وَدِّى فَلَمْ أُدْرِك الَّذِي * طَلَبْتُ، وَمَنْ لِي بِالصَّحِيحِ المُسَلَّمِ

To him alone I wanted to confer my love, but I did not find the one I sought. Who is then going to be the unblemished, flawless, friend for me?

فَلَمَّا بَدَا لِي أَنَّنِي لَسْتُ مُدرِكاً * مِنَ النَّاسِ إلاَّ بِالمَرِيضِ المُسَقَّمِ

As it became clear to me that I was not going to find any but blemished and flawed

صَبَرْتُ وَمَنْ يَصبِرْ يَجِدْ غِبَّ صَبْرِهِ * أَلَذَّ وَأَشْهَى مِنْ جَنَى النَحلِ فِي الفَمِ

I resorted to patience, for he who waits will find what he waits for even sweeter and more agreeable than honey in the mouth

وَمَنْ لا يَطِبْ نَفْساً وَيَستَبْقِ صَاحِباً * وَيَغفِر لأَهْلِ الوُدِّ يُصْرَمْ وَيَصرِمِ.[4]

But he who seeks no other soul, keeps no friends, and forgives no loved ones, he will be severed from others, and remains alone.

The third line is missing in al-Washshāʾ, a good sign that he is dependent on Ibn Dāwūd, who is often more complete.

١- رأيتُ الهوى دعوَى من الناس كلهم * فما أن أرى حبّاً صحيحاً مسلّماً. (الديلمي، عطف الألف، ٦١ { ٢٢٥؛ ٧٠ { ٢٤٩ "إبن داود").

Another poem to be included here are the verses which R cites in the introduction to his *Jawāhir al-kilam* (see above p. 6). Although he says he has heard them from someone or read them somewhere, he may be simply using this as a literary device to enhance the impact of his own verses.

٢٤٨٨- قال عَلِيُّ بنُ عُبَيْدَةَ: اِسْتَدِمِ النِّعْمَةَ بِرَبِّهَا. (أسامة، لباب، ٤٤٠).

2488- Make the blessing last by increasing it.

١- اِسْتَدِمِ النِّعْمَةَ بِالشُّكرِ. (مج- ٥٧ "المنصور"؛ الطبري، ٨: ٧١؛ آبي، نثر، ٣: ٨٥؛ الطرطوشي، سراج، ١٧٤).
٢- اِسْتَدِيمِوا النِّعَمَ بِشُكْرِهَا. (فقر الحكماء، ٢٥٦ "بقراط").

Make prosperity last by giving thanks.

٣- اِسْتَدِيمِوا النِّعْمَةَ بِالوَفاءِ وَتَزِيدُوا فِيها بِشُكْرٍ. (إبن المقفع، التاج في سيرة أنوشروان، ١٠٦).

Make the blessing last by fidelity, and increase it with gratitude.

[4] إبن داود الإصفهاني، الزهرة، ٢: ١٠١؛ الوشاء، الموشى، ١٧-١٨؛ التوحيدي، صداقة، ٤٦٨.

٤- اِستَدَرَّ نِعمَةَ اللَّهِ بِالشُّكرِ.

"He drew the favor of God by thankfulness." (Lane 863).

٥- أَستَدِيمُ اللَّهَ نِعمَتَكَ.

"I seek of God the continuance of your favor." (Lane 937).

٦- اِسْتَدِيمِوا الكَرَامَةَ بِالشُّكْرِ تستحقوا الزيادة. (المدائني، التعازي، ٩٣؛ عقد، ٣: ١٤٩؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٦).
٧- اِسْتَدِمِ النِّعْمَةَ بِالشُّكرِ وَالقُدْرَةَ بِالعَفْوِ، وَالطَّاعَةَ بِالتَّأَلُّفِ والنَّصْرَ بِالتَّوَاضُلِ لِلَّهِ. (تذكرة، ١: ٤٢٤؛ الطبري، ٨: ٧١).

"Make prosperity last by giving thanks, power by forgiveness, obedience by affection, and victory by humility."

٨- قال المؤبذانُ لأنوشروان: يَا مَلِكُ ٱسْتَدِمِ النِّعَمَ بِالعَطَفِ عَلَى الرَّعِيَّةِ، وَأَهِنْ طَعَامَكَ بِإشبَاعِ الجَائِعِ وَرَاءَ بَابِكَ، وَٱنْصِفِ النَّاسَ مِنْ نَفسِكَ، وَأَعْطِ الحَقَّ مِنك ... (الماوردي، تسهيل، ٢٨٤).
٩- قَالَ رَجُلٌ لِبَعْضِ السُّلْطَانِ: أَحَقُّ النَّاسِ بِالإِحْسَانِ مَنْ أَحْسَنَ اللَّهُ إِلَيْهِ وَأَوْلاهُمْ بِالإِنْصَافِ مَنْ بَسَطَتِ القُدْرَةُ بَيْنَ يَدَيهِ، وَٱسْتَدِمْ مَا أُوتِيتَ مِنَ النِّعَمِ بِتَأدِيةِ مَا عَلَيْكَ مِنَ الحَقِّ. (عيون، ٣: ٢٠؛ الثعالبي، تمثيل، ٤٣٢؛ السلفي، المنتقى، ٨٢).

٢٤٨٩- أَخْبَرَنَا أَبُو السَّائِبِ القَاضِي قَالَ: حَدَّثَنِي أَحْمَدُ بنُ أَبِي طَاهِر، قَالَ: سَمِعتُ عَلِيَّ بنَ عُبَيْدَةَ يَقُولُ لِصَدِيقٍ لَهُ: قَسَمَ اللَّهُ لَنَا مِنْ صَفْحِكَ مَا يَتَّسِعُ لِتَقصِيرِنَا، وَمِنْ حِلمِكَ مَا يَرْدَعُ سُخْطَكَ عَنَّا، وَيُعِيدُ مَا كَانَ مِنْكَ لَنَا، وَزَيَّنَ أُلْفَتَنَا بِمُعَاوَدَةِ وَصْلِكَ، وَٱجْتِمَاعَنَا بِزِيَارَتِكَ، وَأَيَّامَنَا المُوحِشَةَ لِغَيْبَتِكَ بِرُؤْيَتِكَ، وَسَرَّ بِقُرْبِكَ القُلُوبَ، وَبِحَدِيثِكَ الأَسْمَاعَ. (التوحيدي، صداقة، ١٨٠).

2489- Abū al-Sāʾib al-Qāḍī related from Aḥmad b. Abī Ṭāhir that he said, I heard ʿAlī b. ʿUbayda saying to a friend of his: God has allotted to us from your mercy that which greatly exceeds our shortcoming, and from your clemency that which prevents your grudge from us and restores your bounty upon us. He has adorned our friendship with your reunion, our gathering with your visit, our forlorn times of your absence with your auspicious presence, and has ennobled hearts with your proximity and ears with your melodious words.

٢٤٩٠- (قَالَ عَبْدُ اللَّهِ بنُ مُحَمَّد بنُ أَبِي الدُّنْيَا) حَدَّثَنِي الحُسَيْنُ بنُ عَبْدِ الرَّحْمٰن، قَالَ: كَتَبَ بَعْضُ الحُكَمَاءِ إِلَى أَخٍ لَهُ: أَمَّا بَعْدُ، فَٱجْعَلِ القُنُوعَ ذُخْرًا تَبْلُغُ بِهِ إِلَى أَنْ يَفتَحَ لَكَ بَاباً يَحْسُنُ بِكَ الدُّخُولُ فِيهِ (=﴿ ٨٥)، فَإِنَّ النَّفَقَةَ مِنَ القَانِعِ لا تَخْذُلُ، وَعَوْنُ اللَّهِ،

عَزَّ وَجَلَّ، مَعَ ذِي الأَنَاةِ، وَمَا أَقْرَبَ الضَّيْعَ مِنَ المَلهُوفِ، وَرُبَّمَا كَانَ الفَقْرُ نَوْعًا مِنْ آدَابِ اللَّهِ، عَزَّ وَجَلَّ، وَخَيْرُهُ فِي العَوَاقِبِ وَالحُظُوظِ، وَلا تَعْجَلْ ثَمَرَةً لَمْ تُدرِكْ، فَإِنَّكَ تَنَالُهَا فِي أَوَانِهَا عَذْبَةً، وَالمُدَبِّرُ لَكَ أَعْلَمُ بِالوَقْتِ الَّذِي تَصْلُحُ فِيهِ، وَثِقْ بِخِيرَتِهِ لَكَ فِي أُمُورِكَ كُلِّهَا، وَالسَّلامُ.[5]

2490- ʿAbd Allāh b. Muḥammad b. Abī al-Dunyā said: al-Ḥusayn b. ʿAbd al-Raḥmān told me: One of the sages wrote to a friend of his: And now,

Make contentment a deposit with which you arrive at the point where it opens a door to you the entrance through which would be expedient for you, for the expenditure of content by the contended will not be wasted, and the assistance of God, the Exalted, is with him who possesses patience- O How near is the loss to the impatient- and Sometimes poverty is a means by which God, the Exalted, operates, the good of which comes out at the time of punishments and rewards; thence, rush not for a fruit that is not ripe, for you will obtain it when it is ripe and sweet, and He who plans your life, knows better the time in which you fulfill your desires; have trust in His wanting good for you in all your affairs, that is all.

This episode belongs to al-Rayḥānī. It is divided and dispersed in R, and forms part of the first book summarized by al-Maghribī, a larger version of which is kept also in Miskawayh's *Jāwīdān-khirad* (J. 80–86).

١- مَا أَقْرَبَ الصُّنْعَ مِنَ المَلهُوفِ! (أسامة، لباب، ١٧).

٢٤٩١- كَتَبَ عَلِيُّ بنُ عُبَيْدَةَ إِلَى [هِشَام بنُ محَمدِ بنُ السَّائِبِ ٱبْنُ] الكَلْبِيّ: فَضَّلَ [وَصَلَ] اللَّهُ أَيَّامَ عُمْرِي بِٱتِّبَاعِ مُوَافَقَتِكَ، وَلَوْلاَ مَوْعِدٌ أُخِذَ عَلَيَّ لأَطَعْتُكَ فِيمَا أَمَرْتَ بِهِ، مُتَّبِعاً مَعَ إِجَابَتِكَ سُرُورَ نَفْسِي بِرُؤْيَتِكِ فِي السَّلامَةِ. أَمَّا بَعْدُ:
فَإِنِّي أَصْبَحْتُ وَقَدِ ٱسْتَفْرَغَ الأَمِيرُ مِنِّي كُلَّ مَوَدَّةٍ وَنَصِيحَةٍ وَمَبْلَغَ جَهْدٍ وَطَاقَةٍ فِيمَا عَرَفْتُ لَهُ فِيهِ مُوَافَقَةً. فَصْلٌ: فَإِنَّ الَّذِي شَعَبَ اللَّهُ بَيْنَنَا مِنَ التَّوَاصُلِ وَالتَكَاتُبِ يَدْعُونِي إِلَى مُتَابِعَةِ الكُتُبِ إِلَيْكَ فِي تَعَهُّدِ حَقِّكَ، وَإِنْ كَانَ الخَبَرُ عَنْ ظَاهِرِ الحَالِ قَلَّمَا يُغْنِي، فَإِنَّ لَهُ مِنَ الأُنْسِ وَالمَوْقِعِ فِي الكُتُبِ مَا لَيْسَ لِمُسْتَعْرِضَاتِ الأَخْبَارِ.

[5] إبن أبي الدنيا، إصلاح المال، ٣٦٩؛ جا- ٨٦؛ ={ ٢١٢١؛ إبن عربي، محاضرة الأبرار، ٢: ٤٧١: "الحسين بن عبد الرحمن"؛ أسامة، لباب، ١٧ "كتب بعض الحكماء إلى أخٍ له".

فَصْلٌ: قَدْ كُنْتُ أَعْلَمْتُ الأَمِيرَ ٱنْقِطَاعَ بَنِي فُلان إِلَى فُلانٍ بَأَهْوَائِهِمْ وَبَصَائِرِهِمْ وَشِرَاءِ مَا قِبَلَهُ بِغَيْرِهِ، وَمَا كَانَ وَصَلَ إِلَيْنَا فِي ذَلِكَ مِنَ الأُمُورِ الَّتِي حَمَلُوا إِصْرَهَا وَبَقِيَ لَنَا أَجْرُهَا وَذِكْرُهَا وَنَافِلَتُهَا وَسَابِقَتُهَا. وَنَحْنُ عُدَدُ الأَمِيرِ وَخَبَايَاهُ وَذَخَائِرُهُ، وَمَنْ يَأْمَلُ يَوْمَهُ وَغَدَهُ، وَلا مُتَخَطًّى لَهُ عَنْهُ وَلا مُقْتَصِرٌ دُونَهُ.[6]

2491- ʿAlī b. ʿUbayda wrote to Ibn al-Kalbī [Hishām b. Muḥammad b. al-Sāʾib]: God has made the days of my life prosperous by allowing me to be in agreement with you; were it not for an appointment that I have, I would have followed your order obediently, complying with your request, but also for my pleasure in seeing you in peace. And now:

Truly it is such that the Emir has taken away my every affection and consultation, the utmost effort and energy that I know pleases him.

Verily that which God has gathered between us of mutual contact and communication motivates me to write to you successively in observing your rights, even though writing about one's feelings is never satisfying, for in writing about fellowship and one's situation less comes over than in direct enquiry.

I had informed the prince of the dedication of such and such family to such and such, with their passions, shrewdness, and exchange in cost of others, and what reached us from these affairs they carried its burden, of reward, repute, gift, and precedence. We are the entourage of the prince, his hidden treasures and riches, who wish him long life, who neither transgress him on his behalf, nor fall short in serving him.

٢٤٩٢- قَرَأْتُ (يعني الخطابي، المتوفي في ٣٨٦ ه) لِعَلِيّ بن عُبَيْدَةَ فِي فَصْلٍ لَهُ: أَمَّا بَعْدُ: وَلا تُوجِبُ عَلَيْكَ رِقًّا لِمَنْ لا يَعْرِفُ قَدْرَ مَا تَمَلَّكَهُ مِنْكَ، فَإِنَّهُ مَنْ لَمْ يَتَصَفَّحْ مَوَالِي قَلْبِهِ وَيَخْتَارُهُمْ بِقَدْرِهِ، أَذَلَّتْهُ العُبُودِيَّةُ، وَلا تَتَشَاغَلْ إِلاَّ بِمَنْ يَتَفَرَّغُ لَكَ فَإِنْ لَمْ تَثِقْ مِمَّنْ صَافَيْتَ بِالوَفَاءِ فَٱسْتَظْهِرْ عَلَيْهِ بِمَنْ يُسْلِيكَ عَنْهُ، وَمَتَى وَجَدْتَ مُؤَثِّرًا لِمَا تَهْوَى، وَصَفِيّاً صَادِقاً، فَٱشْغَلْ بِهِ، وَٱغْمُرْ قَلْبَكَ بِطَاعَتِهِ، وَلتَكُنْ نَفْسُكَ وَدِيعَةً لَهُ عِنْدَكَ فَتَنْفُذُ أَحْكَامُهُ عَلَيْهَا، وَمَا أَقَلَّ مَنْ يُلْزِمُكَ هَذَا لَهُ إِنِ ٱسْتَوْفَيْتَ لِنَفْسِكَ حَقَّهَا، وَالسَّلام. (الخطابي، العزلة، ١٣٨؛ =﴿ ٢٣٨٢؛ الحصري، مصون، ٢١٤-٢١٥).

[6] ابن أبى طاهرطيفور، إختيار المنظوم والمنثور، نسخه قاهرة، دارالكتب، أدب، ٥٨١، فصل ١٢-١٣، ص-١٥٦-١٥٧؛ الرفاعي، عصر المأمون ٣:١٤٠-١٤١؛ عباس، المغربي ﴿ ٣٥٢، ناقص مع تفاوت إلى: السلامة، "ما بلغتك + مبتغياً".

2492- I read in a piece written by ʿAlī b. ʿUbayda: And then:

You do not need to show homage to him who does not recognize the value of that which you put at his disposal of yourself, for in fact, he who does not scrutinize the affiliates of his heart and choose them in accordance to his standing, the servitude degrades him. Do not preoccupy yourself with anybody but the one who is free for you, and in case you do not trust someone whom you have dealt with sincere fidelity, then gain the upper hand over him by the one who makes you forget his memory, and whenever you find one showing the sings of what you like, serene and sincere, then occupy your life with him, overflow your heart with submission to him, and let your soul be a deposit from him with you, and let his rulings be effective on it; how few would be those who impose this as a duty on you, when you give its full share to your soul as it deserve, and that is all.

This is another example that shows the method used by al-Maghribī in doing his selection. The original seems to have been an epistle, a treatise, or a *faṣl*.

١- لا تبذل رقك لمن لا يعرف حقك. (الزمخشري، ربيع، ٣: ٢٤).

٢٤٩٣- سَأَلَ المَأْمُونُ يَحيَى بنَ أَكْثَمَ، وَثُمَامَةَ بنُ أَشْرَسَ، وَعَلِيَّ بنَ عُبَيْدَةَ الرَّيْحَانِي عَنِ العِشْقِ مَا هُوَ؟ فَقَالَ عَلِيٌّ بنُ عُبَيْدَةَ: العِشْقُ ٱرْتِيَاحٌ فِي الخِلقَةِ، وَفِكْرَةٌ تَجُولُ فِي الرُّوحِ، وَسُرُورٌ مَنْشَؤُهُ الخَوَاطِرُ، لَهُ مُسْتَقَرٌّ غَامِضٌ، وَمَحَلٌّ لَطِيفُ المَسَالِكِ، يَتَّصِلُ بَأَجْزَاءِ القُوَى، يَنْسَابُ فِي الحَرَكَاتِ. وقَالَ يَحيى: العِشْقُ سَوَانِحُ تَسْنَحُ لِلمَرْءِ فَيَهْتَمُّ لَهَا وَيُؤْثِرُهَا. قَالَ ثُمَامَةُ: يَا يَحيَى، إِنَّمَا عَلَيْكَ أَنْ تُجِيبَ فِي مَسْأَلَةٍ في الطَّلاقِ أَوْ عَنْ مُحْرِمٍ يَصْطَادُ ظَبْيًا، فَأَمَّا هَذِهِ فَمَسْأَلَتُنَا نَحْنُ. قَالَ لَهُ المَأْمُونُ: فَمَا العِشْقُ يَا ثُمَامَةُ؟ قَالَ: إِذَا تَقَادَمَتْ جَوَاهِرُ النُّفُوسِ بِوَصْفِ الشَّاكِلَةِ أَحْدَثَتْ لَمْعَ بَرْقٍ سَاطِعٍ تَسْتضِئُ بِهِ نَوَاظِرُ العُقُولِ، وَتَشْرِقُ لَهُ طَبَائِعُ الحَيَاةِ فَيَتَوَلَّدُ مِنْ ذَلِكَ البَرْقِ نُورٌ خَاصٌّ بِالنَّفْسِ مُتَّصِلٌ بِجَوْهَرِيَّتِهَا يُسَمَّى عِشْقًا. قَالَ المَأْمُونُ: يَا ثُمَامَةُ أَحْسَنْتَ، وَأَمَرَ لَهُ بِأَلِفِ دِينَارٍ.[7]

2493- Al-Maʾmūn asked the opinion of ʿAlī b. ʿUbayda, Yaḥyā b. Aktham, and Thumāma b. Ashras about love.

ʿAlī b. ʿUbayda said: 'Love is a sense of gratification in human nature, a reflection that evolves in the mind, a gaiety, the origin of which is

[7] ياقوت، ١٨١٦؛ مغلطاي، الواضح المبين، ٣٠-٣١.

deep inside; it has a hidden dwelling, a resting-place, with delicate ways; it attaches itself to all senses, and permeates all movements.'

Yaḥyā said: 'Love is a good omen that occurs to man; he becomes infatuated with it and grants it a preferential treatment.' Thumāma commented: 'O Yaḥyā, you should restrict yourself to answering questions about divorce, or the issue of a pilgrim who hunts a deer (though it is forbidden for him). As for the subject at hand, this is a case for us.' Then al-Maʾmūn said: 'What is love for you, O Thumāma?'

He said: 'Once the substances of the soul confront their prescribed spiritual kin, the luster of a brilliant lightning is created that brightens the visual senses of the mind and inflames the very nature of life. This lightning generates a distinctive fire in the soul that is contiguous with its essence, and this is called love.' Al-Maʾmūn said: Bravo! O Thumāma, and then he ordered a thousand dinar reward for him.

١- قال عَلِيٌّ بنُ عُبَيْدَةَ: العِشْقُ أَرْوَاحٌ تَجُولُ فِي الخَلِيقَةِ، وَفَرَحٌ يَجُولُ فِي الرُّوحِ، وَسُرُورٌ يُنْشِسُ الخَوَاطِرَ، لَهُ مُسْتَقَرٌّ غَامِضٌ، وَيحل أَطْيَبَ المَسَاكِنَ، يَنْسَابُ فِي الحَرَكَاتِ، وَيَهْدِي القَوِي، وَيُقَوِّي الضَّعِيفَ. (إبن عربي، محاضرة الأبرار، ٢: ٤١٢؛ النويري، ٢: ١٢٨).

This version reads almost like a commentary on the original and shows that later author(s) did not understand the original sentence fully any more; it had become incomprehensible.

٢- قيل لبعضهم: ما العشق؟ فقال: إرتياحٌ في الخِلقَةِ وَفَرَحٌ يَجُولُ فِي الرُّوحِ، وَسُرُورٌ ينسابُ فِي أَجْزَاءِ القُوَى. (الراغب، محاضرات، ٢: ٣٩).
٣- قال إبن عبد البر في كتابه بهجة المجالس: وُجد في صحيفةٍ لبعض أهل الهند: العشقُ ٱرتياحٌ جُعِل في الروح، وهو معنًى تنتجه النجومُ في مَطَارح شُعاعها، ويتولدُ في الطباع بوصلة أشكالها، وتقبله الروح بالطيف جوهرها، وهو يُعَدُّ جَلاءَ القلوب وصيقل الأذهان ما لم يُفرِط، فإذا أفرط صار سقماً قاتلاً، ومرضاً مُنهِكاً لا تنفذُ فيه الآراء، ولا تَنتَجُ فيه الحيلُ، وَالعِلاجُ مِنْهُ زِيادَةٌ فِيهِ. (إبن قيم الجوزية، روضة، ١٨٩-١٩٠).
٤- وفي بهجة المجالس لأبي عمر: وجد في صحيفة لبعض أهل الهند: العشقُ ٱرتياحٌ جعل في الروح وهو معنى نتيجة النجوم بمطارح شعاعها ويتولّد الطبائع بوصلة أشكالها ويقبله القوى بلطيف خواطرها وهو بعد جلاء القلوب وصيقل الأذهان ما لم يُفرط فإذا أفرطَ عاد سقما قاتلا ومرضا مُنهِكاً لا ينفد في الآراء ولا تنجع فيه الحيل العِلاج منه زيادة فيه. (مغلطاي، الواضح المبين، ٤٤ "يقال هذا كلام منكه حكيم الهند").
٥- وسئلَ منكه الهندي، فقيل: صف الحُبَّ لنَا. فقال: هُوَ جلاءُ العُقولِ وَصَيقلُ الأذهانِ مَا لَنْ يُفرطَ، فَإذا أفرطَ عَادَ سُقماً قَاتِلاً وَمَرَضاً مُنهكاً لا تنجعُ فيه الحِيلُ، ولا تَنفُذ فيه الأدواءُ، والعِلاجُ مِنهُ زيادةٌ فيه. (الديلمي، عطف الألف، ٥٤ { ٢٠٥).

٦- ووجدتُ في بعض كتب الأدب، قال بعضهم في وصفه (العشق): ذلَّت له العقولُ وٱنقادتْ له النفوسُ، فالعقل أميرهُ، والنظرُ رسولُهُ، اللحظُ لَفظُهُ، وَالتَّأوُّه صمتُهُ؛ مُستقَرُّه غَامِضٌ وَمَحَلُّهُ لَطِيفٌ؛ يَتَّصلُ بِأَجزاءِ الفُؤادِ وَينسابُ في الحركاتِ. حَديثُهُ الهُمُومُ وَإشارَتُهُ النَّفَسُ وَإيماؤُهُ الضَّجِيجُ. والعشقُ لَهُ ابتِدَاءٌ فِي المُصاعَدَةِ وَوُقوفٌ عَلى غايةٍ وَهبوطٌ فِي التولِهِ إلى غايةِ الإنحلالِ فِي وَقتِ الملاكِ. فَأَوَّلُ العِشقِ حُبٌّ ثُمَّ يَتمَادَى بِصَاحِبِهِ حَتَّى يَصِيرَ عِشقاً. وَقَد يَعشقُ الإنسانُ مَنْ لا يُدانِيه فِي الجَمَالِ وَالكَمَالِ، وَإن سَألُوهُ عَن حُجَّتِهِ لَمْ يُقِمْ لَه حُجَّةً غَيرَ قَولِ القَائلِ: حُبُّكَ الشَّيء يُعمِي وَيُصِمُّ. (الديلمي، عطف الألف، ٥٤ { ٢٠٣؛ إبن قيم الجوزية، روضة، ١٥٣).

The basic idea seems to suggest the classical philosophical notion of creation of man in form of a circle/ball cut into half, each seeking its counterpart in life. Love is a sparkle created upon the coming together of the two missing parts.

٧- سَألَ المَأمُونُ يَحيَى بنَ أَكثَمَ عَنِ العِشْقِ مَا هُوَ؟ فَقَالَ: هُوَ سَوَانِحُ تَسْنَحُ لِلمَرْءِ فَيَهْتَمُّ بِهَا قَلْبُهُ، وَتُؤْثِرُهَا نَفْسُهُ (/لنفسه). قَالَ: فَقَالَ لَهُ ثُمَامَةُ: ٱسْكُتْ يَا يَحيَى، إنَّمَا عَلَيْكَ أَنْ تُجِيبَ فِي مَسْأَلَةِ طَلاقٍ، أَوْ فِي مُحْرِمٍ صَادَ ظَبْياً أَوْ قَتَلَ نَمْلَةً، فَأَمَّا هَذِهِ فَمَسَائِلُنَا نَحْنُ. فَقَالَ لَهُ المَأمُونُ: قُلْ يَا ثُمَامَةُ، مَا العِشْقُ؟ فَقَالَ ثُمَامَةُ: العِشْقُ جَلِيسٌ مُمْتِعٌ، وَأَلِيفٌ مُؤْنِسٌ، وَصَاحِبُ مُلْكٍ مَسَالِكُهُ لَطِيفَةٌ، وَمَذَاهِبُهُ غَامِضَةٌ، وَأَحْكَامُهُ جَائِرَةٌ، مَلَكَ الأَبْدَانَ وَأَرْوَاحَهَا، وَالقُلُوبَ وَخَوَاطِرَهَا، وَالعُيُونَ [وَنَوَاظِرَهَا، وَالعُقُولَ] وَآرَاءَهَا، وَأُعْطِيَ عِنَانَ طَاعَتِهَا وَقَوْدَ تَصَرُّفِهَا، تَوَارَى عَنِ الأَبْصَارِ مَدْخَلُهُ، وَعَمِيَ فِي القُلُوبِ مَسْلَكُهُ. فَقَالَ لَهُ المَأمُونُ: أَحْسَنْتَ وَاللَّهِ يَا ثُمَامَةُ، وَأَمَرَ لَهُ بِأَلفِ دِينَارٍ. (أبو الفرج معافى، الجليس الصالح، ٢: ٩٥-٩٦؛ الديلمي، عطف الألف، ١٤ { ٤٦؛ السراج، مصارع العشاق، ١: ١١-١٢؛ إبن الجوزي، ذم الهوى، ٢٩٠-٢٩١؛ إبن قيم الجوزية، روضة، ١٥٢؛ النويري، ٢: ١٢٦-١٢٧؛ إبن أبي حجلة، ديوان الصبابة، ١٣؛ الإبشيهي، ٣٩٤؛ الأنطاكي، تزيين الأسواق، ٢٣).

Thumāma said: Love is a delightful companion, an intimate friend, the ruler of a kingdom with pleasant roads and mysterious ways. Its laws are cruel, it dominates bodies and spirits, hearts and feelings, eyes and visions, minds and thoughts; it holds the reins that control them and governs their workings, its gateway is hidden from sight, and its ways are concealed to the heart.

This is same as the above for Yaḥyā with the addition of ‘or kills an ant’, but the part in it assigned to Thumama has changed here. This looks like a combination of both R’s and Thumama’s sentences. In al-Masʿūdī’s *Murūj*, this is attributed to Ibrāhīm b. Malik and reads:

٨- العشق، أيها الوزير، سَوَانِحُ تسنحُ لِلمرءِ، تُعجزُهُ تَارَةً وتُؤسيهِ أُخْرَى؛ هي الَّتِى تضرمُ أَحشاءَهُ بِوَجدِ قَلبِهِ. (المسعودي، مروج، ٤: ٢٤١).

"Love, O vizier, consists of notions which occur to a man, now rendering him helpless and now comforting him, which cause his breast to burn with his heart's passion." (Meisami 273). This is similar to the saying of Polemon:

٩- سئل افليمن عن العشق، فقال: هوَ مرضٌ يحدثُ في الروح، جالبُهُ النظرُ ومسكنُهُ القلبُ، ومُهَيِّجُهُ الفكرُ. (السجستاني، صوان، ٢٤٥).
١٠- وصفَ بعضُ الأدباءِ العشقَ فقال: توارى عَنِ الأَبْصَارِ مَدْخَلُهُ وغَمُضَ فِي القُلُوبِ مَسلَكُهُ، فَٱمتنعَ وَصفُهُ عَنِ اللِّسَانِ، وَعَجَزَ نعتُهُ عَنِ البَيانِ، فَهُوَ بَيْنَ السِّحرِ وَالجُنُونِ، لَطيفُ المَسَالِكِ وَالكُمُونِ، كَمَا وَصَفَهُ بَعضُ الأَعراب: خَفِيَ أن يُرَى، وَجَلَّ أَنْ يُخفَى، فَهُوَ كَامِن كَكُمُونِ النَّارِ فِي الحَجَرِ، إنْ قَدَحْتَهُ أَوَرى، وَإنْ تَرَكتَهُ تَوَارى. (الديلمي، عطف الألف، ٥٣-٥٤ { ٢٠٢؛ الحصري، زهر، ٩٥٣؛ إبن قيم الجوزية، روضة، ١٥٣؛ مغلطاي، الواضح المبين، ٣١-٣٢؛ إبن أبي حجلة، ديوان الصبابة، ١٣).

One of the literati described love saying: its way of acting is concealed to the eyes, its manner of conduct is obscure to the hearts; the tongue is incapable of describing it, and words fall short of depicting it; it stands between magic and madness, has refined and hidden ways, as an Arab has described it: It is veiled to the eyes, but too lofty to be veiled, it is hidden as the spark of fire in the wood, when one strikes, it strikes fire, and if one leaves it, it remains hidden.

١١- قال لها ما الحب، فقالت: خَفِيٌّ ولم يُرَى وظهر فَلَنْ يَخفَى، كَمَنَ فِي القَلبِ كُمُونَ النَّارِ فِي الحَجَرِ، إنْ قَدَحْتَهُ أَوْرَى، وَإنْ تَرَكتَهُ تَوَارى. (الوشاء، الفاضل، ٢: ١٠٣).
١٢- قال الأصمعي: سألتُ أعرابياً عن العشق فقال: جَلَّ والله عن أن يُرَى وخَفِيَ عن أبصار الورى، فهو في الصدور كامنٌ ككُمُونِ النَّارِ فِي الحَجَرِ، إنْ قُدِحَ أَورى، وَإنْ تُرِكَ تَوَارى. وقال بعضهم: العشق نوعٌ من الجنون، والجنون فنونٌ، فالعشق فنٌّ من فنونه. (إبن قيم الجوزية، روضة، ١٥٣، ١٩٩).

Al-Aṣmaʿī said: "I asked a Bedouin Arab about *ʿishq* and he said: 'It is too sublime to be seen and it is hidden from the eyes of mortals, for it is concealed in the breast like the latent fire in a flint, which when struck produces fire, this fire remaining hidden as long as it is left alone.' Some of the Arabs say, "ʿIshq is a kind of madness. Madness has its varieties and *ʿishq* is one of them." (Giffen 64).

١٣- الشبَابُ شُعبَةٌ مِنَ الجنونِ. (الجاحظ، بيان، ٢: ٥٧ "عبدالله إبن مسعود"؛ أبو داود السجستاني، الزهد، ١٦١؛ عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ أبو الشيخ الإصبهاني، الأمثال، ١٨١؛ آبي، نثر، ٢: ٦٩؛ أبو نعيم، حلية، ١: ١٣٨؛ إختيار الدين، أساس الاقتباس، ١٦٠).

١٤- قال سقراط الحكيم: العشقُ جنونٌ، وهو ألوانٌ كما أنَّ الجنونَ ألوان. (السراج، مصارع العشاق، ١: ١٥، ٦٠؛ إبن الجوزي، ذم الهوى، ٢٨٩؛ مغلطاي، الواضح المبين، ٣١).

"Love is [a sort of] madness, and like madness, [consists of] many hues." (Alon 63). The definition of passion as "a divine mania" is originally from Plato (Phaedrus 244a). Wim Raven (62) cites this with several variants.

١٥- أقْوَالٌ فِي العِشْقِ: قَالَ التَّاسِعُ، وَهُوَ ثُمَامَةٌ بِنُ أَشْرَسَ وَكَانَ مُعْتَزِلِيَّ المَذهَبِ: العِشْقُ، أَيُّهَا الوَزِير، هُوَ إذَا تَمَازَجَتْ جَوَاهِرُ النُّفُوسِ بِوَصْلِ المُشَاكَلَةِ وَالمُنَاسَبَةِ وَالمُسَاكَنَةِ ٱنْبَعَثَتْ لُمَحُ نُورٍ سَاطِعٍ تَسْتَضِسُ بِهِ نَوَاظِرُ العَقَلِ وَتَهْتَزُّ لإشْرَاقِهِ طَبَائِعُ الحَيَاةِ، فَيَصِيرُ مِنْ ذَلِكَ اللَّمْحِ نُورٌ خَالِصٌ لاصِقٌ بِالنَّفْسِ مُتَّصِلٌ بِجَوْهَرِيَّتِهَا، يُسَمَّى عِشْقاً. (المسعودي، مروج، ٤: ٢٤٠ "مجلس يحيى"؛ الديلمي، عطف الألف، ٣١ { ١١٧ "مجلس المأمون"؛ إبن الجوزي، ذم الهوى، ٢٩١؛ الذهبي، سير أعلام النبلاء، ١٠: ٢٠٥، وتأريخ الإسلام، [سنة ٢١١-٢٢٠]، ٩٥؛ إبن قيم الجوزية، روضة، ١٥٣؛ الخطيب البغدادي، تأريخ بغداد، ٧: ١٤٧).

The ninth to speak was the Muʿtazilite Thumāma b. Ashras: He said: "O vizier, love is born when the essences of souls commingle through resemblance, affinity, and closeness. From this emerge the rays of a radiant light by which the eyes of reason brighten, and under its brilliance the natural elements of life vibrate. A pure flame emerges from this lightning that attaches to the soul and unites itself with its essence. This is called *ʿishq*." (cf. Van Ess, *Theologie*, V, 351, with commentary on its variants).

"Said the ninth, Thumāma ibn Ashras, a Muʿtazilite: "Love, O vizier, occurs when the essences of souls have mingled through the bond of likeness, affinity and contiguity; (then) bright gleams of radiant light flash forth by which the eyes of reason are illuminated, and whose rays cause the elements of life to tremble. A pure light emanates from this gleam which adheres to the soul and joins with the essence: this is called love." (Meisami 273).

١٦- هارون تفكر في العشقِ وَسَألَ الأَصْمَعِي: وَقَالَ الأصمعي: نَعَمْ يَا سَيِّدِي: إذَا تَقَادَحَتِ الأَخلاقُ المُتَشَاكَلَةُ وَتَمازَجتِ الأَرْوَاحُ المُتَشَابِهَةُ أَلَهَبَتْ لَمَحَ نُورٍ سَاطِعٍ يستضِسُ بِهِ العَقْلُ وَتَهتَزُّ لإشراقِهِ طِبَاعُ الحَيَاةِ، وَيَتَصَورُ مِنْ ذَلِكَ النُّورِ خلُقٍ خاصٍ بالنفس متصل بجوهريتها، يسمى العشق. (إبن الجوزي، ذم الهوى، ٢٩٢؛ مغلطاي، الواضح المبين، ٤٢).

Here Hārūn has replaced al-Ma'mūn, and al-Aṣmaʿī Thumāma.

١٧- حدثنا إبن خلف (محمد بن خلف بن المرزبان)، قال: أخبرنِي عَلِيٌّ بنُ صَالِح ٱبنُ نَصرٍ عَنْ أَبِيهِ، قَالَ: سُئِلَ ذو الرياستين عن المَوَدَّةِ، فَقَالَ: إذَا تَقَارَبَتْ جَوَاهِرُ النُّفُوسِ بِوَصْلِ

المُشَاكَلَةِ، ثَقَبَتْ لَمْحَةَ نُورٍ سَاطِعٍ فِي عَالَمِ الرُّوحِ، فَبَثَّتْهُ فِي أَقْطَارِهَا، تَسْتَضِئُ بِهِ نَوَاظِرُ العَقلِ، وَتهْتَزُّ لإِشْرَاقِهِ طَبَائِعُ الحَيَاةِ، فَيَتَصَوَّرَ مِنْ ذَلِكَ خلْقٌ خَاص بِالنَّفْسِ يَتَّصِلُ بِجَوْهَرِهَا يُسَمَّى الوُدُّ. (إبن الجوزي، ذم الهوى، ٢٩٨).

Dhu al-Riyāsatayn was an authority for some anecdotes on love. It would not be surprising to find him involved in the above meeting on love. The saying attributed to Thumāma is expressed by al-Faḍl b. Sahl.

١٨- قال أرسطاطاليس: العِشْقَ طَمَعٌ يَتَوَلَّدُ فِي القَلبِ فَإذا تَوَلَّدَ تَحَرَّكَ وَنَمى ثُمَّ تربَّى فَإذا تربَّى اجْتَمَعَتْ إلَيهِ مَوَادُّ الحِرْصِ وَكُلَّمَا قَوِيَ فِي قَرَارِ النَّفسِ ازْدَادَ صَاحِبُهُ فِي الإهْتِيَاجِ وَاللَّجَاجِ وَالطَّمَعِ وَالفِكرِ وَالأَمَانِي. وَذَلِكَ الَّذِي يُؤَدِّيهِ إلَى الحِرصِ وَيَبْعَثُهُ عَلَى الطَّلَبِ حَتَّى يُؤَدِّيهِ ذَلكَ إلَى الغَمّ المُقلِقِ وَالسَّهَرِ الدَّائِمِ وَالهَمَيَانِ وَالأَحْزَانِ وَفَسَادِ العَقْلِ. (الديلمي، عطف الألف، ٣٠ { ١٠٨؛ ح- ١٢١ "أبقراط"؛ إبن داود الإصفهاني، الزهرة، ١: ١٧؛ المسعودي، مروج ٤: ٢٤١؛ إبن صاعد الأندلسي، طبقات الأمم، لويس شيخو، ٢٢ "فيثاغورس"؛ الراغب، في آداب، ٦٥؛ إبن قيم الجوزية، روضة، ١٥٠-١٥١؛ داود الأنطاكي، تزيين الأسواق، ١: ٥٩-٦٠؛ إبن أبي حجلة، ديوان الصبابة، ١١؛ مغلطاي، الواضح المبين، ٢٦-٢٧؛ ويم رون، ٦٨).

٢٤٩٤- قالَ عَلِيُّ بنُ عُبَيْدَةَ: العِشْقُ مَنْفَاةٌ لِلهُجُوعِ، مَدْعَاةٌ لِلخُضُوعِ، وَصَاحِبُهُ أَذَلُّ مِنَ النَّقَدِ، وَإنْ كَانَ فِي مِرَّةِ الأَسَدِ، يَهِشُّ لِكُلِّ عِدَةٍ وَيُسَرُّ بِكُلِّ طَمَعٍ، يَتَقَوَّتُ بِالأَمَانِي وَيَتَعَلَّلُ بِالأَطْمَاعِ، وَأَيْسَرُ مَا يَبْذُلُ لِمَعْشُوقِهِ أَنْ يُقْتَلَ دُونَهُ وَيُقْدَرَ عَلَيْهِ. (الديلمي، عطف الألف، ٨٠ { ٢٨٣).

2494- Love is expelling to slumber, inviting to submission, and the lover is weaker than the Naqad (a kind of sheep, or small cattle, proverbial as weak and despicable), even if he were powerful as the lion; he cheers up with every promise and is made happy at every desire. He takes heart by vain hopes and indulges in aspirations. The easiest present he would offer his beloved is to be killed or overpowered by her.

"… he is excited by every promise and rejoices at every desire; he is nourished by vain hopes and cherishes his aspirations. The least (gift) he would present to his beloved is to be slain by her or overpowered by her." (Meisami 272, n. 13).

This same sentence is attributed to the Muʿtazilite *mutakallim* Bishr b. al-Muʿtamir by al-Masʿūdī with minor variants and corruptions. Pellat noticed that the reading is complicated and uncertain:

١- قَالَ بشر بن المعتمِر: العِشْقُ، أيها الوزير، مِنْفَاةٌ لِلهُجُوعِ مِدْعَاةٌ لِلخُضُوعِ، صَاحِبُهُ أَذَلُّ مِنَ النَّقَدِ، وَإنْ كَانَ فِي شِدَّةِ الأَسَدِ، يَهِشُّ لِكُلِّ عَبْدٍ وَيُؤسَرُ بِكُلِّ طَمَعٍ، يَتَفوَّهُ بِالأَمَانِي

وَيَتَعَلَّلُ بِالأَطْمَاعِ، وَأَيْسَرُ مَا يَبْذُلُ لِمَعْشُوقِهِ أَنْ يُقْدمَ دونَهُ وأَنْ يقبل عليه بِأَيْسَرِ الحَيَاةِ، يَسْتَرِيحُ إِلَى لقَاءِ حبيبهِ وَإِلى الطُّرُوقِ بِفنائِهِ وَيلتذ بطروق خيالِهِ. (المسعودي، مروج، ٤: ٢٣٩-٢٤٠).

"O vizier, love banishes tranquility and brings about subjugation. The lover is humbler than the lamb, though he may have the strength of a lion; he is courteous to every slave, prisoner to every desire, giving way to hopes and occupied with his appetites. The least gift he would give to his beloved is to be placed beneath her and offer her an easy life; he is happy when he encounters his beloved and when he goes towards his own destruction, and takes pleasure in the fancies which occur to him." (Meisami 272-73; cf. Van Ess, *Theologie* V, 324).

٢- أَذَلُّ مِنْ نَقَدَةٍ. (أبو عِكرمَة الضبي، الأمثال، ١١٠؛ حمزة الإصبهاني، الدرة، ١: ٢٠٥؛ أبو هلال العسكري، صناعتين، ٤٠١؛ الثعالبي، تمثيل، ٣٤٦ "من النَّقَدِ"؛ تذكرة، ٧: ١٣).

More abject than the lamb.

٣- لهُوَ أَذَلُّ مِنَ النَّقْدِ! (الجاحظ، الحيوان، ٥: ٤٦٢؛ إبن السكيت، إصلاح المنطق، ٥٧؛ المفضل، الفاخر، ٣٠ "أقل"؛ أبو هلال العسكري، أمثال، ١: ١٠٨، ٣٨١، وصناعتين، ٢٤٣؛ الميداني، ٢: ١٩؛ الزمخشري، أمثال، ١: ١٣١؛ الجوهري، الصحاح، ١: ٥٤١ "نقد"؛ لسان العرب، ٣: ٤٢٦ "نقد"؛ + "النَّقَد: السَّفَّلُ مِنَ النَّاسِ").
٤- رُبَّ عَدِيمٍ أَعَزُّ مِنْ أَسَدِ * وَرُبَّ مُثْرٍ أَذَلُّ مِنَ النَّقَدِ. (لسان العرب، ٣: ٤٢٦ "نقد"؛ الأزهري، تهذيب اللغة، ٩: ٣٧).
٥- فُلان أَقَلُّ مِنَ النَّقدِ. (الأنباري، الزاهر، ٤٢١-٤٢٢).
٦- وَأَمَّا قولُهم: أَذَلُّ مِنْ بَذَجٍ؛ فَالبَذَجُ وَالبَرَقُ: وَلدُ الضَّأن، وَأَصْلُهَا فَارِسِيَّةٌ، لأَنَّهُمَا مُعَرَّبَان مِنْ بَرَّه وَهُوَ الحَمَلُ. (حمزة الأصبهاني، الدرة، ١: ٢٠٥؛ أبو هلال العسكري، أمثال، ١: ٣٨٢؛ الزمخشري، أمثال، ١: ١٣٠).
٧- جاء في الحديث: يُؤتى بآبن آدم يوم القيامة كأَنَّهُ بَذَج من الذُّلِّ. (أبو بكر الأنباري، الأضداد، كويت، ١٩٦٠، ٣٢٠؛ إبن الأثير، النهاية، ١: ١١٠).
٨- أيَا مَنْ اِسمُه ليثٌ * ويا أضعفُ من بَقَّه! (أبو نواس، ديوان، ٥: ٢٧١).

Weaker than bedbug!

٩- أضعفُ مِن بَقَّة. (الزمخشري، أمثال، ١: ٢١٦).

٢٤٩٥- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: المُسَالِمُ لِلنَّاسِ عَزِيزُ الجَانِبِ. (أسامة، لباب، ٤٤؛ مب- ١١٨ "سقراط"؛ ش- ١: ١٦١).

2495- He who lives in conciliation with the people is mighty.

1- "He who keeps his peace among people will remain secure." (Alon 76 n. 535).

٢٤٩٦- وَسُئِلَ عَلِيُّ بنُ عُبَيْدَةَ عَنِ ٱخْتِيَارِهِ مِنَ الحُسْنِ فَقَالَ: أَمَّا مَا يُمْكِنُ نَعْتُهُ فَخَلَّتَانِ، وَثَالِثَةٌ بَينَهُمَا لَيْسَتْ مِنْ صِفَةِ اللِّسَانِ. تُعْجِبَنِي صُورَةٌ أَكْثَرُ نَعْتِهَا المَلاحَةُ، وَبَرَاعَةٌ بِفَصَاحَةٍ. وَالخَلَّةُ الثَّالِثَةُ: نَسِيمُهَا مَرَاحُ الرُّوحِ وَشَكْلُ النَّفْسِ وَمَلْهَبَةُ الشَّوْقِ، وَبِمِقْدَارِ تَمَكُّنِ الثَّالِثَةِ مِنَ القَلْبِ يَسْتَحْكِمُ سُلْطَانُ الهَوَى عَلَى العَقْلِ. (الشريشي، شرح مقامات، ١: ٣٧٨؛ عباس، المغربي، { ٣٦٤).

2496- ʿAlī b. ʿUbayda was asked about his view on beauty. He said: The characteristics that can be described are two, and a third lies in between them impossible for the tongue to depict. A face fascinates me that its dominant attribute is gracefulness, and an efficiency in eloquence. The third characteristic: its breeze is the refreshment of the spirit, the coquetry of the soul, and the burning place of desires. In proportion to the domination of this third on the heart, the power of passion is braced over reason.

٢٤٩٧- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: الحُسْنُ تَنَاسُبُ الصُّورَةِ، وَزِينَتُهُ ٱعْتِدَالُ الحَرَكَةِ، ثُمَّ مَا لا يَحسُنُ اللِّسَانُ التَّرْجُمَةَ عَنْهُ مِنْ خِفَّةِ الرُّوحِ وَالقَوْلِ. (الشريشي، شرح مقامات، ١: ٣٧٨؛ عباس، المغربي { ٣٤٦).

2497- Beauty is the harmony of the face, and its ornament is the symmetry of movement; beyond this is what the tongue cannot describe because of its agility of spirit and speech.

٢٤٩٨- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: مَنْ كَانَتْ فِيهُ خَصْلَةٌ حَسَنَةٌ فَليُوَاظِبْ عَلَيْهَا فَإِنَّ لَهَا دَوْلَةً تَعُودُ إِلَيْهَا عَلَيْهِ مَا أَدْبَرَ عَنْهَا فَلْيَسْتَعِنْ بِشَطْرِ صَلاحِهَا عَلَىْ شَطْرِ فَسَادِهَا فَإِنَّ كُلَّ وَاحِدٍ مِنْهُمَا مَجْذُوبٌ، وَالقُوَّةُ لِمَا أُحِدَّ وَأُعِينَ. فَٱمْدُدْ صَرْحَهَا بِإِرْشَادِكَ، وَأَعِنْهُ بِاجْتِهَادِكَ؛ فَلَنْ يَبْقَى لِفَسَادِهَا مَعَ التَّظَاهُرِ لَبْسٌ. وَهُوَ بِالضِّدِ إِنْ ٱنْعَكَسَ. (الماوردي، تسهيل، ١٣١؛ ={ ٢٢٠٢).

2498- He who has a good quality should take care of it, because it has a turn of fortune to which it reverts when disregarded. He should seek help from its good side against its evil side, for each one of the two sides are being pulled, and the dominion belongs to the part that is

scrutinized and assisted. So extend its lofty edifice with your guidance and assist it with your diligence, such that by making common cause against its evil side, then there shall remain no entanglement. And this recedes to the opposite if it is the other way around.

٢٤٩٩- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ الرَّيْحَانِي: الأَحْرَارُ مَا لَمْ يَلْتَقُوا مَعَارِفُ، فَإِذَا ٱلْتَقُوا صَارُوا إِخْوَاناً، فَإِذَا تَعَاشَرُوا تَوَارَثُوا. (الغَزِّي، آداب العشرة، ٦٣).

2499- Nobles know each other before meeting, and when they meet they become friends, and when they live together they inherit from one another.

١- النَّاسُ ثَلاثَةٌ: مَعْرِفَةٌ، وَأَصْدِقَاءُ، وَإِخوانٌ. فالمَعرِفَةُ بَيْنَ النَّاسِ كَثِيرَةٌ، وَالأَصْدِقَاءُ عَزِيزَةٌ، وَالأَخُ قَلَّمَا يُوجَدُ. (العزي، آداب العشرة، ٣٠).

Those living in a bond of friendship to one another are three categories: acquaintances, friends and true friends. Acquaintances are abundant among people, friends are rare, and true friends are the rarest of them all.

٢٥٠٠- خَيْرُ المَوَدَّةِ تَعَاطُفُ القُلُوبِ، وَٱئْتِلافُ الأَرْوَاحِ، وَحَنِينُ النُّفُوسِ إِلَى مُبَاثَّةِ السَّرَائِرِ، وَظُهُورُ السُّرُورِ وَالاَسْتِرْوَاحُ لِلْمُسَكِّنَاتِ فِي الغَرَائِزِ، وَوَحْشَةُ الأَشْخَاصِ عِندَ تَنَائِي اللِّقَاءِ[8]، بِكَثْرَةِ التَّزاوُرِ، [وَ]عَلَى حَسَبِ مُشَاكَلَةِ الجَوَاهِرِ يَكُونُ الاَتِّفَاقُ فِي الخِصَالِ.[9]

2500- The best friendship consists of the mutual affection of hearts, the union of spirits, the longing of souls for the germination of secret thoughts, seeking refreshment in the sedatives of natural impulses; a feeling of forlornness when meeting is remote, and an apparent joy in frequent visits; and the harmony of essences is based on the congruence of natural traits. (There are minor but significant variations in different versions of this saying making a precise translation difficult).

[8] في الأصل: تباين.

[9] مج- ٥٥؛ البيهقي، المحاسن، ٦٠٦ "العباس بن جرير"؛ المحاسن والأضداد، ٦١؛ كوبرلي، ٣٩ ب؛ التوحيدي، صداقة، ٤٥٨ "إبن دريد"؛ إبن الجوزي، ذم الهوى، ٢٩٨-٢٩٩ "علي بن عبيدة"؛ إبن عربي، محاضرة الأ برار، ٢: ٦-٧.

١- قال عَلِيُّ بنُ عُبَيْدَةَ الريحاني: المَوَدَّةُ تَعَاطُفُ القُلُوبِ، وَٱئْتِلافُ الأَرْوَاحِ، وَحَنِينُ النُّفُوسِ إِلَى مَثَابَةِ السَّرَائِرِ، وَالاَسْتِرْوَاحُ بِالمُسْتَكِنَّاتِ فِي الغَرَائِزِ، وَوَحْشَةُ الأَشْخَاصِ عِنْدَ تَبَايُنِ اللِّقَاءِ، وَظَاهِرُ السُّرُورِ بِكَثْرَةِ التَّزْوَارِ، وَعَلَى حَسَبِ مُشَاكَلَةِ الجَوَاهِرِ يَكُونُ ٱتِّفَاقُ الخِصَالِ. (الحصري، زهر، ٤٢٦).

٢- المَوَدَّةُ تَعَاطُفُ القُلُوبِ وَٱئْتِلافُ الأَرْوَاحِ، وَالتَّجَنِّي رَسُولُ القَطِيعَةِ. (الون، ٧٥).

"Friendship is a mutual affection of the hearts with mutual harmony of the spirits. Accusing others is the herald of rift." (Alon 63 n. 321).

Citing Aristotle, Miskawayh states that, things that differ are not akin to one another and they do not come together in good harmony. On the other hand, those things which are akin find pleasure in, and long for, one another (138-39). This is the Empedocles' idea that, "Like seeks after like," wrongly attributed to Heraclitus by Miskawayh. Heraclitus' idea is the exact opposite, namely, that it is the difference that makes the world go round. (See Zurayk, notes 205).

٣- اِعْلَمْ أَنَّ ائتِلافِ قُلُوبِ الأَبْرَارِ حِينَ يَلتَقُونَ كَسُرْعَةِ ٱخْتِلاطِ مَاءِ البَحرِ بِالمَطَرِ، وَبُعْدُ الفَجَرَةِ مِنِ ٱئْتِلافٍ وَإِنْ طَالَتْ مُعَاشَرَتُهُمْ كَبُعدِ البَهَائِمِ مِنَ التَّعَاطُفِ وَإِنْ طَالَ ٱعْتِنَاقُهَا. (مب- ١٨٩ "أرسطو").

٤- اِعْلَمْ أَنَّ سُرعَةَ ٱئْتِلافِ قُلُوبِ الأَبْرَارِ حِينَ يَلتَقُونَ كَسُرْعَةِ إِخْتِلاطِ ماءِ المَطَرِ بِالبِحَارِ. وَبُعْدُ الفَجَرَةِ مِنَ الاَئْتِلافِ - وَإِنْ طَالَتْ مُعَاشَرَتُهم - كَبُعدِ البَهائِمِ مِنَ التَّعَاطُفِ وَإِنْ طَالَ إِعْتِلاقُهَا. (جا- ٢٢٣ "أرسطو").

٥- قَالَ بَعضُ الحُكَمَاءِ لاَبنِهِ: يَا بُنَيَّ: اِعْلَمْ أَنَّ سُرعَةَ ٱئْتِلافِ قُلُوبِ الأَبْرَارِ حِينَ يَلتَقُونَ كَٱئْتِلافِ قَطْرِ المَطَرِ بِمَاءِ الأَنْهَارِ. وَبُعْدُ قُلُوبِ الفُجَّارِ مِنِ الاَئْتِلافِ - وَإِنْ طَالَتْ تَعَاشُرُهُمْ - كَبُعدِ البَهَائِمِ مِنَ التَّعَاطُفِ وَإِنْ طَالَ ٱعْتِلافُهَا عَلَى آرِيٍّ وَاحِدٍ. (أسامة، لباب، ٤٢٨؛ القالي، الأمالي، ١: ٢٣١).

٦- سُرْعَةُ ٱئْتِلافِ قُلُوبِ الأَبْرَارِ عِندَ تَلاقِيهَا كَسُرعَةِ إِختِلاطِ قَطرِ السَّمَاءِ إِذَا ٱنْصَبَّتْ إِلَى النَّهْرِ الوَاحِدِ. (العامري، نسك، ٥٠٢).

٧- إن قلوبَ الأبرار تغلى بأعمَالِ البِرّ، وإنَّ قلوب الفجار تغلب بأعمال الفجور. (إبن حبان البستي، روضة، ٢٨).

٨- إِنَّ الخُلَّةَ مَأْخُوذَةٌ مِنْ تَخَلُّلِ المَوَدَّةِ القَلْبَ وَتَمَكُّنِهَا مِنْهُ، وَهِيَ أَعْلَى دَرَجِ الإِخَاءِ، وَذَلِكَ أَنَّ النَّاسَ فِي الأَصْلِ أَجَانِبُ، فَإِذَا تَعَارَفُوا فَهُمْ أَوِدَّاءُ وَإِذَا تَشَاكَلُوا فَهُمْ أَحِبَّاءُ، وَإِذَا تَأَكَّدَتْ المَحَبَّةُ صَارَتْ خُلَّةً. (الخطابي، العزلة، ١٤٢).

٩- الأَصْدِقَاءُ نَفْسٌ وَاحِدَةٌ فِي أَجْسَادٍ مُتَفَرِّقَةٍ. (إبن وهب، البرهان، ٥٢؛ الراغب، محاضرات، ٢: ٥).

٢٥٠١- أَخْبَرنَا المَرْزُبَانِي، حَدَّثنَا الصُّولِي، حَدَّثنَا أَبُو العَيْنَاءِ، قَالَ: رَأَيْتُ عَلِيَّ بنَ عُبَيْدَةَ يُعَاتِبُ رَجُلاً ثُمَّ قَالَ فِي كَلامِهِ: العَجَبُ أَنِّي أُعَاتِبُكَ وَأَنْتَ مِنْ أَهْلِ القَطِيعَةِ!
(التوحيدي، صداقة، ١٨١؛ إبن عقيل، فنون، ٧٥١).

2501- Al-Marzubānī reported from al-Ṣūlī that Abū al-ʿAynāʾ said: "I saw ʿAlī b. ʿUbayda reproving a man. After awhile he said: 'Strange! I am reproving you, and you are from the district of Reproof!'"

This saying is based on a pun: *ʿataba* 'censure, reproof,' that can be a threat to breakdown of relations, and *qaṭīʿa* 'rupture of relations.'

١- عاتب عَلِيٌّ بنُ عُبَيْدَةَ صديقاً له من أهل القطيعة فقال: يا عجباً أعاتبك على القطيعة وَأنت من أهل القطيعة. (الثعالبي، متشابه، ٢٥، ولطائف الظرفاء، ٤٤ أ، والإعجاز، ٣٦).

٢٥٠٢- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ الرَّيْحَانِي: العِتَابُ حَدَائِقُ المُتَحَابِّينَ وَثِمَارُ الأَوِدَّاءِ وَدَلِيلُ الظَّنِّ وَحَرَكَاتُ الشَّوْقِ وَراحَةُ الوَاجِدِ وَلِسَانُ المُشفِقِ. (الحصري، زهر، ٤٢٦؛ =﴿ ١٢١٨، ٢٣١٤).

2502- Friendly reprimand is the strolling garden of lovers, the sweet fruit of the affectionate, the sign of thinking, the motion of longing, the comfort of the worried, and the tongue of the compassionate.

١- العِتَابُ حَدَائِقُ المُتَحَابِّين وَثِمَارُ الأوِدَّاءِ وَدَلِيلُ الصَّبْرِ وَالصَّفَاءِ وَحَركَاتُ الشَّوْقِ وَمُسْتَرَاحُ الوَجْدِ وَلِسَانُ الإشْفَاقِ. (مج- ٥٥؛ التوحيدي، صداقة، ٣٤٨ "عَلِيٌّ بنُ عُبَيْدَةَ"؛ الثعالبي والمقدسي، ٦٠؛ تذكرة، ٥: ٣١؛ وطواط، غرر، ٣٥٦؛ الإبشيهي، ٢٠٥).
٢- العِتَابُ مِنْ حَرَكَاتِ الشَّوْقِ وَهُوَ مُستَرَاحُ الوَجْدِ وَلِسَانُ الإشْفَاقِ وَهَذَا إنَّمَا يَكُونُ بَيْنَ المُتَحَابِّينَ وَإنْ كَانُوا كَرِهَوهُ وَجَعَلُوهُ رَسُولَ القَطِيعَةِ وَدَاعِي القِلَى وَسَبَبَ السُّلُوِّ وَأَوَّلَ التَّجَافِي وَمَنْزِلَ التَّحَاجُرِ. (تذكرة، ٥: ٣٢؛ الزمخشري، ربيع، ٢: ٨٤٧).
٣- رُبَّ عَتْبٍ أَنْفَعُ مِنْ صَفحٍ. (إبن حبان البستي، روضة، ١٨١).
٤- ما حبسَ الوُدَّ بِمثلِ العِتابِ. (مع- ١١٩؛ الحصري، زهر، ٨٣٤ "جُمِش"، "إبن المعتز").
٥- تَركُ العِتَابِ، إذَا ٱستَحَقَّ أَخٌ * مِنْكَ العِتَابَ، ذَرِيعَةُ الهَجْرِ. (الحصري، زهر، ٨٣٤؛ الراغب، في آداب، ٨٩).
٦- الإفْرَاطُ فِي العِتَابِ يُوَلِّدُ الضَّغِينَةَ. (الثعالبي، تمثيل، ٤٦٥).
٧- الإفرَاطُ فِي العِتَابِ يَدعُو إلَى الاَجْتِنَابِ. (بهجة، ٢: ١٩٦).

Excess of reproach causes avoidance.

٨- كَثْرَةُ العِتَابِ دَاعِيَةُ الاْجتِنَابِ. (الثعالبي والمقدسي، ٦٠).
٩- كَثْرَةُ العِتَابِ تُنْغِلُ أَدِيمَ المَوَدَّةِ. (الثعالبي، ثمار، ٥١٥، ٨٥٥).
١٠- كَثْرَةُ العِتَابِ إلحَافٌ، وَتركُهُ آستِخفَافٌ. (التوحيدي، صداقة، ١٠٧).
١١- إِنَّ بَعْضَ العِتَابِ يَدعُو إِلَى الهَجْ * رِ وَيُؤذِي بِهِ المُحِبُّ الحَبِيبَا. (وطواط، غرر، ٣٥٥؛ الراغب، محاضرات، ٢: ١١).
١٢- الإِكْثَارُ مِنَ العِتَابِ دَاعِيَةٌ إِلَى المَلَالِ. (بهجة، ١: ٧٢٤).
١٣- مِنْ سُوءِ الأَدَبِ كَثْرَةُ العِتَابِ. (أبو حاتم السجستاني، المعمرون، ٢٥ "أكثم"، ١٤٦ "صيفي بن رياح أبا أكثم").
١٤- فَإِنَّ كَثْرَةَ العِتَابِ مَدْرَجَةُ القَطِيعَةِ. (عقد، ٢:٣٠٩؛ جا- ١٨٦).
١٥- إِذَا كَثُرَ التَّجَنِّي مِنْ خَلِيلٍ * بِلا ذَنْبٍ فَقَدْ مَلَّ الخَلِيلُ. (التوحيدي، صداقة، ٣٧١).
١٦- لا تكثِرِ التَّجَنِّي عَلَى الصَّدِيقِ وَلا تَنْشرِ العِتَابَ بَيْنَكَ وَبَيْنَهُ لأَدْنَى سَبَبٍ وَأَخْفَى شَبَحٍ يَتَعَلَّقُ بِهِ سُوءُ الظَّنِّ فَإِنَّ ذَلِكَ يَدُلُّ عَلَى وَهَنٍ فِي مَوَدَّتِكَ لَهُ وَثِقَتِكَ بِهِ. (مع- ٧٧).
١٧- العِتَابُ قَبْلَ العِقَابِ. (عيون، ٣: ٣٠؛ الزمخشري، أمثال، ١: ٣٣٣، وربيع، ٢: ٨٤٨).
١٨- فَإِنَّ المُعَاتَبَةَ مَقْطَعَةٌ لِلْوُدِّ. (كب- ١٢٣).
١٩- إِذَا كَانَ العُذْرُ وَاضِحاً كَانَ العِتَابُ فَاضِحاً.

"When the excuse is manifest, reproof is disgracing." (Lane 2410).

٢٠- لا تُكْثِرْ عَلَى ذِي الضِّغْنِ عَتْبًا * وَلا ذِكْرَ التَّجَرُّمِ لِلذُّنُوبِ. (العقد الثمين، ١١٣ "زهير").
٢١- كَثْرَةُ العِتَابِ تُورِثُ البَغْضَاءَ. (الميداني، ٣: ٥٧؛ الإبشيهي، ٥٥؛ العاملي، كشكول، ٢٩٣).

Too much reprimand bequeaths hatred. (Reprimand is also reprieved:

٢٢- إِيَّاكَ وَالمُعَاتَبَةَ فَإِنَّها تُورِثُ البِغضَةَ. (الجاحظ، بيان، ٢: ٩١).
٢٣- العِتَابُ ضربَانِ: عِتَابٌ يحيي المَودَّةَ وَهُوَ مَا كَانَ فِي نَفسِ الوُدِّ وَعِتَابٌ يُمِيتُهَا وَهُوَ مَا كَانَ فِي ذنبٍ وَموجدةٍ. (الراغب، محاضرات، ٢: ١١).
٢٤- العِتَابُ مُقَدِّمَةُ السَّخْطِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٥).
٢٥- لا تُكثِرِ العِتَابَ فَإِنَّ العِتَابَ يُورِثُ الضَّغِينَةَ وَكَثْرَتُهُ مِنْ سُوءِ الأَدَبِ. (إبن حبان البستي، روضة، ١٨٢؛ الثعالبي والمقدسي، ٦٠).
٢٦- فَدَعِ العِتَابَ فَرُبَّ شَرٍّ * هَاجَ أَوَّلُهُ العِتَابُ. (أبو عبيد، أمثال، ١٨٣؛ عيون، ٣: ٢٩؛ لسان العرب، ١: ٥٧٨ "عتب").
٢٧- إِذَا كُنْتَ فِي كُلِّ الأُمُورِ مُعَاتِباً * صَدِيقَكَ لَمْ تَلْقَ الَّذِي لَمْ تُعَاتِبْهُ. (بشار، ديوان، ١: ٣٠٩؛ العلوي، ٤٤؛ إبن داود الإصفهاني، الزهرة، ١: ١٣٢؛ الوشاء، الموشى، ٢٢؛ إبن حبان البستي، روضة، ١٨٢؛ الثعالبي والمقدسي، ٦٠؛ الراغب، في آداب، ٨٩؛ الزمخشري، ربيع، ٢: ٨٥٦).
٢٨- اليَأسُ وَاقِعٌ وَالرَّجَاءُ بَلاقِعٍ. (الزمخشري، ربيع، ٤: ٣٨٥).

٢٩- مَنْ لَمْ يُؤاخِ مِنَ الإِخْوَانِ إلاَّ مَنْ لا عَيْبَ فِيهِ قَلَّ صَدِيقُهُ، وَمَنْ لَمْ يَرْضَ مِنْ صَدِيقِهِ إلاَّ بِإِيْثَارِهِ إِيَّاهُ عَلَى نَفْسِهِ دَامَ سَخْطُهُ، وَمَنْ جَانَبَ [عاتب] عَلَى غَيْرِ ذَنْبٍ إِخْوَانَهُ كَثُرَ عَدُوُّهُ. (البيهقي، المحاسن، ٦٠٦-٦٠٧؛ المحاسن والأضداد، ٦١؛ القالي، الأمالي، ١: ٢١٤؛ الزمخشري، ربيع، ١: ٤٦٢).

٣٠- مَنْ عَاتَبَ عَلَى كُلِّ ذَنْبٍ أَخَاهُ فَخَلِيقٌ أَنْ يَمَلَّهُ وَيَقْلاهُ. (إبن داود الإصفهاني، الزهرة، ١: ١٢٩).

٣١- عِمَادُ المَوَدَّةِ المُشَاكَلَةُ وَكُلُّ وَدٍّ مِنْ غَيْرِ تَشاكُلٍ فَهُو سَرِيعُ التَّصَرُّمِ. (مب- ٣٢٥؛ الخطابي البستي، ١٥١).

٣٢- لأَنَّ الأَنَسَةَ رَوْحٌ لِلقُلُوبِ وَأَنَّ الوَحْشَةَ رَوْعٌ عَلَيْهَا. وَلا يَلْتَاطُ بِالقُلُوبِ إلاَّ مَا لانَ عَلَيْهَا وَمَنِ ٱسْتَقْبَلَ الأُنْسَ بِالوَحْشَةِ ٱسْتَقْبَلَ أَمْرًا ذَا مَؤُونَةٍ. (كب- ٩٢).

٢٥٠٣- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: التَّجَنِّي رَسُولُ القَطِيعَةِ، وَدَاعِي القِلَى، وَسَبَبُ السُّلُوِّ، وَأَوَّلُ التَّجَافِي ومَنْزِلُ التَّهَاجُرِ. (الحصري، زهر، ٤٢٧؛ مج- ٥٥ "سلوان"؛ التوحيدي، صداقة، ٣٤٨؛ كوبرلي، ٣٩ ب).

2503- False accusation is the harbinger of breakdown of relations, the inviter of hatred, the cause of forgetting, the forerunner of estrangement, and the way station of separation.

١- التَّجنِّي رَسُولُ القَطِيعَةِ، وَدَاعِي الغِلِّ، وَسَالِبُ السُّلُوِّ، وَهُوَ أَوَّلُ مَنَازِلِ الهِجْرَانِ. (إبن عقيل، فنون، ٥٣).

"False accusation is the harbinger of the friendship's end, the summoner of malice, the robber of comfort; it is the first way station of abandonment." (Makdisi, *Ibn ʿAqīl*, 243).

٢- العِتَابُ رَسُولُ الفُرقَةِ وَدَاعِي القِلَى وَسَبَبُ السُّلوَانِ وَباعِثُ الهِجْرَانِ. (أبو هلال العسكري، أمثال، ١: ٦٠-٦١، وديوان المعاني، ١: ١٦٨-١٦٩).

٣- [العِتَابُ] مَطِيَّةُ الهِجرَانِ، وَرَائِدُ الصَّرِيمَةِ، وَنَتِيجَةُ التَّجَنِّي، وَعُنوَانُ الثِّقْلِ، وَرَسُولُ الاَنْفِصَالِ وَدَاعِيَةُ القِلَى، وَمُقَدِّمَةُ الصَّدِّ. (إبن حزم، طوق الحمامة، ١٩٧).

"Reproach is the harbinger of avoidance, and the vanguard of separation, and the result of accusations, and announcer of moroseness, and the harbinger of break-off, and the cause of hatred, and the forerunner of (hostile) estrangement." (Nykl, 104).

٤- التَّجنِّي رَسُولُ القَطِيعَةِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٥؛ كوبرلي، ٣٩ ب: ٦).

False accusation is the herald of estrangement.

"Accusing [others] is the messenger of estrangement." (Alon 82 n. 652).

٥- التَّجَنِّي أَوَّلُ وَمد القطيعةِ. (رسالة آداب، ٦٩).
٦- مَبْدَأُ القَطِيعَةِ التَّجَنِّي. (إبن عقيل، فنون، ٧١٩؛ آبي، نثر، ٤: ١٩٢؛ ش/ن- ٢٠: ٣٠٢).
٧- التَّجَنِّيُ وَافِدُ القَطِيعَةِ. (ح- ٤٧ "على خاتم بطلميوس"؛ كوبرلي، ٦٤ ب؛ الراغب، محاضرات، ٢: ١١؛ مب- ١١٧ "سقراط"؛ ش- ١: ١٦٠).

Allegation is the envoy of separation.

٨- التَّجَنِّي وَافِدُ الصَّرمِ. (عيون، ٣: ٢٨ "أبو الدرداءِ"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٨؛ السجستاني، صوان، ١٨٢ "اسخولوس"؛ كوبرلي، ١٠أ: ٢١).
False accusation is the envoy of severance.

٩- التَّجَنِّي رائدُ الصَّرمِ. (الزمخشري، ربيع، ١: ٧٢٨).
False accusation leads to separation.

١٠- وَبدءُ الصَّرمِ مِنْ مللِ العِتَابِ. (الراغب، محاضرات، ٢: ١٢).
١١- التَّجَنِّي وَجْهُ القَطِيعَةِ. (الزمخشري، ربيع ، ١: ٧٤٠).
١٢- التَّجَنِّي حَصَّادُ العِشْقِ. (مغلطاي، الواضح المبين، ٨٥).
١٣- التَّجَرُّمُ وَجْهُ القَطِيعَةِ. (ح- ١٣٨ "أنوشوس"؛ القضاعي، دستور، ٢٠).
١٤- التَّجَرُّمُ وَافِدُ القَطِيعَةِ. (مب- ٢٧٨ "لقمان").
١٥- المُغَالَبَةُ أَمْتَنُ أَسْبَابِ القَطِيعةِ. (بهجة، ١: ٤٢٧؛ تذكرة، ١: ٢٧٦).
١٦- المُغَالَبَةُ مِنْ أَمْتَنِ أَسْبَابِ القَطِيعَةِ. (الحصري، زهر، ٦٥).
١٧- المِرَاءُ أَمْتَنُ أَسبَابِ القَطِيعَةِ. (الزمخشري، ربيع، ١: ٧١٦).
١٨- تَرْكُ التَّعَهُّدِ لِلصَّدِيقِ دَاعِيَةُ القَطِيعَةِ. (التوحيدي، صداقة، ٣٨).
١٩- عَاقِبَةُ الكَذِبِ القَطِيعَةُ. (رسالة آداب، ٧٢). The result of lying is
٢٠- العِتَابُ مِفتَاحُ القَطِيعةِ. (بهجة، ١: ٧٢٥).

Reprimand is the key to rupture of relations.

٢١- العِتَابُ دَاعِيةُ الاجْتِنَابِ. (وطواط، غرر، ٣٥٤).
٢٢- عِتَابُ الأَحْبَابِ دَاعِيَةُ الهَجْرِ وَالسِّبَابِ. (وطواط، غرر، ٣٥٤).
٢٣- العِتَابُ آكَدُ دَوَاعِي القَطِيعَةِ بَيْنَ الأَحْبَابِ. (وطواط، غرر، ٣٥٤).
٢٤- أَوْكَدُ أَسْبَابِ القَطِيعةِ المُزَاحُ. (وطواط، غرر، ١٥٠).
٢٥- أَوَّلُ أَسْبَابِ القَطِيعَةِ المِرَاءُ وَالمَزْحُ. (الثعالبي، تمثيل، ٤٤٩).

The foremost causes of breakdown of relations are quarreling and jesting.

٢٦- سَبَبُ القَطِيعَةِ كَثْرَةُ المُعَاتَبَةِ. (جا- ٦٨، ١٨٦).

The cause of breakdown of relations is too much reprimand.

٢٧- كثر العتاب بفرقِ الأحباب ·(كذا)

"Too much reprimanding causes friends to part." (Frayha, II, 515).

٢٨- وَٱعْلَم أَنَّ كَثْرَةَ العِتَابِ سَبَبُ القَطِيعَةِ، وَٱطِّرَاحَهُ كُلَّهُ دَلِيلٌ عَلَى قِلَّةِ الاَكْتِرَاثِ لأَمْرِ الصَّدِيقِ (الماوردي، أدب الدنيا، ١٦٣)؛ فَكُنْ بَيْنَ أَمْرَيْنِ: عَاتِبْهُ عَلَى مَا يَشْتَرِكَانِ فِي نَفْعِهِ وَضُرِّهِ، وَذَلِكَ فِي الهَيِّنَاتِ، وَتَجَافَ عَنْ غَفَلاتِهِ تَسْلَمْ لَكَ نَاحِيَتُهُ· وَبِحَسَبِ ذَلِكَ فَكُنْ فِي زِيَارَتِهِ، فَإِنَّ الإِقَامَ (الإلحاحَ) فِي زِيَارَتِهِ يُذهِبُ (يَذْهَبُ) بِالبَهَاءِ وَيُورِثُ المَلالَ (رُبَّمَا أَوْرثَ المَلالَةَ)، وَ (طول) الهِجْرَانُ يُعْقِبُ الجَفاءَ (الجفوة) وَيُحِلُّ (يَحُلُّ) عُقْدَةَ الإِخَاءِ، وَهُوَ مَدْرَجَةُ القَطِيعَةِ (/وَيَجْعَلُ صَاحِبَهَ مدرجة للقَطِيعَةِ)· (جا- ١٨٦؛ الجاحظ، رسائل، ١: ١٢٧-١٢٨)·

٢٩- تَرْكُ المُعَاتبةِ دَليلٌ عَلَى قِلَّةِ الاكتِرَاثِ بِالصَّدِيقِ· (الراغب، محاضرات، ٢: ١١)·

٣٠- رَأَيْتُ الوُدَّ لَيْسَ يَكَادُ يَبْقَى * إِذَا كَثُرَ التَّغَضُّبُ وَالعِتَابُ· (اليوسي، أمثال، ١: ٢٥٩)·

٣١- لا تَكْثُرَنَّ مُعَاتَبَةَ إِخْوَانِكَ، فَيَهُونَ عَلَيْهِم سُخْطُكَ· (الماوردي، أدب الدنيا، ١٦٣)·

٣٢- العِتَابُ دَاعِيَةُ الاَجْتِنَابِ فَإِذَا ٱنْبَسَطَتِ المُعَاتَبَةُ ٱنْقَبَضَتِ المُصَاحَبَةُ· (أبو هلال العسكري، أمثال، ١: ٦١، وديوان المعاني، ١: ١٦٩)·

٣٣- الإِكْثَارُ مِنَ المَلالةِ يُوَلِّدُ القَطِيعَةَ· (بهجة، ٢: ١٨٩)·

٣٤- المَلالةُ تَفْسَخُ المَوَدَّةَ وَتُوَلِّدُ البِغْضَةَ، وَتُنَغِّصُ اللَّذَّةَ· (بهجة، ١: ١١٢)·

٣٥- إِنَّ المُعَاتَبَةَ تَبْعَثُ التَّجَنِّي، وَالتَّجَنِّي يَبْعَثُ المُخَاصَمَةَ· (عيون، ٣: ٣٠؛ تذكرة، ٥: ٣١؛ + "والمخاصمةُ تبعثُ العداوة وَلا خَيْرَ في شَيْءٍ ثَمَرَتُهُ العَدَاوَةُ"؛ الزمخشري، ربيع، ٢: ٨٤٧)·

٣٦- العِتَابُ يَبْعَثُ عَلَى التَّجَنِّي، وَالتَّجَنِّي أَخُو المُحَاجَّةِ، وَالمُحَاجَّةُ أُخْتُ العَدَاوَةِ، وَالعَدَاوَةُ أُمُّ القطيعةِ· (أبو هلال العسكري، أمثال، ١: ٦١؛ ديوان المعاني، ١: ١٦٩ "إبن المحاجة")·

Reproach occasions accusation. Accusation is the brother of disputation. Disputation is the sister of enmity. Enmity is the mother of breakdown of relations. (Notice the personification of vices here).

٣٧- العِتَابُ يَبْعَثُ التَّجَنِّي، وَالتَّجَنِّي زَرْعُ المُخَاصَمَةِ، وَالمُخَاصَمَةُ أُخْتُ العَدَاوَةِ، فَٱنْتَبِهَا عَمَّا ثَمَرتُهُ العَدَاوَةُ· (الراغب، محاضرات، ٢: ١١)·

٣٨- المِرَاءُ أَخُو الشَّنَآنِ كَمَا أَنَّ المُنَاقَشَةَ أُخْتُ العَدَاوَةِ· (إبن حبان البستي، روضة، ٧٩)·

٣٩- المُنَافَسَةُ أُخْتُ العَدَاوَةِ· (صغ- ٣٥؛ الراغب، محاضرات، ٢: ٧٠٤)·

Rivalry is like enmity.
Rivalry is the sister of enmity (is same as enmity).

٤٠- أَخُو ثِقَةٍ· (العقد الثمين، ٢٦، ٣٠ "عنترة"، ٣٥ "طرفة"، ٥٦ "زهير"، ٦٢، ٦٨ "علقمة")·

Trustworthy.
"Worthy, or deserving of trust, or confidence." (Lane 33).

٤١- هُوَ أَخُو الصِّدقِ.

“He is one who cleaves, or keeps, to veracity.” (Lane 33).

٤٢- هو أخو الغنى.

“He is a possessor of wealth, or sufficiency.” (Lane 33).

٤٣- رأيتُهُ بأَخِي الخَيْرِ: أَيْ بِشَرٍّ. وَرَأَيْتُهُ بِأَخِي الشَّرِّ، أَيْ بِخَيْرٍ. (الزمخشري، أمثال، ٢: ٩١).

٤٤- الحِلمُ بُنَيّ الرِّفقِ. (الزمخشري، ربيع، ٢: ٤٤).

Clemency is the child of kindness.

Similarly one says: الرَّفْقُ بُنَىُّ الحِلمِ meaning الرَّفْقُ is like الحلم. (Lane 261).

٤٥- الرَّفْقُ بُنَىُّ الحِلمِ. (الميداني، ٢: ٦٦؛ الزمخشري، ربيع، ٢: ٤٤).
٤٦- العِتَابُ مُقَدِّمَةُ القَطِيعَةِ وَطَلِيعَةُ الفُرقَةِ. (أبو هلال العسكري، أمثال، ١: ٦١، وديوان المعاني، ١: ١٦٩).
٤٧- حَرِّكْ إخوَانَكَ بَبَعضِ العِتَابِ، لِئَلاَّ يَستَعذِبُوا أَخلاقَكَ. (أبو هلال العسكري، أمثال، ١: ٦١).
٤٨- وَلَيْسَ عِتَابُ المَرءِ لِلمَرءِ نَافِعاً * إذَا لَمْ يَكُنْ لِلْمَرءِ لُبٌّ يُعَاتِبُهْ. (أبو عبيد، أمثال، ١٨٣؛ الثعالبي، تمثيل، ٤٦٥؛ بهجة، ١: ٥٣٩، ٧٢٥؛ الميداني، ٣: ١٠٧؛ التُّجيبي، المختار من شعر بشار، ٩٢).
٤٩- اِعْلَمْ أنَّ تَركَ العِتَابِ مِنْ دَلائِلِ الزَّهَادَةِ وَمِنْ دَوَاعِي القَطِيعَةِ، وَلِذَلِكَ قَالَ الشَّاعِرُ: (من الوافر):
إذَا ٱنْقَرَضَ العِتَابُ فَلَيْسَ وُدٌّ * "وَيَبْقَى الوُدُّ مَا بَقِيَ العِتَابُ". (عقد، ٢:٣١٠؛ أبو هلال العسكري، ديوان المعاني، ١: ١٦١؛ الثعالبي، تمثيل، ٤٦٥؛ تذكرة، ٥: ٣٣؛ بهاء الدين محمد بن مؤيد بغدادى، التوسل إلى التَّرَسُّل، تهران ١٣١٥، ٢٠٣؛ اليوسي، أمثال، ١: ٢٥١).
٥٠- وَإنْ كَانَتِ المُعَاتَبَةُ عَلَى كُلِّ ذَنبٍ وَالتَّعَلُّقُ بكُلِّ جُرمٍ مِنْ دَلائِلِ التَّجَنِّي وَالمَلالَةِ. وَقَدْ قَالَ الشاعر: (البسيط):
إذَا العِتابُ أَتَى فِي غَيْرِ مَوْضِعِهِ * فَإنَّهُ مُفصِحٌ عَنْ شِدَّةِ الملَلِ. (إبن وهب، البرهان، ٨٧؛ بهجة، ١: ٧٢٦ "علي بن الجهم").
٥١- الهَجْرُ مِفْتَاحُ السلوِ. (الراغب، محاضرات، ٢: ٧٠).
٥٢- المَحَبَّةُ هِيَ مُجَانَبَةُ السُّلُوِّ عَلَى كُلِّ حَالٍ. (إبن قيم الجوزية، روضة، ٢٣).
٥٣- الأَذَى يَجْلبُ القِلَى. (رسالة آداب، ٦٩).

٢٥٠٤- قال عَلِيُّ بنُ عُبَيْدَةَ الرَّيحَانِي: مَا أَنْصَفَ مَنْ عَاتَبَ أَخَاهُ بِالإعْرَاضِ عَلَى ذَنْبٍ كَانَ مِنهُ أَوْ هَجَرَهُ لِخَلافٍ بِمَا يَكرَهُ عِندَهُ، إذَا كَانَ لا يَعْتَدُّ فِي سَالِفِ أَيَّامِ العِشْرَةِ إلاَّ

بِالرِّضَاءِ عَنْهُ وَمُشَاكَلَتِهِ فِيمَا يُؤْنِسُهُ مِنهُ. فَإِنْ كَانَ العَاتِبُ شَكَى جَمِيعَ مَا سَتَرَهُ مِنْ أَخِيهِ أَوَّلاً، فَلَقَدْ تُتَمِّمُ المُوَافَقَةُ حَظَّ الاَغْتِفَارِ، وَإِنْ لَمْ يَكُنْ وَفَّى لَهُ بِكُلِّ مَا آسْتَحَقَّ مِنهِ فَلْيَقْتَصَّ مِمَّا وَجَبَ مِنهُ عَلَيْهِ لأَخِيهِ بِقَدرِ ذَنْبِهِ، ثُمَّ العَوْدَةُ إِلَى الأُلْفَةِ أَوْلَى مِنْ تَشَتُّتِ الشَّمْلِ، وَأَشْبَهُ بِأَهْلِ التَّصَافِي، وَأَكْرَمُ فِي الأُحْدُوثَةِ عِندَ النَّاسِ. (الحصري، زهر، ٩٥٠).

2504- He who reproves his friend by avoiding him for a mistake he committed, or leaves him because of something he disapproves in him, is unfair if in the past he had based his relationship with him only on satisfaction and on his congruity with all he likes. For if he had complained of the things that he did not like in his friend in the first place, the friendship would have been perfect due to the compliance of forgiveness; in case he was not honest with him as he deserved, then he fell short of his duty with respect to the fault of his friend. In any case, restoration of cordiality is better than dissolution of friendship, and it is more fitting to the manner of sincere friends, and nobler when the people recall it.

١- از دوستان باندك مباسطت مجانبت ننمايد، و آزار در دل نگيرد كى آن سرمايه نادانى است. (الظهيرى، سندبادنامه، ٣٣٨ "فريدون").

"One should not leave and forget his friends because of some slight discord and disagreement that may appear to exist between him and them." (Perry 78).

٢٥٠٥- سَأَلَ الحَسَنُ بنُ سَهْلٍ عَلِيَّ بنَ عُبَيْدَةَ، فَقَالَ لَهُ: مَنْ الحَاكِمُ عَلَى المُلُوكِ؟ قَالَ: أَهْلُ الآرَاءِ وَالعُقُولِ (وَتَمَامُ الكَلَامِ مِنْ غَيْرِ هَذا البَابِ). (تذكرة، ٣: ٢٦٧).

2505- Al-Ḥasan b. Sahl asked ʿAlī b. ʿUbayda saying: 'Who is ruler over kings?' He answered: 'People of good judgment and wisdom." The whole of this conversation is of a different kind of what we have in this chapter (that is, chapter on wisdom and ignorance).

١- المُلُوكُ حُكَّامٌ عَلَى النَّاسِ، وَالعُلَمَاءُ حُكَّامٌ عَلَى المُلُوكِ. (عيون، ٢: ١٢١ "أبو الأسود"؛ عقد، ٢: ٢١٤؛ المرزباني، نور القبس، ١٢؛ أبو أحمد العسكري، المصون، ١٣٧؛ الحصري، زهر، ٣٧٤ ؛ آبي، نثر، ٤: ١٩٥؛ الثعالبي، تمثيل، ١٦٥؛ وطواط، غرر، ٧١؛ ش/ن- ٢٠: ٣٠٤؛ إختيار الدين، أساس الاقتباس، ٢١).

Kings are sovereigns over people, the wise are sovereigns over kings.

٢٥٠٦- وَصَفَ عَلِيٌّ بنُ عُبيدَةَ الرَّيحَانِي الطَّاووسَ بِكَلامٍ طَوِيلٍ، ثُمَّ قَالَ فِي أَوَاخِرِهِ: وَالعَيْنُ مِنْ كَثْرَةِ مَا يَرُوقُهَا مِنهُ أَكْثَرُ مِمَّا يَحكِي اللِّسَانُ عَنهُ. (الثعالبي، ثمار، ٤٧٩؛ الزمخشري، ربيع، ٤: ٤٥٠).

2506- ʿAlī b. ʿUbayd al-Rayḥānī described the pheasant in a lengthy speech towards the end of which he said: The extent of that which appeals to the eyes from it is much greater than that which the tongue can relate of it.

٢٥٠٧- وَوَصَفَ عَلِيٌّ بنُ أَبِي عُبَيْدةَ الطَّاووسَ ثُمَّ قَالَ فِي آخِرِ كَلامِهِ: وَإِنَّهُ لَيُفْضِي إِلَى رِجْلٍ حَمِشَةٍ، وَصَيْحَةٍ وَحْشَةٍ، وَصَوْتٍ هَائِلٍ، وَجِسْمٍ غَيْرِ طَائِلٍ. (الثعالبي، ثمار، ٤٨٠).

2507- ʿAlī b. ʿUbayd described the pheasant, then at the end of his description he said: And verily it approaches with slender legs, melancholic outcry, dreadful voice, and a useless body.

٢٥٠٨- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: كَتَبَ ٱبْنُ السَّمَّاكِ إِلَى صَدِيقٍ لَهُ فِي حَاجَةٍ، فَكَتَبَ إِلَيْهِ: أَرَضِيتَ لِنَفْسِكَ أَنْ تَسْتَغْنِيَ بِالنَّاسِ عَنْكَ، وَالسَّلام. (الوشاء، الفاضل، ١: ١٣٥).

2508- Ibn al-Sammāk (a man famed for abstinence and asceticism) wrote a letter to a friend of his asking for something; the friend wrote back: Are you content to be satisfied only by other than yourself? That is all!

٢٥٠٩- وَصَفَ عَلِيٌّ بنُ عُبَيْدَةَ صَدِيقاً لَهُ فَقَالَ لَهُ: أَحْلَى مِنْ رُخْصِ السِّعْرِ وَأَمْنِ الطُرُقِ، وَبُلُوغِ الأَمَلِ وَقَضَاءِ الوَطَرِ عَلَى الخَطَرِ. (الثعالبي، خاص الخاص، ٢٩).

2509- ʿAlī b. ʿUbayd described a friend of his and said: He is more becoming than cheap prices, safe roads, the fulfillment of hopes, and the attainment of wishes by taking risks.

١- أَحْلَى مِنْ رُخْصِ السِّعْرِ وَأَمْنِ السُّبُلِ، وَإِدْرَاكِ الأَمَانِي وَبُلُوغِ الآمَالِ. (مج- ٥٩؛ أبو أحمد العسكري، المصون، ٢٢٤ "العباس بن الحسن العلوي"؛ أبو هلال العسكري، ديوان المعاني، ٢: ١٠١؛ التوحيدي، البصائر، ٢: ٩٥).

He is sweeter than cheap prices, safe roads, and the realization of wishes and hopes.

٢- في المثل: أَطْيَبُ مِنْ نَيْلِ المُنَى وَإِدرَاكِ الأَمَلِ. (الراغب، محاضرات، ١: ٤٥٦).

Better (sweeter) than the obtainment of wishes and hopes.

٣- لَيْسَ بَعْدَ بُلُوغِ المُنَى إلاَّ نُزُولُ المَنِيَّةِ. (الراغب، محاضرات، ١: ٤٥٦).
٤- وُقُوعُ المَنِيَّةِ فِي إدْرَاكِ الأُمْنِيَّةِ. (الراغب، محاضرات، ٢: ٥٢٢).
٥- أَلَذُّ مِنَ المُنَى. (حمزة الإصبهاني، الدرة، ٢: ٣٧٦؛ أبو هلال العسكري، أمثال، ٢: ١٨٢؛ الميداني، ٣: ٢٢٤؛ الزمخشري، أمثال، ١: ٣٢١).Sweeter than hope!
٦- أَغَرُّ مِنَ الأَمَانِي. (حمزة الإصبهاني، الدرة، ١: ٣٢٢؛ أبو هلال العسكري، أمثال، ٢: . ٨٥؛ الميداني، ٢: ٤٢٦؛ الزمخشري، أمثال، ١: ٢٦٠).

"More deceptive than wishes." (Rosenthal, *Sweeter than hope* 91)

٢٥١٠- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: الحَيَاءُ لِبَاسٌ سَابِغٌ، وَحِجَابٌ وَاقِعٌ، وَسِتْرٌ مِنَ المَسَاوِئِ وَاقٍ، وَحَلِيفٌ لِلدِّينِ، وَمُوجِبٌ لِلصَّنِيعِ، وَرَقِيبٌ لِلعِصْمَةِ، وَعَيْنٌ كَالِئَةٌ تَذُودُ عَنِ الفَسَادِ وَتَنْهَى عَنِ الفَحْشَاءِ وَالإِدْنَاسِ. (مج- ٥٥؛ تذكرة، ٢: ١٨٥ "حجابٌ واقٍ"؛ =} ٢٣١٣؛ وطواط، غرر، ٩٠).

2510- ʿAlī b. ʿUbayd said: Modesty is a perfect garment, a protective cover, a preventive veil against evil, an ally to religion, a motive to do good, a guardian of chastity, a watchful eye that chases away wickedness and prohibits crime and foulness.

١- الحَيَاءُ لِبَاسٌ سَابِغٌ، وَحِجَابٌ وَاقٍ، وَسِتْرٌ مِنَ المَسَاوِئِ، وَأَخُو العَفَافِ، وَحَلِيفُ الدِّينِ، وَمُصَاحِبٌ بِالصَّنِيعِ وَرَقِيبٌ من العِصْمَةِ وَعَيْنٌ كَالِئَةٌ تَذُودُ عَنِ الفَسَادِ وَتَنْهَى عَنِ الفَحْشَاءِ وَالإِدْنَاسِ. (الحصري، زهر، ٩٥٠ "علي بن عُبَيْدَةَ").
٢- الحَيَاءُ لِبَاسٌ سَابِغٌ، وَحِجَابٌ مَانِعٌ، وَسِتْرٌ مِنَ المَسَاوِئِ وَاقٍ، وَحَلِيفٌ لِلدِّينِ، وَمُوجِبٌ لِلمَحَبَّةِ، وَعَيْنٌ كَالِئَةٌ تَذُودُ عَنِ الفَسَادِ، وَتَنْهَى عَنِ الفَحْشَاءِ. وَالعَجَلَةُ فِي الأُمُورِ مَكْسَبَةٌ لِلمَذَلَّةِ، وَزِمَامٌ لِلنَّدَامَةِ، وَسَلْبٌ لِلمُرُوءَةِ، وَشَيْنٌ لِلْحِجَى؛ وَدَلِيلٌ عَلَى ضَعْفِ العَقِيدَةِ. (ش/ن- ٢٠: ٢٧٢).
٣- الحَيَاءُ شُعبَةٌ مِنَ الإيمَانِ. (عبد الرزاق، المصنف، ١١: ١٢٧؛ أحمد بن حنبل، المسند } ٩٧١٦؛ البخاري، الصحيح، ١: ١٤ (=الإيمان، باب ١٦)؛ عيون، ١: ٢٧٨؛ إبن أبي الدنيا، مكارم الأخلاق، ٢٤؛ عقد، ٢: ٤١٣؛ الراغب، محاضرات، ١: ٢٨٤؛ الحصري، زهر، ٢٤؛ الثعالبي، تمثيل، ٢٧، وأحاسن كلم، ٩؛ الثعالبي والمقدسي، ٥٥؛ الزمخشري، ربيع، ١: ٧٦٠؛ أسامة، لباب، ٢٨٠؛ نجم رازى، مرصاد العباد، ٥٢، ٥٧٥؛ ش/ن- ١٩: ٤٧؛ الإبشيهي، ٥٤).

Modesty is a portion of faith. Or: Modesty is the essence of faith.

٤- الحَيَاءُ مِنَ الإيمَانِ. (مالك بن أنس، الموطأ، ٩٠٥؛ الحُميدي، المسند، ٢: ٢٨١؛ أحمد بن حنبل، المسند } ٤٥٥٤: ١٠٥١٧؛ البخاري، الصحيح، ١: ١٤ (= الإيمان،

باب ١٤)؛ أبو داود السجستاني، سنن، ٤: ٢٥٢؛ إبن أبي الدنيا، مكارم الأخلاق، ١٦؛ الترمذي، سنن ٤ ٩٠٠٩-٢٠، ٢٦١٥؛ إبن حبان البستي، روضة، ٥٧؛ الأزهري، تهذيب اللغة، ١٠: ١٤٩؛ القضاعي، الشهاب، ٦؛ إبن حزم، طوق الحمامة، ٢٤٦؛ الحاكم النيشابوري، المستدرك، ١: ٥٢؛ قابوس نامه، ٣٥؛ السلفي، المنتقى، ٦٦، ٦٨؛ الميداني، ١: ٣٧٥؛ الزمخشري، ربيع، ١: ٧٦٠، وفائق، ١: ٣٤٠؛ أسامة، لباب، ٢٨٠؛ إبن الأثير، النهاية، ١: ٤٧٠؛ السيوطي، تأريخ الخلفاء، ٣٣٠).

"Modesty is part of faith." (Qābūs 30).

٥- الحياء والحلم والصمت من الإيمان. (عقد، ٢: ٤١٣).

Modesty, forbearance, and keeping silence are a part of Religion.

٦- مقدمه نيكى شرمست و مقدمه بدى بى شرميست. (قابوس نامه، ٣٦).

"Modesty is the antecedent to goodness and immodest conduct to evil." (Qābūs 30).

٧- هيچ پيرايه بهتر از شرم نيست. (قابوس نامه، ٣٤).

"There is no ornament more beautiful than modesty." (Qābūs 28).

٨- ز شرم ار با فرشته همنشينى * ز بى شرمى تو با ديوان قرينى. (ناصر خسرو، روشنايى نامه، ٥١٣).

٩- الغَيْرَةُ مِنَ الإيمَانِ. (أبو عبيد، غريب الحديث، ٢: ٢٦٣؛ القضاعي، الشهاب، ٦؛ الميداني، ٢: ٤٣٣).

٢٥١١- وَمِنْ كَلامِهِ (يعني عَلِي بن عُبَيْدَة) فِي صِفَةِ الدُّنْيَا: لا يَسُوغُ خِلافَتُهَا تَزْرَعُ الهَيْبَةَ فِي القُلُوبِ. كَمْ مِنْ يَوْمٍ أَغَرَّ كَبِيرِ الأَهِلَّةِ قَدْ أَصْبَحَتْ سَمَاؤُهُ وَٱمْتَدَّتْ عَلَيَّ أَفْيَاؤُهُ.[10]

2511- In a statement describing this world: Its mighty power fails not to sow awe in the hearts. Many a beautiful day of an auspicious star the highness of which begins happily, and its unlucky shadows stretch over me in the afternoon?

٢٥١٢- قَالَ الرَّيْحَانِي: الحِلفُ فِي أَوَائِلِ الأَحَادِيثِ سُخْفٌ، وَهُوَ قَوْلُهُ: "وَاللَّهِ لَقَدْ وَجَدْتُهُ كَذَا"، "وَاللَّهِ لَقَدْ كَانَ كَذَا". فَٱحْذَرْ ذَلِكَ. (إبن عقيل، فنون، ٧٥٢).

2512- Swearing in the beginning of conversations is idiocy, that is when one says: "I swear to God that I found it like…", or "I swear that it was like…"; dismiss this.

[10] إبن عقيل، فنون، ٥٧-٥٨ "المغربي".

٢٥١٣- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: الإِحْسَانُ عِندَ الإِمْكانِ فُرْصَةٌ. (أسامة، لباب، ٤٤٠).

2513- Rendering benevolence, when possible, is a good opportunity.

١- مَا أَقْبَحَ مَنْعَ الإِحْسَانِ مَعَ حُسْنِ الإِمْكَانِ! (الصغاني، فرائد، ٣٥-٣٦؛ إبن عربي، محاضرة الأبرار، ٢: ٤٨٣؛ أسامة، لباب، ٥٤).
٢- لَيْسَ فِي كُلِّ حَالَةٍ وَأَوَانٍ * تَتَهَيَّأُ صَنَائِعُ الإحسَانِ
فَإذا أَمْكَنَتْ فَبَادِرِ إِلَيْهَا * حَذَرًا مِنْ تَعَذُّرِ الإمكَانِ. (السلفي، المنتقى، ٣٩).
٣- أَحْسِنْ إِذَا كَانَ إِمْكَانٌ وَمَقْدَرَةٌ * فَلَنْ يَدُومُ عَلَى الإنسَانِ إِمْكَان
اِغْتَنِمِ الإحْسَانَ مَا دَامَ الإِمْكَانُ. (أبو الفتح البستي، ديوان، ١٨٩؛ الثعالبي، نثر النظم، ١٢٩).
٤- أَصْنِعِ الخَيْرَ عِندَ الإِمْكَانِ يَبْقَ لَكَ حَمْدُهُ عِندَ زَوَالِهِ. (الماوردي، أدب الدنيا، ٣٠٦).

٢٥١٤- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: ثَقِّفْ نَفْسَكَ بِالآدَابِ قَبْلَ صُحْبَةِ المُلُوكِ، وَلا تَنْظُرْ إِلَى مَنْ نَالَ الحَظَّ بِالسُّخْفِ فَإِنَّ كُلَّ أَحَدٍ يُوزَنُ بِقَدْرِهِ إِذَا خَرَجَ مِمَّا فِيهِ.[11]

2514- Educate yourself with graceful culture before joining the company of the kings, and forget those who have reached high positions with dim-wittedness; for at the end every one will be weight in accordance with his true worth. (cf. # 392).

١- مَنْ خَدَمَ السُّلْطَانَ فَعَلَيْهِ بِالمُلازَمَةِ مِنْ غَيْرِ مُعَاتَبَةٍ. (الثعالبي، تمثيل، ١٤٢ "إبن المقفع"؛ النويري، ٦: ١٣).
٢- إِن التَّثَبُّتَ فِي الأُمُورِ حَسَنٌ وَهُوَ فِي المُلُوكِ أَحْسَنُ. (الماوردي، التحفة الملوكية، ٨٥).
٣- مِنَ العَقْلِ التَّثَبُّتُ فِي كُلِّ عَمَلٍ قَبْلَ الدُخُولِ فِيهِ. (إبن حبان البستي، روضة، ٢٤).
٤- قال حميد بنُ الصَّيْمُري لابنِهِ: إصْحَبِ السُّلطانَ بشدَّةِ التَّوَقِّي كَمَا تَصْحَبِ السَّبُعَ الضَّارِيَ والفيلَ المُغْتَلِمَ والأَفْعى القَاتِلَةَ؛ واَصْحَبِ الصَّدِيقَ بِلِينِ الجَانِبِ والتَّوَاضُعِ. واَصْحَبِ العَدُوَّ بِالاعْتِذَارِ إِلَيْه والحُجَّةِ فِيمَا بَينَك وبينه؛ واَصْحَبِ العَامَّةَ بالبِرّ والبِشْرِ واللُّطْفِ باللِّسَانِ. (التوحيدي، إمتاع، ٢: ٦٢، وصداقة، ٣٥٢ "جميل بن الصريري"؛ كلمات مختارة، ٢٢).
٥- قَالَ جَمِيلُ بنُ بَصْبُهَرِي: إِيَّاكَ أَنْ تَصْحَبَ السُّلطَانَ بِالجُرْأَةِ عَلَيْهِ وَالتَّقْصِيرِ فِي المَعْرِفَةِ بِقَدْرِهِ والتَّهَاوُنِ بِأمْرِهِ وَلْتَكُنْ صُحْبَتُكَ لَهُ بِالحَذَرِ وَشِدَّةِ التَّوَقِّي كَمَا تَصْحَبُ الأَسَدَ الضَّارِيَ وَالفِيلَ المُغْتَلِمَ وَالأَفْعى القَاتِلَةَ؛ وَلا تَصْحَبِ الصَّدِيقَ إلاَّ بِالتَّوَاضُعِ وَلِينِ الجَانِبِ، وَاَصْحَبِ العَدُوَّ بِالحُجَّةِ فِيمَا بَيْنَكَ وَبَيْنَهُ وَالإِعْذَارِ عَلَيْهِ، واَصْحَبِ العَامَّةَ بِالبِرِّ وَالبِشْرِ الحَسَنِ، وَقَدْ قِيْلَ سَبْعٌ غَشُومٌ خَيْرٌ مِنْ وَالٍ ظَلُومٍ. (البيهقي، المحاسن، ٥٥٠).

[11] التوحيدي، البصائر، ٣: ٣٣٤؛ ياقوت المستعصمي، أسرار الحكماء، ٩٠؛ عباس، المغربي ؛ ٣٤١.

"The savage beast that mutilates and devours is to be preferred to a violent and oppressive governor." (*Maxims of ʿAli* 41).

٦- الهَوَى مَلِكٌ غَشُومٌ، وَمُتَسَلِّطٌ ظَلُومٌ. (الماوردي، أدب الدنيا، ١٩).
٧- الهوى مَلِكٌ عسوفٌ، وسلطان ظالم، دانت له القلوب وٱنقادت له النفوس. (إبن الجوزي، ذم الهوى، ٣٢).
٨- العشق ملكٌ غشومٌ، مُسَلَّطٌ ظلومٌ دانَتْ لَهُ القلوبُ وٱنقادَتْ لَهُ الألباب، وخضعت له النفوس، العقلُ أسيرُهُ والنظرُ رسولُهُ، اللَّحظُ لفظُهُ، مستقره غامض وهو دقيق المسالك، عسير المخرج. (إبن قيم الجوزية، روضة، ١٥٣؛ مغلطاي، الواضح المبين، ٣٢).
٩- أَسَدٌ حَطُومٌ خَيْرٌ من سلطان غشوم. (المرزوقي، شرح ديوان الحماسة، ٨٥؛ فرايتاج، ٣: ١١ "مِنْ وَالٍ ظَلُوم").
١٠- يَا بُنَيَّ: وَالٍ عَادِلٌ خَيْرٌ مِنْ مَطَرٍ وَابِلٍ، وَأَسَدٌ حَطُومٌ خَيْرٌ مِنْ وَال ظَلُومٍ غَشُومٍ، وَوَالٍ ظَلُومٌ خَيْرٌ مِنْ فِتْنَةٍ تَدُومُ. (المفضل، الفاخر، ٥٢؛ أبو هلال العسكري، أمثال، ١: ١٢١؛ التوحيدي، البصائر، ٢: ١٠٦؛ الراغب، محاضرات، ١: ١٦٩ "عمرو بن العاص"؛ جا- ١٧٩؛ الثعالبي، تمثيل، ٣١؛ الثعالبي المرغني، غرر، ٤٨٢-٤٨٣ "أردشير"؛ = عهد أردشير، ٩٩؛ القضاعي، دستور، ٢١ "علي"؛ بهجة، ١: ٣٣٣؛ الواحدي، الوسيط، ٣٦ "عمر بن العاص"؛ الميداني، ٢٠ ٤٤؛ الزمخشري، ربيع، ٤: ٢٤٩؛ الوطواط، لطائف، ١١٦؛ أسامة، لباب، ٣٤٦؛ أقوال الحكماء، ١٢٧).

A just ruler is better than plenty of rain. A piercing lion is better than an unjust ruler. And an unjust ruler is better than a continuous upheaval. (Kassis, 69. See also Joseph Sadan, "Vine, women and seas: Some images of the ruler in medieval Arabic literature," *JSS* 34 (1989), 133–152, here 144).

"When a king's face brightens, it means life; his favor is like a rain cloud in Spring." (The Bible, Prov. xvi. 15).

١١- رَجُلٌ ظَلُومٌ غَشُومٌ. (المفضل، الفاخر، ٢١٣؛ الأنباري، الزاهر، ٢: ٣٣؛ لسان العرب، ١٢: ٤٣٧ "غشم").

An unjust and tyrannical man.

١٢- ظَلُومٌ غَشُومٌ كعبُ الشُّومِ.

"Tyrannical, cheating, of bad omen." (Burckhardt 128).

١٣- السلطانُ إذَا كان عادلاً خيرٌ من المطر إذَا كان وَابلاً، وَسلطان غشوم خيرٌ من فتنه تدوم، وَالناسُ إلى عدل سلطانهم أحوجُ منهم إلى خصب زمانهم. (البستى، روضة، ٢٧٠).
١٤- سُلْطَانٌ غَشُومٌ خَيْرٌ مِنْ فِتْنَةٍ تَدُومُ. (الميداني، ٢: ١٤٨؛ الإبشيهي، ٥٦).

"A tyrannical sultan is better than a constant broils (or anarchy)." (Burckhardt 105).

"A tyrannical sultan is better than a continuous upheaval." (Kassis 78).

١٥- قال النبي: رجلانِ من أمتي لا تنالهما شفاعتي: إمامٌ ظلومٌ غَشُومٌ وَغَالٍ فِي الدِّينِ مَارِقٌ مِنْهُ. (تذكرة، ٨: ١٦٦).
١٦- إِمَامٌ عَادِلٌ خَيْرٌ مِنْ مَطَرٍ وَابلٍ. (القضاعي، دستور، ٢١).

A just leader is better than pouring rain.

١٧- السُّلطَانُ العَادِلُ مَطَرٌ وَابِلٌ. (ج. سدن، ١٤٤).

The just ruler is like pouring rain.

١٨- سلطانٌ عدلٌ خيرٌ مِن مَطر وابِلٍ. (بدوي، سر الأسرار، ١٢٥).

A righteous king is more precious even than a fruitful rain after drought.

١٩- عَدْلُ السُّلطانِ خَيْرٌ مِنْ خِصْبِ الزَّمَانِ. (عيون، ١: ٥ "أنفعُ للرعية"؛ المبرد، الكامل، ١: ٢٦٩ "في عهد أردشير"؛ عقد، ١: ٨؛ المسعودي، مروج، ١: ٢٩٨ "أنوشروان"؛ حمزة الإصبهاني، الدرة، ٢: ٤٥٥؛ بدوي، سر الأسرار، ١٢٥؛ الراغب، محاضرات، ١: ١٦٣، ١٦٩؛ آبي، نثر، ٤: ٢٣٦؛ التوحيدي، إمتاع، ٢: ١٤٩؛ الثعالبي، تمثيل، ٣١، ٤٣ "من أمثال الفرس"، وأحاسن كلم، ١٦؛ الثعالبي المرغني، غرر، ٤٨٣؛ الماوردي، نصيحة، ٤٣، وتسهيل، ١٤٦؛ الزمخشري، ربيع، ٣: ٧٩؛ تذكرة، ٣: ١٧٥ "فيروز بن يزدجرد"؛ إبن رضوان، الشهب اللامعة، ٨٩؛ النويري، ٦: ٣٦؛ محمدى، ترجمة والنقل، ١٧٧).

"The king's justice is better than the fertility of the time." (Kassis 69).

The justice of the king is more useful to the subjects than the abundance of the time.

٢٠- رشادُ الوَالِي خَيْرٌ لِلرَّعِيةِ مِنْ خِصْبِ الزَّمَانِ. (عهد أردشير، ٥٣ { ٣؛ الماوردي، تسهيل، ١٩٩، منابع).
٢١- فَسَادُ الوَالِي أَضَرُّ بِالرَّعِيَّةِ مِنْ جَدبِ الزَّمَانِ. (إبن المقفع، حكم { 68؛ كرد على، رسائل، ١١٩).
٢٢- قَالَ: مَنْ أَسْوَأُ عَهْدًا؟ قُلتُ (بزرجمهر): السلطانُ السَّفِيهُ الغَشُومُ. (جا- ٣٤ "بزرجمهر").
٢٣- أي شيءٍ أجفى؟ قال: السلطان العاتي ذو القلب القاسي. (بلوهر، ٨٧ "بزرجمهر").
٢٤- لا يَكُونُ العُمرانُ حَيْثُ يَجُورُ السُّلطانُ. (الثعالبي، تمثيل، ٤٣ "من أمثال الفرس"؛ الثعالبي المرغني، غرر، ٤٨٢ "أردشير"؛ الراغب، محاضرات، ١: ٢١٥؛ الزمخشري، ربيع، ٣: ٧٤).

"There is no prosperity where the sultan behaves unjustly." (Kassis 69).

٢٥١٥- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: الأَيَّامُ مُسْتَودَعَاتُ الأَعْمَالِ وَنِعَمُ الأَرْضِ لِمَنْ بَذَرَ فِيهَا الخَيْرَاتِ.[12]

2515- The days of our lives are containers of righteous deeds, and the benefits of the earth belong to those who sow charitable deeds in it.

١- نِعْمَ الأَرْضُ نَفْسُكَ إِنْ بَذْرتَ فِيهَا الخَيْرَاتِ. (جا- ١٨٢).

The soul is a fertile land if you sow charitable deeds in it.

٢٥١٦- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: يَا ٱبنَ آدَمَ، إِنَّكَ تَقْرِضُ سَاعَاتِكَ بِطَرْفِكَ، وَتُفْنِي حَيَاتَكَ بِحَرِكَاتِ نَبضِكَ. (الثعالبي، تمثيل، ٤٠٣؛ عباس، المغربي ﴾ ٣٦٣).

2516- O son of Man, verily you gnaw on your hours by your glances, and consume your life with the movement of your pulse.

١- فَإِنَّ الزَّمَانَ عَدُوٌّ لأَبْنِ آدمَ، فَٱحْتَرِزْ مِنْ عَدُوِّكَ بِغَايَةِ الأَسْتِعْدَادِ. (جا- ٨؛ الماوردي، نصيحة، ١٦٣؛ الطرطوشي، سراج، ١٦٤).
٢- وَٱعْلَمْ أَنَّ الزَّمَانَ عَدُوُّ ٱبْنِ آدَمَ، فَٱحْتَرِزْ مِنْ عَدُوِّكَ بِغَايَةِ جَهدِكَ. (آربرى، جاويدان، ١٤٩؛ السجستاني، صوان، ٢٢٠ "بليناس ").

Time is the enemy of son of man. Be wary of your enemy as best as you can.

٣- الإِنْسَانُ عَبْدُ الزَّمَانِ وَالزَّمَانُ عَدُوُّ الإِنْسَانِ. (الغزالي، التبر المسبوك، ١٣٧؛ فرايتاج، ٣: ٢١).

Mankind is the slave of time. Time is the enemy of man.

٢٥١٧- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ الرَّيْحَانِي: فِي جَوْهَرِ مَنْ خَلا أَنْتَ وَفِي مَحَلِّ مَنْ مَاتَ مُقِيمٌ.[13]

2517- You are of the same substance as those who have passed away, and you live in place of those who have died.

1- "You are of the same substance as those who have passed away, you live where those who have gone [lived], and you will return to the place from which you began." (Alon 81 n. 622).

[12] التوحيدي، البصائر، ٣: ٢٢٤؛ عباس، المغربي ﴾ ٣٤٢ "الأرضون".
[13] التوحيدي، بصائر، نسخة جار الله، وسقط من المطبوعة، وموضعه، ٣(١): ٢٩؛ عباس، المغربي ﴾ ٣٦٧؛ مب- ١١٣ "سقراط"؛ +"وإلى عنصر الذي بدأت منه تعود"؛ كوبرلي، ٣٩أ: ١٧؛ اص- ٧٩؛ ش- ١: ١٥٤.

٢٥١٨- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: مَنْ أَنِسَ بِالسَّاعَاتِ أَبَاحَ نَفْسَهُ لِلغَوَائِلِ.[14]

2518- He who becomes intimate with the Hours exposes himself to calamities.

٢٥١٩- قَالَ عَلِيُّ بنُ عُبَيْدَةَ لِرَجُلٍ يُعَزِّيهِ عَنِ ٱبنِهِ: كَانَ أَبُوكَ أَصْلَكَ، وَٱبنُكَ فَرْعَكَ فَمَا بَقَاءُ شَيْءٍ ذَهَبَ أَصْلُهُ وَلَمْ يَبْقَ فَرْعُهُ؟ (تذكرة، ٤: ٢٧٣).

2519- Condoling a man upon the death of his son, he said: Your father was your root, and your son was your branch, so how long will a thing last that its root is gone and its branch is no more?

١- أخبرنا أبو الحسن المدائني قال: عَزَّى رَجُلٌ رَجُلاً فَقَالَ: ذَهَبَ أَبُوكَ وَهُوَ أَصْلُكَ وَذَهَبَ ٱبْنُكَ وَهُوَ فَرْعُكَ وَمَا حَالُ البَاقِي بَعدِ أَصْلِهِ وَفَرْعِهِ. (المدائني، التعازي، ٦٩؛ المبرد، التعازي، ٢٠٦؛ آبي، نثر، ٧: ١٣٩؛ الثعالبي، يتيمة الدهر، ٤: ٧٤؛ إبن الجوزي، المنتظم، ٧: ١٤١).
٢- قَالَ سَهم بنُ عَبْد الحميدِ: شَهِدْتُ يُونسُ بنُ عُبَيْد وَقَدْ عَزَّاهُ عَمرُو بنُ عُبَيْد عَلَى ٱبْنٍ لَهُ هَلَكَ. فَقَالَ: إنَّ أَبَاكَ كَانَ أَصْلَكَ، وَإِنَّ ٱبْنَكَ كَانَ فَرْعَكَ، وَإِنْ ٱمْرَءًا ذَهَبَ أَصْلُهُ وَفَرْعُهُ لِحَرِيٌّ أَنْ يَقِلَّ بَقَاؤُهُ. (بهجة، ٢: ٣٥١؛ الذهبي، ميزان، ٣: ٢٧٥).
٣- في كلامِ مَنْ عَزَّى بَعضَ المُلُوكِ: "وَقَد مَضَتْ أُصُولٌ نَحنُ فُروعُهَا، فَمَا بَقَاءُ الفَرْعِ بَعْدَ الأَصْلِ؟" (المدائني، التعازي، ١٦، ٨٩؛ الجاحظ، بيان، ٢: ٧٤، ٨٢-٨٣ "عزَّى عمر بن عبيد أخاه"؛ ٤: ٧٤ "بعض الملوك"؛ المبرد، التعازي، ٤٥؛ إبن الجوزي، المنتظم، ٧: ١٤١ "وهب بن منبه"؛ ياقوت المستعصمي، أسرار الحكماء، ١٧٣).

٢٥٢٠- وَحَدَّثَنَا الحَسَنُ بنُ عُلَيْل قَالَ: حَدَّثَنِي عَلِيُّ ٱبْنُ عُبَيدَةَ قَالَ: عَزَّى العَبَّاسُ بنُ الحَسَنِ [العَلَوِي] رَجُلاً فَقَالَ: إِنّي لَمْ آتِكَ شَاكًّا فِي عَزْمِكَ، زَائِدًا فِي عِلْمِكَ، وَلا مُتُّهِماً لِفَهْمِكَ، وَلَكِنَّهُ حَقُّ الصَّدِيقِ وَقَوْلُ الشَّفِيقِ، فَٱسْبِقِ السَّلْوَةَ بِالصَّبْرِ وَقَلَقِ الحَادِثَةَ بِالشُّكْرِ، يَحْسُنْ لَكَ الذُّخْرُ، وَيَكْمُلْ لَكَ الأَجْرُ. (أبو أحمد العسكري، المصون، ٢٢٠-٢٢١؛ التوحيدي، صداقة، ١٧٣-١٧٤ "عزى يزيد بن جرير").

2520- Al-Ḥasan b. ʿUlayl said: ʿAlī b. ʿUbayd told me that al-ʿAbbās b. al-Ḥasan al-ʿAlawī condoled a man saying: I have not come to you to complain about your decision, or to add to your knowledge, or to accuse your understanding, rather only to fulfill the duty of a friend,

[14] التوحيدي، البصائر، ٣: ٢٤٥؛ في الأصل: "مَنْ أَنِسَ بِالشَّفَاعَاتِ أَبَاحَ نَفْسَهُ الغَوَائِل"؛ عباس، المغربي ٤: ٣٦٨.

giving a comforting word: Endure the loss patiently, and dishearten the calamity by thanking God, so that the deposit for the hereafter becomes good for you, and your reward becomes perfect.

١- مَنْ سَبَقَ السَّلوَةَ بِالصَّبْرِ * فَازَ بِفَضْلِ الحَمْدِ وَالأَجْرِ. (عَلِي بن الجهم، ديوان، ٩٧).

٢٥٢١- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: كَانَ عِنْدِي ثَلاثَةُ تَلامِذَةَ فَجَرَى كَلامٌ. فَقَالَ أَحَدُهُم: هَذَا كَلامٌ يَجِبُ أَنْ يُكتَبَ بِالغَوَالِي فِي خُدُودِ الغَوَانِي. فَقَالَ الثَّانِي: هَذَا كَلامٌ يَجِبُ أَنْ يُكتَبَ بِأَنَامِلِ الحُورِ فِي وَرَقِ النُّورِ. وَقَالَ الثَّالِثُ: هَذَا كَلامٌ يَجِبُ أَنْ يُكْتَبَ بِأَقْلامِ النِّعَمِ عَلَى وَرَقِ الكَرْمِ.[15]

2521- ʿAlī b. ʿUbayd said: Three students were with me as I made a comment. One of them said: This comment must be written with perfume on the cheeks of chaste young women. The second said: This comment must be written with the fingertips of virgins of paradise on leaves of light. And the third said: This comment must be written with the pens of bliss on the leaves of vine (i.e. munificence).

١- خَطٌّ كَما يُفَتِّحُ الزَّهرُ غِبَّ المَطرِ، كَأَنَّهُ خُطُوطُ الغَوَالِي فِي خُدُودِ الغَوَانِي، ... (الثعالبي، سحر البلاغة، ٤٣).
٢- قال أحمد بن يوسف كاتب المأمون: مَا عَبَرَاتُ الغَوَانِي فِي خُدُودِهِنَّ بَأَحْسَنَ مِنْ عَبَرَاتِ الأَقْلامِ فِي بُطُونِ الكُتُبِ. (التوحيدي، علم الكتابة، ٢٤؛ القلقشندي، ٢: ٤٣٦).

"Tears upon the cheeks of chaste young women are no more beautiful than tears of a calamus in a manuscript." (F. Rosenthal, "Penmanship," 12).

٢٥٢٢- مِنْ أَخْبَارِ الرَّيْحَانِي: مِنْهَا إِنَّهُ كَانَ بِحَضْرَةِ المَأْمُونِ، فَجَمَّشَ غُلامٌ غُلاماً، رَآهُمَا المَأْمُونُ، فَأَحَبَّ أَنْ يَعْلَمَ هَلْ عَلِمَ عَلِيٌّ أَمْ لا. فَقَالَ لَهُ: أَ رَأَيْتَ؟ فَأَشَارَ عَلِيٌّ بِيَدِهِ وَفَرَّقَ أَصَابِعَهُ، أَيْ خَمْسَةٌ، وَتَصْحِيفُ خَمْسَةٍ جَمَّشَهُ، وَغَيْرُ ذَلِكَ مِنَ الأَخْبَارِ المُتَعَلِّقَةِ بِالفِطْنَةِ وَالذَّكَاءِ.[16]

2522- Among the news related to al-Rayḥānī is this: Once he was in the presence of al-Maʾmūn as one of the servants pushed away another. Al-Maʾmūn who had seen them wanted to know whether ʿAlī had noticed

[15] التوحيدي، البصائر، ٢: ٥٤٨-٥٤٩؛ ياقوت، ١٨١٤ "الثالث: بَلْ حَقُّهُ أَنْ يُكتَبَ بِقَلَمِ الشُّكرِ فِي وَرَقِ النِّعَم"؛ الذهبي، تأريخ [سنة ٢٢٠-٢١١]، ٣١١؛ الصفدي، ٢١: ٢٩٧-٢٩٨؛ خوانساري، روضات، ٤٧٢.
[16] إبن النديم، ١٣٣؛ ياقوت، ١٨١٤؛ الصفدي، ٢١: ٢٩٦.

what they did. So he said: Did you see? ʿAlī made a sign with his hand and opened his fingers, that is, showed *khamsa* 'Five', the misspelling of which is *jammashahu* 'caressed him'; and many other similar anecdotes that are indications of his acumen and quick-wittedness.

٢٥٢٣- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: الكَذِبُ شِعَارُ الخِيَانَةِ، وَتَحْرِيفُ العِلْمِ، وَخَوَاطِرُ الزُّورِ، وَتَسوِيلُ أَضْغَاثِ النَّفسِ، وَٱعْوِجَاجُ التَّرِكِيبِ، وَٱختِلافُ البِنْيَةِ، وعَنْ خُمُولِ الذِّكرِ مَا يَكونُ صَاحِبُهُ.[17]

2523- Lying is the token of treachery, the distortion of knowledge, the contrivance of falsehood, the confusion in the circumstances of the lower soul, the crookedness of one's composition, the incongruity of constitution, and the (cause of) obscurity of the liar.

1- "Hypocrites robe themselves in lies." (*Maxims of ʿAli* 30).

٢- قال أبو حيان التوحيدي: الكَذِبُ شِعَارٌ خَلِقٌ، وَمَوْرِدٌ رَنِقٌ، وَأَدَبٌ سَيِّئٌ، وَعَادَةٌ فَاحِشَةٌ، وَقَلَّ مَنِ ٱسْتَرسَلَ فِيهِ إلاَّ أَلَفَهُ وَقَلَّ مَنْ أَلفَهُ إلاَّ أَتْلفَهَ. (النويري، ٣: ٣٦١).
٣- الكَذِبُ زَوَالُ المَنْطقِ عَنْ مَوْضِعِ العَقْلِ. (مب- ١٥٤).

Since envy is a brother of lying, the following belongs here too:

٤- الحَسَدُ مِنْ تَعَادِي الطَّبَائِعِ وَٱخْتِلافِ التَّرْكِيبِ وَفَسَادِ مِزَاجِ البِنْيَةِ وَضَعْفِ عَقْدِ العَقْلِ وَالحَاسِدُ طَوِيلُ الحَسَرَاتِ. (عيون، ٢: ٨).

Envy is occasioned by the unevenness of natural elements, incongruity of one's composition, the corruption of the mixture of constitution, and the weakness in the knotting of the intelligence, and the envious will long suffer.

٢٥٢٤- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: بِئْسَ شِعَارُ المَرْءِ جَهْلُهُ.[18]

2524- The worst insignia of a man is his ignorance.

١- بِئْسَ الشِّعَارُ الحَسَدُ. (مج- ٥٣؛ الميداني، ١: ٢١١ "المولدون"؛ تذكرة: ٢: ١٨٠؛ الإبشيهي، ٢١٩).

What a terrible trait is envy!

[17] الحصري، زهر، ٤٢٧؛ ={ ٢٣٢٥.

[18] الثعالبي، تمثيل، ٤٣٩؛ الحصري، زهر، ١٠.٠٩ "أدنسُ"؛ الزمخشري، ربيع، ١: ٦٣٣؛ عباس، المغربي { ٣٦٢.

٢- بِئْسَ الشِّعَارُ لِلْمَرءِ الحَسَدُ. (إبن حبان البستي، روضة، ١٣٧).

Very bad is, as the characteristic of a man, the envy!

٣- البُخْلُ بِئْسَ الشِّعَارُ. (إبن حبان البستي، روضة، ٢٤٢).

What a terrible trait is greed!

٤- بِئْسَ الشَّيْءُ البُخْلُ. (الحاكم النيشابوري، المستدرك، ٢: ٤٩٠).

Greed is the worst thing.

٥- بِئْسَ القَرِينُ الطَّمَعُ. (أسامة، لباب، ٤٣٥).

Very bad is, as a company, the avidity.

٢٥٢٦- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: الأَمَانِي مَخَائِلُ الجَهْلِ. (الشريشي، شرح مقامات، ٢: ٢٥٣).

2526- Wishes are the imaginings of ignorance.

١- الأَمَانِي حَبَائِلُ الجَهْلِ. (مب- ١١٨"سقراط"؛ كوبرلي، ٣٩ ب؛ الحصري، زهر، ٩٩١؛ ش- ١: ١٦٠).

Wishes are the snares of ignorance. (cf. Alon 76 n. 537).

٢- الأَمَانِي تُعْمِي أَعْيُنَ البَصَائِرِ. (مع- ٩٧؛ أبو بكر الصولي، أشعار أولاد الخلفاء، ٢٨٧ "إبن المعتز"؛ الحصري، زهر، ٧٧٢؛ آبي، نثر، ٣: ١٥٤ "إبن المعتز"؛ الثعالبي، تمثيل، ٤٥٦؛ الميداني، ٤: ٥٥؛ تذكرة، ٣: ١١٧، ١٣١؛ ن- ٤١٢ { ٢٧٥؛ ش/ن- ١٨: ١٥٥؛ ١٩: ١٦٥؛؛ النويري، ٣: ٣٧٦).

Wishes blind the eyes of discernment.

٣- "قَطَّعْتُ مِنهُ حَبَائِلَ الأَمَلِ". (أبو العتاهية، ديوان، ٣٧٨، ٣٧٩ "الآمَالِ"؛ المسعودي، مروج، ٤: ٢١٩).

I severed the snares of hope from him.

٢٥٢٧- قال عَلِيُّ بنُ عُبَيْدَةَ: الحِرْصُ فُضُولُ الشَّهَوَاتِ، وَٱشْتِطَاطُ الأَمَانِي، وَأَذَى الطَّبَائِعِ، وَمَهَانَةُ النَّفسِ، وَشَكٌّ فِي المَقدُورِ، وَسُخْفٌ فِي الرَّأيِ وَزُهْدُ [رهق؟] دَائِمٍ، وَقَدْ نَهَى اللَّهُ عَنِ الحِرصِ: فَقَالَ عَزَّ وَجَلَّ: "لا تَمُدَّنَّ عَينَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجاً مِنْهُمْ."[19]

2527- Avidity is the excess of lusts, the overflow of wishes, the trouble of human nature, the degradation of the soul, doubt in the predestined,

[19] الكرخي، أمل، ٣٦؛ عباس، المغربي { ٣٧٣؛ قرآن، ١٥: ٨٨؛ ٢٠: ١٣١.

idiocy in judgment, constant burden, and indeed God has interdicted avidity: “Strain not your eyes (wistfully) at what We have bestowed on certain classes of them.”

This definition of avidity appears often in the following combination:

١- الصَّبر ُحِصْنٌ مَنِيعُ البُنيَانِ، وَالعَجَلَةُ مَفْسَدَةٌ لِلمُرُوءَةِ وَقَائِدٌ إِلَى النَّدَامَةِ، وَالصِّدقُ ثَمَرَةُ الكَرَمِ، وَالحِرصُ فُضُولُ الشَّهَوَاتِ. (مب- ١١٨ "سقراطيس"؛ مب- ٣٨ "سولون"؛ مب- ٣٠٣ "ذومقراطيس"؛ ش- ١: ١٦٠)..

“Patience is a fortified edifice; haste destroys manliness and leads to regret; truthfulness is the fruit of generosity, and greed is excessive passion.” (Alon 79 n. 585).

٢- الصَّبْر ُحِصْنٌ مَنِيعُ المَكَانِ مُشَيَّدُ البُنيَانِ. (إبن رضوان، الشهب اللامعة، ٢٠١؛ إبن الأزرق، بدائع السلك، ١: ٥٤١).
٣- الصَّبْر ُحِصْنُ الحِلمِ. (كوبرلي، ٣٧ أ "أفلاطون").

Patience is the bulwark of forbearance.

٤- العَجَلةُ قَائِدةٌ إلى النَّدمِ. (كوبرلي، ٣٩ ب). Haste leads to regret.
٥- المَالُ مَادَّةُ الشَّهَوَاتِ. (ن- ٣٧٠؛ الميداني، ٤: ٥٥ "علي"؛ ش/ن- ١٨: ١٩٣).

“Wealth is the root of all lusts.” (Kassis 163).

٦- لا تَمُدَّنَّ عَيْنَكَ إِلَى مَا فِي أَيْدِي النَّاسِ. (أبو عبيد، أمثال، ٢٨٧).

Strain not your eyes in longing for what the people own.

٧- لا تَمُدَّنَّ عَيْنَكَ إِلَى رِزقِ غَيْرِكَ، فَإِنَّ ذَلكَ يُؤَذِّيكَ. (مب- ٢٦٥ "لقمان").
٨- لا تَمُدَّنَّ عَيْنَيْكَ إِلَى زهرةِ الدُّنْيا. (مب- ٢٧١ "لقمان").

٢٥٢٨- أَخبرنا إبراهيم ٱبنُ محمد بن يحيى المزكى، أَخْبَرنَا مُحَمدُ بنُ إسحَاقِ السَّرَّاجِ، قَالَ: سَمِعْتُ أَحْمَدَ بِنَ الفَتْحِ قَالَ: سَمِعْتُ عَلِيَّ بنَ عُبَيْدَةَ الرَّيحَانِي يَقُولُ: لَوْلاَ لَهَبٌ مِنَ الحِرْصِ يَنشَأُ فِي القُلُوبِ، وَلا يَمْلِكُ الٱعْتِبَارُ إِطْفَاءَ تَوَقُّدِهِ، مَا كَانَ فِي الدُّنْيَا عِوَضٌ مِنْ يَوْمٍ يُضَيَّعُ فِيهَا، يُمْكِنُ فِيهِ العَمَلُ الصَّالِحُ. (الخطيب البغدادي، تأريخ بغداد، ١٢: ١٨-١٩؛ عباس، المغربي { ٣٦٥).

2528- Muḥammad b. Isḥāq al-Sarrāj said: ‘I heard Aḥmad b. al-Fatḥ saying: I heard ʿAlī b. ʿUbayda saying: Were it not a flame of cupidity looming up in the hearts that reflection cannot quench its burning, nothing in the world would replace a day lost in which it was possible to do good deeds.

٢٥٢٩- وَصِيَّةُ عَلِيِ بنِ عُبَيْدَ لِلْمَأمُون فِي الحسَدِ: دَاوِ الحَسَدَ إذَا وَجَدْتَ حِسَّهُ، بِقَمْعِهِ بِالتَّوْبِيخِ، وَصَغِّرْ قَدْرَ مَنْ عَرَفْتَهُ بِهِ. فَإِنَّهُ لا يَدفَعُ النِّعمَةَ عَنِ المَحْسُودِ وَلا تَصِلُ إِلَيْكَ وَلَوْ زَالَتْ عَنهُ. وَعَلَى كُلِّ مَخلُوقٍ نِعْمَةٌ، وَإِنْ خَفِيَتْ عَلَيْكَ. وَالنِّعَمُ أَنْوَاعٌ وَضُرُوبٌ؛ مَا يُبْلِي اللَّهُ فِي النَّفْسِ مِنَ السَّلامَةِ وَيَهَبُ مِنَ العَافِيَةِ فِي الجَوَارِحِ أَفْضَلَ مِنْ عَرَضِ الدُّنيَا؛ وَرُبَّ حَاسِدٍ لِمَنْ هُوَ فِي أَعْظَمَ مِنْ نِعْمَتِهِ الَّتِي حَسَدُهُ عَلَيْهَا، فَلَوْ شُغِلَ بِشُكْرِ مَا أُعْطِيَ، كَان أَجْدَى عَلَيْهِ فِي المَزِيدِ؛ وَفِي الحَسَدِ إِثْنَتَانِ: كَمَدٌ يَثْلِمُ القَلْبَ وَكَدَرٌ يَحْدُثُ فِي العَيْشِ. وَرَأَيْتُ البَغْيَ مِنْ جَهْلِ المَعْرِفَةِ لِسُرْعَةِ نَصْرِ اللَّهِ لِمَنْ بُغِيَ عَلَيْهِ (={ ١٣٢٢)، وَهُوَ مِنْ فُرُوعِ الحَسَدِ، وَإِيَّاكَ أَنْ تُضِيفَهُ قَلبَكَ لَيْلَةً، أَوْ تُقِيمَ بِه يَوْماً وَاحِدًا. فَإِنَّ صَرْعَةَ صَاحِبِهِ لا تُقَالُ، وَكَادَ يَكُونُ بِمَعْزِلٍ مِنْ حِفظِ اللَّهِ وَغَيْرَ مُصَاحَبٍ بِالصُّنْعِ.[20]

2529- ʿAlī b. ʿUbayda's Testament to al-Maʾmūn: Cure envy, when you detect it, by subduing it with reproof, and decrease the worth of whoever you know to be envious. Envy does not dislodge a blessing from the envied, and even if the blessing leaves him, it would not reach you. All creatures are endowed with a blessing though it may be concealed to you. Blessings are of many sorts and kinds: That which God deposits of soundness to the soul or grants of health to the body is superior to all worldly goods. Many an envious is indeed better off in his blessing than the subject of his envy; and if he busies himself by giving thanks to God for what he has been granted with, this would be more conducive to the increase of his blessing. Envy has two evils: Dullness that impairs the heart, and Distress that befalls life. I have seen that molestation is occasioned by the ignorance of the speed with which God helps the molested; and this is a branch of envy. Beware not to attach it to your heart even for a night, or to stay with it even for a single day, for indeed the fall of the envious is beyond speech, and it is as though he were aloof from God's protection having no companion in His design.

١- دَاوِ الحَسَدَ، إنْ وَجَدْتَ حِسَّهُ، بِقَمْعِهِ بِالتَّوْبِيخِ، وَصَغِّرْ قَدْرَ من عُرِفَ به، فَإِنَّهُ لا يَدفَعُ النِّعمَةَ عَنِ المَحسُودِ، ولا يُوصِلُهَا إِلَيْهِ لَوْ زَالَتْ عنهُ، وعلى كُلِّ مَخلُوقٍ نِعْمَةٌ، وإنْ خَفِيَتْ

[20] إبن عربي، محاضرة الأبرار، ٢: ٤٩٠؛ ={ ٦٧٢، ٧٥٩، ١٣٢٢، ٢١٠٠، ٢١٠١.

عليهِ، والنِّعَمُ أَنْوَاعُ وضُرُوبٌ؛ ما أُعطِيَ اللَّهُ عَبْدًا في نَفْسِهِ من السَّلامَةِ وَوَهَبَ لَهُ مِنَ العَافِيَةِ في الجَوَارِحِ أَفْضَلُ من غَرَضِ الدُّنيَا؛ ورُبَّ حَاسِدٍ لِمَنْ هو أَعْظَمُ من نِعمَتِهِ الَّتِي حَسَدَهُ عليها، فَلَوْ شُغِلَ بِشُكْرٍ ما أُعْطِيَ كَانَ أَجْدَى عليهِ. وفي الحَسَدِ إثْنَتَانِ: كَمَدٌ عَاجِلٌ يَثْلِمُ القَلبَ وَكَدَرٌ حَادِثٌ فِي العَيْشِ. (جا- ٨١-٨٢).

٢- مَا رَأَيْتُ ظَالِماً أَشْبَهَ بِمَظْلُومٍ مِنْ حَاسِدٍ. (عيون، ٢: ٩ "إبن المقفع"؛ المبرد، الفاضل، ١٠٠؛ عقد، ٢: ٣١٩ "الحسن البصري"؛ الوشاء، الموشى، ٥؛ الراغب، محاضرات، ١: ٢٥٣؛ الماوردي، أدب الدنيا، ٢٤٤؛ الزمخشري، ربيع، ٣: ٥٢).

Envy shoots at others and wounds itself. (E)

٣- مَا رَأَيْنَا أَشْبَهَ بِالمَظْلُومِ مِنَ الحَاسِدِ. (الجاحظ، بيان، ٤: ٦٣ "بزرجمهر").

٤- لا شَيْءَ أَشْبَهُ بِالمَظْلُومِ مِنَ الحَاسِدِ. (بهجة، ١: ٤١٤ "خليل بن أحمد").

٥- الحَاسِدِ مَغِيظٌ أَبَدًا، وَيَكْفِيكَ مِنهُ أَنَّهُ يَغتَمُّ فِي وَقتِ سُرُورِكَ. (جا- ١٧٠ "أبو عمرو بن العلاء"؛ الثعالبي، تمثيل، ٤٥٢؛ الماوردي، أدب الدنيا، ٢٤٥؛ الميداني، ٣: ٥٤٦؛ ٤: ٥٢ "عثمان"؛ الزمخشري، ربيع، ٣: ٥١؛ تذكرة، ٢: ١٨٢؛ ش/ن- ١: ٣١٦؛ ش- ١: ٧٦ "هرمس"؛ الإبشيهي، ٢٢٠ "عمر").

٦- يَشفِيكَ مِنَ الحَاسِدِ أَنَّهُ يَغتَمُّ فِي وَقتِ سُرُورِكَ. (ح- ١٣٥ "هرمس"؛ مع- ٩٤؛ آبي، نثر، ٣: ١٥٣؛ الثعالبي، أحاسن كلم، ١٠ "يكفيك"؛ مب- ٢٠).

٧- كَأَنَّ الحاسدَ خُلِقَ لِيَغْتَاظَ. (ح- ١٣٥ "هرمس"؛ مع- ٩٣؛ آبي، نثر، ٣: ١٥٣؛ الثعالبي، تمثيل، ٤٥٢؛ مب- ١٩ ؛ ش/ن- ٢٠: ٣٢٨).

Every envious person is born to be enraged.

٨- الحَاسِدُ يُظْهِرُ وَدَّهُ فِي اللِّقَاءِ وَبُغضَهُ فِي المَغِيبِ، وَاسْمُهُ صَدِيقٌ وَمَعْنَاهُ عَدُوٌ. (مع- ٨٨؛ ح- ١٣٤ "هرمس"؛ الحصري، زهر، ٧٧١؛ آبي، نثر، ٣: ١٥١؛ مب- ١٩ "هرمس"؛ الطرطوشي، سراج، ١٧٢).

٩- نَتِيجَةُ الحَسَدِ العَدَاوَةُ. (إبن هندو، ٤٦١ { ٦٥٦). Envy occasions enmity.

١٠- الحَسُودُ سَاخِطٌ عَلَى أَقْدَارِ اللَّهِ. (مع- ٩٥؛ الحصري، زهر، ٧٧١؛ الثعالبي، تمثيل، ٤٥٢ "الحاسد").

١١- حسد را سوى جان ودل مده بار * كه حاسد را نباشد هيچ مقدار. (ناصر خسرو، روشنايى نامه، ٥١٥).

١٢- قيل: فهَلْ يَقدِرُ الحَاسِدُ أَنْ يَضُرَّ المَحسُودَ؟ قَالَ: كَيْفَ يَقدِرُ عَلَى ذَلِكَ وهُوَ لا يَصِلُ إِلَى ذَلِكَ إلاَّ بِشَرٍّ يَصِلُ إِلَى نَفسِهِ، وَإنْ زَالَتْ نِعمَةُ المَحسُودِ لَمْ تَصِلْ إِلَيْهِ. (جا- ٥٩ "أنوشروان").

١٣- "لَيْسَ لِلحَاسِدِ إلاَّ مَا حَسَدْ". (إبن حبان البستي، روضة، ١٣٦؛ الميداني، ٣: ١٣١).

The envious does not gain anything but envy.

١٤- الحَسُودُ لا يَسُودُ. (البلاذري، أنساب، ٧(١): ٣٥٥ "أكثم"؛ جا- ١٧ "اوشهنج"؛ الراغب، محاضرات، ١: ٢٥٣؛ الثعالبي، تمثيل، ٤٥١؛ الماوردي، أدب الدنيا، ٢٤٨؛

الميداني، ١: ٤٠٩ "المولدون"؛ تذكرة، ٢: ١٨١-١٨٣؛ إبن عربي، محاضرة الأبرار، ٢: ١٦٨؛ دهخدا، ١: ٢٠٦، ٢٤٢).

"The envious one prevails not." (Frayha, I, 266).

١٥- لا لِحَسُودٍ غِنًى. (أبو عبيد، أمثال، ٢١٧؛ عيون، ٣: ٧٨؛ تذكرة، ٢: ١٨٣؛ عبد الله بن يحيى، لقاح الخواطر، ١٧ أ).

The envious is never satisfied. Envy never enriches anyone. (E)

١٦- الحَسَدُ أَنْ تَتَمَنى زَوَالَ نِعمَةِ غَيْرِكَ وَالغِبطَةَ أَنْ تَتَمَنى مِثْلَ حَالِ صَاحِبِكَ. (الراغب، محاضرات، ١: ٢٥٢؛ النويري، ٣: ٢٨٦).

This is the regular definition of *ḥasad*: i.e. *ḥasad* is when one desires the blessing, merits, property, etc. of someone else to be his, or be removed from the object of his desire.

١٧- المُؤْمِنُ يَغبِطُ وَالمُنَافِقُ يَحْسُدُ. (الماوردي، أدب الدنيا، ٢٤٥؛ النويري، ٣: ٢٨٦).
١٨- إنَّ المُؤْمِنَ يَغبِطُ ولا يَحسدُ وَإنَّ المُنَافِقَ يَحْسُدُ ولا يَغبِطُ. (دهخدا، ١: ٢٩٠).

The believer desires but does not envy, the hypocrite envies but does not desire.

١٩- إنَّ الحَسَدَ يَأكُلُ الحَسَنَاتِ كَمَا تَأكُلُ النَّارُ الحَطَبَ. (البخاري، التأريخ الكبير، ١(١): ٢٧٠؛ أبو داود السجستاني، سنن، ٤: ٢٧٦؛ ن- ٦٨؛ الراغب، محاضرات، ١: ٢٥٢؛ الثعالبي، تمثيل، ٢٤؛ الماوردي، أدب الدنيا، ٦٤، ٢١٦، ٢٤٨؛ إبن رشيق، العمدة، ٥٠٨؛ بهجة، ١: ٤٠٨؛ تذكرة، ٢: ١٨١؛ الزمخشري، ربيع، ٣: ٥٢؛ ش/ن- ١: ٣١٧؛ الإبشيهي، ٢٢٠).

٢٠- كُلُّ العَدَاوَةِ قَدْ تُرْجَىٰ إزَالَتُهُ * إلاَّ عَدَاوَةَ مَنْ عَادَاكَ مِنْ حَسَدِ. (عيون، ٢: ١٠؛ عقد، ٢: ٣٢٠، ٣٢١ "إمَاتَتُهَا"؛ الوشاء، الموشى، ٥؛ بهجة، ١: ٤١٤؛ دهخدا، ٣: ١٣٥٣).

All enmity may be hoped to be eliminated except the enmity of him who treats you as enemy because of envy.

٢١- إنّي حُسِدْتُ فَزَادَ اللَّهُ فِي حَسَدِي * لا عَاشَ مَنْ عَاشَ يَوْماً غَيْرِ مَحْسُودِ
مَا يُحْسَدُ المَرءُ إلاَّ مِنْ فَضَائِلِهِ * بِالعِلْمِ وَالظَّرْفِ أَوْ بِالبَأسِ وَالجُودِ. (دعبل، ديوان، ٢٩٦-٢٩٧؛ في التُّجيبي، المختار من شعر بشار ٦٦، هذا الشعر منسوب لمعن بن زائدة؛ الحصري، زهر، ٢٠٣؛ الشريف المرتضى، أمالي، ١: ٤١٥).

I was envied and God increased the envy of me,
May no one live a day without being envied as long as he lives.
For man is envied only for his superior merits in knowledge and refinement, or for his fortitude and generosity.

٢٢- اِصْبِرِ عَلَى كَيْدِ الحَسُو * دِ فَإنَّ صَبْرَكَ قَاتِلُهْ
فالنَّارُ تَأْكُلُ بَعْضَهَا * إنْ لَمْ تَجِدْ مَا تَأكُلُهْ. (التُّجيبي، المختار من شعر بشار، ٦٧؛ عقد،

١: ٢٣٢؛ ٢: ٣٢٤؛ إبن المعتز، ديوان، ٣٨٩؛ إبن هندو، ٤٥٣ { ٦٢٢؛ الجرجاني، أسرار البلاغة، ٨٦، ٨٧؛ الماوردي، أدب الدنيا، ٢٤٥؛ النويري، ٣: ١٠٠).
٢٣- الحَسَدُ وَالنِّفَاقُ وَالكَذِبُ أَثَافِي الذُّلِّ. (مع- ٧٧؛ الحصري، زهر، ٧٧١؛ جا- ١٢١؛ الثعالبي، تمثيل، ٤٥٢؛ فرايتاج، ٣: ١٠٠).
٢٤- الحَاسِدُ عَدُوٌّ مَهِينٌ لا يُدرَكُ وِتْرهُ إلاَّ بِالتَّمَنّي. (عيون، ٢: ١٠ "يحيى بن خالد").
٢٥- حسود از نعمت حق بخيل است و بنده بى گناه را دشمن دارد. (سعدى، گلستان، ١٨٣).
٢٦- حسود هرگز نیاسود.(دهخدا، ١: ٢٠٦).

"The jealous never had tranquillity." (Haim 155).

٢٧- وَتَرَى اللَّبِيبَ مُحَسَّداً لَمْ يَجْتَرِمْ * عِرضَ الرِّجَالِ وَعِرضُهُ مَشْتُومُ.

"And you see the intelligent much envied: he has not injured the honor of men, while his honor is reviled." (Lane 412).

28- "Jealousy brings sadness." "Jealousy is the soul's prison." "A jealous man makes the worst companion." (*Maxims of ʿAli* 62).

٢٥٣٠- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: حُسْنُ الخُلُقِ جَوهَرُ الإنْسَانِ، العَفَافُ طَهَارَةُ الجَوَارِحِ، النِّيَّةُ الحَسَنَةُ عِمَارَةُ الدِّينِ. (تذكرة، ٢: ١٩٦).

2530- Good disposition is the substance of man. Chastity is the integrity of limbs. Good intention is the edifice of religion.

١- جَوْهَرُ الإنسَانِ عَقلُهُ. (المحاسبي، المسترشدين، ٢٣؛ السلمي، طبقات، ٥٩؛ الزمخشري، ربيع، ٢: ٥٢١).
٢- حُسْنُ النِّيَّةِ مِنَ العِبَادَةِ. (ح- ١٣٢ "لقمان"؛ مب- ٢٧٥؛ الإبشيهي، ٥٢).

Good intention is a sign of submissiveness to God.

٣- حُسْنُ الظَّنِّ مِنْ حُسْنِ العِبَادَةِ. (أحمد بن حنبل، المسند { ١٠٣٦٨).
٤- النِّيَّةُ الصَّالِحَةُ أَحَدُ العَمَلَيْنِ.

Good intention is like having performed a favor. (cf. Spitaler 46 n. 130; with variants).

٥- قال بعضُ الملوكِ الفُرسِ: أَيُّ خَصْلَةٍ تَكُونُ فِي المَلِكِ أَنْفَعُ؟ قَال الوَزِيرُ: صِدْقُ النِّيَةِ. (أسامة، لباب، ٥٣).

٢٥٣١- لازِلْتَ أَيُّهَا السَّيِّدُ الكَرِيمُ دَائِمَ السُّرُورِ وَالغِبطَةِ فِي أَتَمِّ العَافِيَةِ وَأَعْلَى مَنَازِلِ الكَرَامَةِ تَمُرُّ بِكَ الأَيَّامُ المُفْرِحَةُ وَالأَعْيَادُ الصَّالِحَةُ فَتُخْلِقُهَا وَأَنْتَ جَدِيدٌ.[21]

[21] المحاسن والأضداد، ٣٧٢ "سعيد بن حميد"؛ أبو هلال العسكري، أوائل، ٢: ١٠٢، وديوان المعاني، ١: ٩٦ "لعلي بن عبيدة"؛ أبو بكر محمد وأبو عثمان سعيد الخالديين، التحف والهدايا، القاهرة ١٩٥٦، ٢٢١-٢٢٢.

2531- May you, O magnificent master, live for ever in delight and happiness, in excellent health, at the height of honor and respect, happy days and lucky feasts going by, you wearing them out while yourself staying fresh!

This is part of a letter by Saʿīd b. Ḥumayd (d. c. 255/868), that later critics such as Aḥmad b. Abī Ṭāhir Ṭayfūr claimed Saʿīd had taken its components from diverse people, including this from al-Rayḥānī.

٢٥٣٢- ذَمَمْتَنِي عَلَى الإِسَاءَةِ فَلِمَ رَضِيتَ عَنْ نَفْسِكَ بِالمُكَافَأَةِ، قَالَهُ عَلِيُّ بنُ أَبِي عُبَيدَةَ.[22]

2532- You blame me for what I did wrong; why do you then allow yourself to do the same? ʿAlī b. Abī ʿUbayda has said this.

١- كَتَبَ أَبُو عَلِي الرُّوذَبَارِي إِلَى صَدِيقٍ لَهُ وَكَانَتْ بَينَهُمَا وَحشَةٌ: تَرْكُ العِتَابِ فُرْقَةٌ، وَطُولُ العِتَابِ وَحْشَةٌ، فَإِنْ كُنْتَ ذَمَمْتَنِي عَلَى الإِسَاءَةِ فَلِمَ تَرضَى مِنْ نَفسِكَ بِالمُكَافَأَةِ عَلَيْهَا؟ (جا- ١٧٥).

Abū ʿAlī al-Rūdbārī (d. 322/933) wrote to a friend of his, with whom his relationship had become cold: Forsaking friendly reproof causes separation, and lengthy reproof causes coldness of relations; how come you blame me for an offense, but allow yourself to do the same?

٢- إِذَا كُنْتَ لا تَرْضَى مِنّي بِالإِسَاءَةِ فَلِمَ رَضِيتَ مِنْ نَفسِكَ بِالمُكَافَأَةِ؟ (آبي، نثر، ٤: ١٨٢؛ الحصري، زهر، ٧٨٣).

While you condemn me for what I do wrong, why do you do it yourself?

"Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?" (The Bible, Luke, vi. 41).

٣- تو مرا يافته اى بى همه شغل * "نيست اندر كلهت پشم مگر؟" (منوچهرى)
٤- چون كه نشويى سلب چرب خويش *گر تو چنين سخت سره گازرى. (ناصر خسرو، ديوان، ٤١٢).
٥- گازرى از بهر چه دعوى كنى * چون كه نشويى خود دستار خويش. (ناصر خسرو، ديوان، ٢١٢).
٦- گر تو نيكى مرا چه فايده زان * ور بدم من ترا از آن چه زيان. (دهخدا، ١: ١٠٤ "سنايى").

[22] الميداني، ٢: ٢٢ "المولدون"؛ عقد، ٤: ٢٤٥ "الجاحظ"؛ فرايتاج، ١: ٥١٨.

٧- أَرَى كُلَّ إنْسانٍ يَرى عَيْبَ غَيْرِهِ * وَيَعْمَى عَنِ العَيْبِ الَّذِي هُوَ فِيهِ
وَمَا خَيْرُ مَنْ تَخْفَى عَلَيْهِ عُيُوبُهُ * وَيَبدُو لَهُ العَيْبُ الَّذِي لأَخِيهِ. (إبن حبان البستي، روضة، ١٢٦ "أنشدَ الكريزي، منصور بن محمد"؛ أبو هلال العسكري، ديوان المعاني، ٢: ٢٤٥؛ ش/ن- ١٨: ١٠٠؛ وطواط، غرر، ٨٤؛ السخاوي، المقاصد الحسنة، القاهرة ١٩٥٦، ١٥٢-١٥٣ "لا خيرَ فيمن لا يرى عيب نفسه").

I see that everyone sees the faults of others, but is blind to his own faults. He is no good whose faults are hidden to him but the faults of his friends are visible to him.

٨- "وَلَمْ أَرَ إنْسَاناً يَرى عَيْبَ نَفسِهِ." (أبو العتاهية، ديوان، ٣٥٦).
٩- مكن عيب خلق اى خردمند فاش * به عيب خود از خلق مشغول مباش. (سعدى، بوستان، ١٥٦).

I have not seen anyone seeing his own error.

١٠- كسى پيش من در جهان عاقل است * كه مشغول خود وزجهان فارغ است. (سعدى، بوستان، ١٦١).

٢٥٣٣- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: الرَّبِيعُ جَمِيلُ الوَجهِ، ضَاحِكُ السِّنِ، رَشِيقُ القَدرِ، حُلْو الشَّمَائِلِ، عَطِرُ الرَّائِحَةِ، كَرِيمُ الأَخْلاقِ. (الثعالبي، من غاب عنه مطرب، ١٩٨٧، ٣٧).

2533- ʿAlī b. ʿUbayda said: Spring is beautiful, sunny, graceful, pleasant nature, fragrant, of noble disposition. (He compares Spring with a beautiful woman, whose exterior beauty he describes. As such *al-qadr* should be read as *al-qadd* 'stature').

٢٥٣٤- قَالَ ٱبنُ أَبِي طَاهِر: كُنْتُ عِندَ عَلِيّ بن عُبَيْدَةَ يَوْماً فَوَرَدَ عَلَيْهِ كِتَابُ أُمِّ مُحَمَّدٍ ٱبْنَةِ المَأْمُونِ، فَكَتَبَ جَوَابَ الكِتَابِ، ثُمَّ أَعْطَانِي القِرْطَاسَ فَقَالَ: ٱقْطَعْهُ. فَقُلْتُ: وَمَا لَكَ لا تَقْطَعُهُ أَنْتَ؟ فَقَالَ: مَا قَطَعْتُ شَيْئاً قَطُّ. (الخطيب البغدادي، تأريخ بغداد، ١٢: ١٨).

2534- Ibn Abī Ṭāhir said: One day I was with ʿAlī b. ʿUbayda as a letter from Umm Muḥammad, the daughter of al-Maʾmūn, came to him. He wrote the answer to the letter, then gave me the role of paper and said: 'Cut it!' I said: 'Why don't you cut it yourself?' He said: "I have never cut anything!"

١- سأله (يعني علي بن عبيدة) صديقٌ له كتابَ عِنَايَةٍ. فَكَتَبَه وَلَمْ يَقْطَعهُ. فقال له الصديق فِي ذلك. فقال: ما قَطَعْتُ شَيْئاً قَطُّ. (الثعالبي، خاص الخاص، ٣٩).

A friend asked him to write a letter of recommendation. He wrote it, but did not cut the paper from the role. The friend asked him about this. He replied: I have never cut anything!

٢- واْجعلْ لِقَلَمِكَ بَرَّايةً حَادَّةً، فَإِن تعثُّرَ يَدِ الكَاتبِ وَقت قَطعِ القِرطَاسِ نَاقِصُ مروءتِهِ ومُخِلٌّ بظرفه. (اِبن المدبر، العذراء، ٢٣).

Take a very sharp pencil sharpener for your pen, because the failing of the scribe's hand when cutting the paper-role educes his manliness and is disgraceful to his decorum.

٢٥٣٥- كَتَبَ عَلِيٌّ بنُ عُبَيْدَةَ الرَّيْحَانِي البَصْرِي إِلَى صَدِيقٍ لَهُ: كَانَ خَوْفِي مِنْ أَنْ لا أَلْقَاكَ مُتَمَكِّناً، وَرَجَائِي خَاطِرًا، فَإِذَا تَمَكَّنَ الخَوْفُ طَفَيْتُ، وإِذَا خَطَرَ الرَّجاءُ حَيَيْتُ.[23]

2535- ʿAlī b. ʿUbayda al-Rayḥānī al-Baṣrī wrote to a friend of his: I fear I might not see you, and my hope is very faint; when fear grows I almost die, and when hope struts I live.

٢٥٣٦- قال عَلِيٌّ بنُ عُبَيْدَةَ: بِالإِبْطَاءِ تَنْتُجُ القَطِيعَةُ، وَبِإِدْمَانِ التَّعَهُّدِ تَنْمِي المَوَدَّةُ، وَعَلَى حَسْبِ تَشَاكُلِ الأَخْلاقِ يَلبَثُ التَّوَاصُلُ وَالحَدِيثُ مَرْتَعُ القُلُوبِ الآنِسَةِ، كَمَا أَنَّ المَنْظَرَ المُؤْنِقَ مُتَنَزَّهُ الأَبْصَارِ. (=؟ ٥٤٤؛ الكرخي، المنتهى، ١٣٢).

2536- Infrequent visit occasions breakdown of relations; by constant care friendship grows; commensurate to the degree of congruity of personal traits close relations last; conversation is the fertile ground of cordial hearts, just as a pleasing scenery is the strolling ground of the eyes.

١- عَلِيٌّ بنُ عُبَيْدَةَ: الإِبْطَاءُ تُنْتِجُ القطيعةَ، وَإِدْمَانُ التَّعَهُّدِ يُنَمِّي المَوَدَّةَ، وَعَلَى حَسْبِ تَشَاكُلِ الأَخْلاقِ يَدومُ التَّوَاصُلُ، والحديثُ يبهجُ القلوبَ ويزيدُ فِي الأُنْسِ، كَمَا أَنَّ المَنْظَرَ المُؤْنِقَ مُتَنَزَّهُ الأَبْصَارِ. (الرقيق النديم، قطب السرور، ٣٥٤).
٢- يتأكدُ العشق بإدمان النظر وكثرة اللِّقَاءِ وطولُ الحديثِ، فَإِنَّ آنضمَ إلى ذلك معانقة أو تقبيل فقد تم آستحكامه. (إبن الجوزي، ذم الهوى، ٣٠٥).
٣- بِحُسْنِ تَشَاكُلِ الأَخْلاقِ يَلبَثُ التَّوَاصُلُ. (الماوردي، أدب الدنيا، ١٤٨).
٤- إِنَّ المَحَبَّةَ قد تَقَعُ بين العاقلين من باب تَشاكُلِهما فِي العقلِ، ولا تقع بين الأحمقين من باب تشاكلهما في الحمق. (ح- ١٢١ "أبقراط"؛ إبن داود الإصفهاني، الزهرة، ١: ١٦).

[23] التوحيدي، صداقة، ١٤، والبصائر، ٧: ٩٨ "ظننت"، "خفت"؛ عباس، المغربي ؟ ٣٤٨.

٢٥٣٧- عَلِيٌّ بنُ عُبَيْدَةَ: أُحِبُّ أَنْ تُوَفِّرَ قِسْمِي مِنْ رُؤْيَتِكَ، وَتُمَتِّعَنِي بِبَهَاءِ طَلعَتِكَ، وَتُؤْثِرَنِي بِالخَاصَّةِ بِكَ. (الكرخي، المنتهى، ١٣٣).

2537- I would love you to increase my share of seeing you, to let me enjoy the brilliancy of your looks, and to choose me as your exclusive friend.

٢٥٣٨- كَتَبَ رَجُلٌ إِلَى صَدِيقٍ لَهُ يَسْتَزِيرُهُ: طَالَ العَهْدُ بِالاجْتِمَاعِ حَتَّى كِدْنَا نَتَنَاكَرُ عِندَ التَّلاقِي، وَقَدْ جَعَلَكَ اللَّهُ لِلسُّرُورِ نِظَاماً، وَلِلأُنْسِ تَمَاماً، وَجَعَلَ المَشَاهِدَ مُوحِشَةً إِذْ خَلَتْ مِنكَ.[24]

2538- Someone wrote a letter to a friend of his requesting him to visit: The period of separation has become so long that we may not recognize one another upon meeting, although God has made you a foundation for joy, perfect for affiliation, making the meeting places awful when they are devoid of you.

١- علي بن عبيدة: طَالَ العَهْدُ بِالاجْتِمَاعِ حَتَّى كِدْنَا نَتَنَاكَرُ عِنْدَ التَّلاقِي. (الكرخي، المنتهى، ١٣٣).

٢- قَدْ جَعَلَكَ اللَّهُ لِلنَّهْجِ نِظَاماً، وِللسُّرُورِ تَمَاماً، وَجَعَلَ مُشَاهَدَةَ الأُنْسِ إِذَا خَلَتْ مِنْكَ رَثَّةَ المَنظَرِ، وَهِي بِكَ مَحمُودَةُ الأَثَرِ، فَرَأيُكَ في اتِّخَاذِ المِنَّةَ علىَ أَخِيكَ فِي الزِّيَارَةِ. (الكرخي، المنتهى، ١٣٢).

٣- سعيد بن حميد: قد جعلكَ اللهُ للشَّمْلِ نِظاماً، وَللسرورِ تَماماً، وَجَعلَ مشاهدَ الأُنسِ إذا خَلتْ منك رَثَّة المنظر، وجعلها بك محمودة الأثر، فرأيك في إيجاب المنة على أخيك، الزيارةُ موفقاً. (الرقيق النديم، قطب السرور، ٣٥٤).

Probably this is another of the sayings Saʿīd has borrowed from R.

٢٥٣٩- وَلَهُ (علي بن عبيدة): إِنَّ قَلْبِي إِذَا خَلا مِنْ مُحَادَثَتِكَ سَهَا، وَلا أُنْسَ لِي بِسِوَاكَ. (الكرخي، المنتهى، ١٣٣).

2539- Verily my heart becomes absent-minded when it is void of conversing with you, and I am not interested in anyone but you.

٢٥٤٠- (علي بن عبيدة): وَقَد شَغَلْتَ وَهمِي بِانْتِظَارِكَ، وَرُبَّمَا ذَهَبَ بِعَظِيمِ المَوْقِعِ كَثْرَةُ التَّرَقُّبِ.[25]

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[24] عيون، ٣: ٢٥؛ عقد، ٤: ٢٢٧؛ وطواط، غرر، ٣٦٢-٣٦٣؛ + فاطلع في فلكِ عينى شمساً وفي سماءِ قلب يبدراً فإمضاء العزم بالحر أحرى.

[25] الكرخي، المنتهى، ١٣٣.

2540- You made my mind busy by making me wait for you; and perhaps long waiting makes the great expectation wander.

٢٥٤١- وَلَهُ (علي بن عبيدة): يَلُومُكَ القَلبُ فِي الإِبْطَاءِ عَنهُ، وَتَشْكُو النَّفسُ وَحشَتَهَا مِنْكَ إِلَيْكَ، فَمَنْ يُعْدِي عَلَيْكَ؟ (الكرخي، المنتهى، ١٣٣).

2541- The heart rebukes you for keeping it waiting, and the soul complains its forlornness by you to you; who could pass his malady caused by you to you?

٢٥٤٢- آخَرُ: (علي بن عبيدة؟) قَد بَدَأْتَ - أَعَزَّكَ اللَّهُ - مِنْ إيثَارِكَ الزُّهْدَ فِينَا، بِمَا إِنْ لَمْ تَنْقُلْنَا عَنهُ بِفَضْلِ أَمَلٍ مِنْكَ، قَادَ إِلَى وَحْشَةٍ تَمنَعُ مِنَ الْائْتِلافِ، وَذَلِكَ أَنِّي سَأَلْتُكَ فِي الجُمعَةِ المَاضِيَةِ المَصِيرَ إِلَى مَنزِلِكَ، الَّذِي أَنَا فِيهِ، فَدَفَعْتَنِي عَنْ مَسْأَلَتِي لِعِلَّةٍ خِلتُهَا - عَلَى مَا أَوْمَأْتَ إِلَيْهِ مِنْ شُغْلٍ عَائِقٍ وَعَارِضٍ مَانِعٍ، إِلَى أَنْ بَلَغَنِي أَنَّكَ صِرْتَ فِي ذَلِكَ اليَوْمِ إِلَى فُلانٍ، فَقَد أَخَلَّنِي مِنْ تَخَلُّفِكَ عَنِّي، وَمَصِيرِكَ إِلَيْهِ وَأَنَا مَنْ مَالَ إِلَيْكَ بِهَوَاهُ وَمَحَبَّتِهِ، وَاتَّخَذَكَ عَضُدًا وَسَنَدًا، عَلَى أَنَّ السَّالِفَ مَغفُورٌ وَالمُؤتَنِفَ مَشكُورٌ، هَذَا إِنْ تَطَوَّلْتَ بِالزِّيَارَةِ وَتَرَكتَ العِلَلَ الَّتِي إِنْ صِرْتَ إِلَيْهَا ٱسْتَحْكَمَتِ الوَحشَةُ، وَقَطَعَتْنِي عَنكَ وَعَنْ أَمَلِي فِيكَ وَرَجَائِي لَكَ. (الكرخي، المنتهى، ١٣٣).

2542- You, may God endear you, have decided to go along alone, without having given me fully up yet, fearing it would lead to an estrangement that prevents concord. And that is because: Last Friday I asked you to render a visit to your house in which I live (i.e. my house!) and you made me take back my invitation back by an excuse—I believe you pointed out—, of a hindering business and a preventing event; but I heard that in that day you visited such and such a person, and this offended me because of your staying away from me and going to him. I am the one who tends to you with his love and affection and has singled you out as an aid and support. In any case, the bygone is forgiven and the (new) beginning will be thanked; that is, if you take more time for visit and abandon excuses which, if you have recourse to them, enhance the estrangement and break me away from you, from my hope in you, and from my wish for you.

٢٥٤٣- عَلِيُّ بنُ عُبَيْدَةَ: الإِبْطَاءُ يُجَدِّدُ الخُلَّةَ وَيَزِيدُ فِي مَحَاسِنِ الخِلْقَةِ وَيُذهِبُ أَضْغَانَ القُلُوبِ وَيُعَظِّمُ قَدْرَ الزِّيَارَةِ، وَيُذهِلُ عَنْ قَبِيحِ الفِعْلِ، وَهُوَ أَمَانٌ مِنَ المَلالَةِ وَقُبْحِ القَطِيعَةِ بَيْنَ المُتَوَاصِلِينَ. وَكَثْرَةُ التَّزَاوُرِ تُخلِقُ بَهْجَةَ المَوَدَّةِ، وَتَضَعُ مِنْ قَدْرِ الغِبْطَةِ،

وَتُحِيلُ المَوْجُودَ مِنَ الأَصْفِيَاءِ إِلَى تَنَاهِي النَّفْسِ عَنْهُ، لأَنَّ الإِنْسَانَ جُبِلَ عَلَى النُّزُوعِ إِلَى مَا ٱمْتَنَعَ عَلَيْهِ وُجُودُهُ، وَعَلَى الإِفَاقَةِ وَالاَنْتِهَاءِ عَمَّا حَوْلَهُ، فَلِذَلِكَ أَنْتَجَ فِيهِ الإِبْطَاءُ مِمَّنْ يُعَاشِرُ رَغبَةً فِيهِ، وَأَمَلَّتْهُ كَثْرَةُ الزِّيَارَةِ مِمَّنْ يَبْتَذِلُ لَهَ. وَالإِفَاقَةُ تُظْهِرُ المَسَاوِئَ وَتُبرِزُ مَا كَثُرَ مِنْ فَوَاحِشِ الأَخْلاقِ، وَتَزرَعُ فِي القُلُوبِ الضَّغَائِنَ، وَالمَلالَةُ تُنْتِجُ الإِفَاقَةَ، فَتَوَقَّ بِالتَّحَبُّبِ وَإِدْمَانِ المُطَالِعَةِ الفُتُورَ، لأَنَّ لَهَبَ الشَّوْقِ أَجْمَلُ مِنِ ٱحتِمَالِ المَلالَةِ، وَمِقدَارَ المُؤَانَسَةِ أَمْثَلُ مِنْ مُعَايَنَةِ القَطِيعَةِ. وَٱكْثِر فِي قُلُوبِ المُخَالِطِينَ بِالقِلَّةِ فِي عُيُونِهِمْ، وَٱقْرُبْ بِبُعْدِكَ عَنْهُمْ لِكَيْ لا تَبْعُدَ بِقُربِكَ مِنْهُمْ. (الكرخي، المنتهى، ١٣٧).

2543- Infrequent visit refurbishes friendship, intensifies the good aspects of character, eliminates the malevolence of hearts, enhances the value of visiting, and makes one forget ill behavior. It is a guarantee against weariness and against the ignominy of breakdown among close friends. Frequent visit wears out the novelty of friendship, reduces the value of longing for someone, transforms the available close friends such that the soul forgoes them, for Man has a propensity for striving for that which its realization is made difficult for him, and for withdrawing from and renouncing that which is easily accessible to him (cf. # 299, 501, 1403), and that is why infrequent visit increases the desire among those who associate with one another, and frequent visit makes them wearisome of the visitor. Then withdrawal reveals the shortcomings and exposes the loathsome in character, and sows hatred in the hearts; and boredom occasions withdrawal; so expect laxity upon too much friendliness and dedicated acquaintanceship, because the burning of longing is better than the burden of boredom, and the measured friendship is closer to perfection than facing breakdown. Therefore, increase the longing for you in the hearts of associates by becoming rare to their eyes, and make yourself dear to them by staying away from them, so that you would not be distanced from them because of your being too close.

١- لَهَبُ الشوقِ أَخَفُّ مَحمِلاً مِنْ مُقَاسَاةِ المَلالَةِ. (جا- ٩٩ "من حكم الهند"؛ = كليلة).

٢٥٤٤- عَلِي بنُ عُبَيْدَةَ الرَّيْحَانِي كَانَ يَقُولُ: الزِّيَارَةُ عِمَارَةُ المَوَدَّةِ وَقِلَّتُهَا أَمَانٌ مِنَ المَلالِ.[26]

[26] الثعالبي، الإعجاز، ٣٦؛ ={ ٧٩٧.

2544- Rendering a visit cultivates friendship, and its moderation is security from vexation.

٢٥٤٥- كَاتِب: كَيْفَ تَشْكُو جَفَائِي إِيَّاكَ بَتَأَخُّرِي عَنْ لِقَائِكَ، وَذَلِكَ إِيثَارٌ مِنِّي بِمُوَافَقَتِكَ عَلَى سُرُورِي بِمُؤَانَسَتِكَ، مَخَافَةَ ٱسْتِدعَاءِ المَلاَلَةِ بِكَثْرَةِ الزِّيَارَةِ، وَالتَّعَرُّضِ لِلقِلَى بِإِدْمَانِ التَّعَهُّدِ؛ فَتَرَكْتُ مَا أُحِبُّ فِيكَ لِمَا أَكْرَهُ مِنكَ. (التوحيدي، البصائر، ١: ٢٧٤).

2545- Why do you complain my delay in visiting you as my roughness to you, while this is a sacrifice I make of my joy in your company, fearing that frequent visit may cause weariness, and unremitting care may expose one to rancor; that is why I abandoned what I love in you for the sake of what I am afraid you detest.

١- اِعْتَابِي إِيَّاكَ بِتَأَخُّرِ اللِّقَاءِ عَنْكَ إِيثَارٌ مِنِّي لِمُوَافَقَتِكَ عَلَى سُرُورِي بِمُؤَانَسَتِكَ، فَأَتْرُكُ مَا أُحِبُّ مِنْ إِدْمَانِ التَّعَهُّدِ لَكَ بِمَا أَحذَرُ مِنْ مَلاَلِكَ. (الكرخي، المنتهى، ١٣٨).

My reproaching you by delaying to visit you is indeed a sacrifice on my part of your friendship with my joy in your cordiality; so I abandon what I love to devote myself to in caring for you because of what I want to avoid of your weariness. (This is anonymous here, but appears partially in # 2316-2317).

٢- العَاقِلُ يَتْرُكُ مَا يَحِبُّ لِيَسْتَغنِي عَنِ العِلاجِ بِمَا يَكْرَهُ. (الثعالبي، تمثيل، ١٨٠ "العجم"؛ العاملي، كشكول، ٧١٥).

The wise abandons what he likes to be self-sufficient in treating what he dislikes.

٢٥٤٦- قَالَ الرَّيْحَانِي فِي كِتَابٍ كَتَبَهُ: لَوْلاَ مَعْرِفَتِي بِأَخْلاقِكَ لَوَاظَبْتُ عَلَى ٱبْتِدَائِكَ لِمَا أَجِدُ مِنَ الوَحْشَةِ لِنَأْيِكَ، لَكِنِّي أَخَافُ عَلَيْكَ فِي وَقْتِ نَشَاطِي مِنْ مُوَافَاةِ فُتُورٍ مِنكَ يَعْتَرِضُ فِي سُرُورِي بِكَ، فَيُوهِمُنِي مَا أَكْرَهُ فِيكَ، وَالتَّمَتُّعُ بِحُسْنِ الظَّنِّ فِي الغَيْبَةِ أَعْظَمُ مَوْقِعاً مِنْ مُعَايَنَةِ الجَفَاءِ مَعَ الرُّؤْيَةِ.[27]

2546- Were it not for my knowing your habits, I would insist on your taking the initiative to come to me, for the forlornness that I feel of your being away; but at times of my sprightliness I fear the feeling of laxity on your part affecting my pleasure in seeing you, and this instills a groundless fear in me. In fact the joy based on holding positive

[27] عبد الله بن يحيى، لقاح الخواطر، ٦٩ ب "الريحاني"؛ عباس، المغربي { ٣٥٩؛ ={ ٢٣١٧.

opinion of someone absent is of a greater import than experiencing antipathy upon meeting him.

١- لِبَعْضِ الكُتَّابِ: لَوْلاَ مَعْرِفَتِي بِاخْتِلافِ الأَخْلاقِ، وَقِلَّةِ مُشَاكَلَةِ أَحْوَالِهَا فِي الأَوْقَاتِ، لَوَاظَبْتُ عَلَى إِتْيَانِكَ لِمَا أَجِدُ مِنَ الوَحْشَةِ لإِغْبَابِكَ، لَكِنّي أَخَافُ عَلَيْهِ مُوَافَاةَ فُتُورٍ مِنْكَ يَعتَرِضُ فِي سُرُورِي بِكَ، وَتَوَهُّمِي مَا أَكْرَهُ فِيكَ، وَالتَّمَتُّعُ بِحُسْنِ النَّظَرِ فِي الغَيْبَةِ (في الأصل: الغَبَّةِ) أَعْظَمُ مَوْقِعاً مِنْ مُعَايَنَةِ الجفاء (في الأصل: الحَيَاءِ) مَعَ الرُّؤيَةِ. (الكرخي، المنتهى، ١٣٦؛ =؟ ٢٣١٧).

Were it not for my knowing the differences of people's characteristics, and the lack of consistency in their conditions, I would have insisted upon your early coming because of the forlornness that I feel in your absence, but I am afraid this may cause laxity on your behalf affecting my joy with you, and my suspicion for what I may dislike in you. In fact enjoying the good opinion of someone from afar is much better than facing harshness upon meeting. (This shows al-Karkhī has sentences from R without giving his name).

٢- إِذَا شِئْتَ أَنْ تُقْلَى فَزُرْ مُتَوَاتِرًا * وَإِنْ شِئْتَ أَنْ تَزْدَادَ حُبًّا فَزُرْ غِبًّا. (الوشاء، الموشى، ٣٦ "العتابي في مجلس يحيى بن خالد البرمكي"؛ عيون، ٣: ٢٦؛ إبن حبان البستي، روضة، ١٨٢ "إبن المعتز"؛ التوحيدي، صداقة، ١٣١؛ الميداني، ٢: ٨٧؛ ديوان الإمام علي، ٣٩؛ بهجة، ١: ٢٥٧؛ ياقوت، ١٩٢٨).

٣- أَقْلِلْ زِيَارَتَكَ الصَّدِي * قَ تَكُنْ كَالثَّوبِ ٱسْتَجَدَّهُ
إِنَّ الصَّديقَ يُمِلُّهُ * أَنْ لا يَزَالَ يَرَاكَ عِندَهُ. (الوشاء، الموشى، ٣٤؛ عيون، ٣: ٢٧؛ الراغب، محاضرات، ٢: ٣٦، وفي آداب، ٨٦؛ التوحيدي، صداقة، ١٣١؛ الجرجاني، دلائل الإيجاز، ٤٩٨ "أبو العتاهية").

٤- زُرْ قَلِيلاً لِمَنْ يَوَدُّكَ غِبّاً * فَدَوَامُ الوِصَالِ دَاعِي المَلالِ. (التوحيدي، صداقة، ١٣٢).

٥- عَلَيْكَ بِإِقْلالِ الزِّيارَةِ إِنَّهَا * تَكُونُ إِذَا دَامَتْ إِلَى الهَجْرِ مَسْلَكَا
فَإِنّي رَأَيْتُ القَطْرَ يُسْأَمُ دَائِماً * وَيُسْأَلُ بِالأَيْدِي إِذَا هُوَ أَمْسَكَا. (إبن داود الإصفهاني، الزهرة، ١: ٦٥؛ الوشاء، الموشى، ٣٤؛ الكرخي، المنتهى، ١٣٦؛ إبن حبان البستي، روضة، ١١٧؛ أبو الفرج المعافي، الجليس الصالح، ١: ٥٢٢؛ الراغب، محاضرات، ٢: ٣٦؛ الثعالبي، تمثيل، ٤٦٣، ونثر النظم، ١١٠؛ الثعالبي والمقدسي، ٦٢؛ بهجة، ١: ٢٥٨؛ الميداني، ٢: ٨٧؛ وطواط، غرر، ٣٦٢؛ ياقوت، ٢٧٤٠؛ العاملي، المخلاة، ١٢٨؛ النويري، ٣: ٣٣).

Consider visiting friends infrequently, for continuous visit will lead to separation.

Verily I have seen that if the rain pours constantly, people raise hands towards God to beg its termination.

6- "Seldom set foot in your neighbor's house—too much of you, and he will hate you." (The Bible, Prov. xxv. 17).

٢٥٤٧- أخبرنا أبو بشر محمد بن عمر الوكيل، حدثنا محمد بن عمران المرزباني، حدثني أحمد بن محمد الجوهري، حدثنا أحمدُ بن محمد بن أَبي الذَّيَّال قَالَ قُلتُ لأَبِي الحَسَن عَلِيّ بنِ عُبَيْدَةَ الرَّيْحَانِي: زُرْ غِبًّا تَزْدَدْ حُبًّا. فَقَالَ لِي: يَا أَبَا عَلِي، هَذَا مَثَلٌ لِلعَامَّةِ يَجفُو عَنْهُ (في الأصل: عَن) الخَاصَّةُ. فَقَالَ الحَكِيمُ: بِكَثْرَةِ زِيَارَةِ (في الأصل: زيادة) الثِّقَةِ يَحُوزُ المِقَةَ. قَالَ ٱبنُ أَبِي الذَّيَّالُ: فَحَدَّثْتُ إِبرَاهِيم بن الجُنَيْد، فَقَالَ: أَحْسَنَ وَاللَّهِ، وَكَتَبَهُ عَنِّي. (الخطيب البغدادي، تأريخ بغداد، ١٢: ١٨).

2547- Aḥmad b. Muḥammad b. Abī al-Dhayyāl said: I said to Abū al-Ḥasan ʿAlī b. ʿUbayda al-Rayḥānī: 'Visit people seldom, and they will love you.' He told me: 'O Abū ʿAlī, this is a proverb for the common people, the elite avoid using it.' The sage would say: 'By frequent visiting of friends hatred gains.' Ibn Abī al-Dhayyāl continued: 'I related this to Ibrāhīm b. al-Junayd and he said: O by God, he said it well!' then he set it down."

١- زُرْ غِبًّا تَزْدَدْ حُبًّا. (أبو عبيد، أمثال، ١٤٨، ٣٧٩؛ المفضل، الفاخر، ١٥١، ٢٦٣؛ عقد، ٢: ٤٢٠ "حديث"؛ ٣: ١٠٣؛ إبن السكيت، تهذيب الألفاظ، ٧٣٣؛ الأنباري، شرح القصائد، ٣١٩؛ المسعودي، مروج، ٣: ٣٧؛ الفارابي، ديوان الأدب، ٣: ٢٩؛ أبو الشيخ الإصبهاني، الأمثال، ٣٢؛ أبو الفرج المعافي، الجليس الصالح، ١: ٥٢٣؛ أبو هلال العسكري، أمثال، ١: ٤١١؛ آبي، نثر، ١: ١٦٢؛ الراغب، محاضرات، ٢: ٣٦؛ الثعالبي، تمثيل، ٢٣؛ المرزوقي، شرح ديوان الحماسة، ٣١٣، ٥١٩؛ الماوردي، أدب الدنيا، ١٦٢؛ القضاعي، الشهاب، ٢٠؛ الخطيب البغدادي، تأريخ بغداد، ٦: ٢٥٧؛ ٩: ٢٣٠، ٣٠٠؛ ١٠: ١٨٢؛ ١٢: ١٨؛ ١٤: ١٠٨؛ بهجة، ١: ٢٥٧؛ الواحدي، الوسيط، ١٤٩ "أكثم"؛ الميداني، ٣: ٩٦؛ الزمخشري، أمثال، ٢: ١٠٩؛ وطواط، غرر، ٣٦٢، ولطائف، ١١٩؛ سعدى، گلستان، ٩٩؛ النويري، ٣: ٣٣؛ لسان العرب، ١: ٦٣٥ "غبب"؛ العبدري، تمثال الأمثال، ٤٤٣؛ اليوسي، أمثال، ٣: ١٤٨).

Visit at the intervals of some days; so you shall have more love.rarely, and you will be loved more.

"Visit infrequently [lit. visit a day and skip another] and your love will be increased." (Kassis 101). A constant guest is never welcome. (E)

٢- وَزُرْ غِبّاً إذَا أَحْبَبْتَ خِلاًّ * فتحظى بالوداد مع ٱتصال. (الجاحظ، رسائل، ١: ١٢٨).
٣- بديدار مردم شدن عيب نيست * و ليكن نه چندان كه گويند بس. (سعدى، گلستان، ٩٩؛ دهخدا، ١: ٤٠٨).
٤- وَطُولُ مُقَامِ المَرءِ فِي الحَيّ مُخْلِقٌ * لِدِيبَاجَتَيْهِ فَٱغْتَرِبْ تَتَجَدَّدِ
فَإِنِّي رَأَيْتُ الشَّمْسَ زِيدَتْ مَحَبَّةً * إِلَى النَّاسِ أَنْ لَيْسَتْ عَلَيْهِمْ بِسَرْمَدِ. (أبو تمام، ديوان، ٢:

٢٣؛ الجاحظ، بيان، ٢: ١٨٧؛ عيون، ١: ٢٣٣؛ الوشاء، الموشى، ٣٤؛ إبن حبان البستي، روضة، ١١٧؛ الخطابي، العزلة، ١١٦؛ الراغب، محاضرات، ٢: ٣٦؛ الجرجاني، دلائل الإيجاز، ٤٩٨، وأسرار البلاغة، ١١٢؛ بهجة، ١: ٢٤٠-٢٤١).

Change of pasture makes fat calves. (E)
If all the days were feasts, to feast would be tedious. (E)

٥- من اینجا دیر ماندم خوار گشتم * عزیز از ماندن بسیار شود خوار
چو آب اندر شَمر بسیار ماند * زهومت گیرد از آرام بسیار. (دقیقی، دیوان، ١٠٤).
٦- همواره همی رو پس دانش ازیرا * گنده بود آن آب که استاده بود هاژ. (ناصر خسرو، دیوان، ٥٠٥).
٧- المرءُ المقيمُ بمكانٍ واحدٍ كالماءِ الزُّلالِ إذا طالَتْ به الأيامُ أَسِنَ. (الثعالبي، تمثيل، ٢٥٩ "من أمثال العجم").

٢٥٤٨- قَالَ ٱبْنُ أَبِي طَاهِر: حَدَّثَنِي عَلِيُّ بنُ عُبَيْدَةَ قَالَ: تَزَاوَرَتْ أُخْتَانِ مِنْ أَهْلِ القَصْرِ، فَأَرهَقَتْهُمَا الصَّلاةُ، فَبَادَرَتْ إِحْدَاهُمَا فَصَلَّتْ صَلاةً خَفِيفَةً. فَقَالَ لَهَا بَعضُ النِّسَاءِ: كُنْتِ حَرِيَّةً أَنْ تُطوِّلِي الصَّلاةَ فِي هَذا اليَوْمِ شُكْرًا لِلَّهِ حِينَ ٱلتَقَيْتُمَا. قَالَتْ: لا، وَلَكِنْ أُخَفِّفُ صَلاتِي اليَوْمَ وَأَتَمَتَّعُ بِالنَّظَرِ إِلَيْهَا، وَأَشْكُرُ اللَّهَ فِي صَلاتِي غَدًا. (آبي، نثر، ٤: ٥٩؛ تذكرة، ٧: ١٩٣-١٩٤).

2548- Ibn Abī Ṭāhir said: ʿAlī b. ʿUbayda once told me: Two sisters from the town of al-Qaṣr met each other; the time of prayer arrived for them. One of them stood up and absolved a short prayer. A woman in their company said: 'It would have been better if you had lengthened your prayer in a day such as this, thanking God for bringing you together.' She retorted: No, but I shorten my prayer today to enjoy watching her longer, and I shall thank God in my prayer tomorrow.

٢٥٤٩- قَالَ إبنُ أَبِي طَاهِر: سَمِعْتُ عَلِيَّ بنَ عُبَيْدةَ يَقُولُ لاَمْرَأَةٍ مِنْ أَهْلِ القَصْرِ: إِنَّ قَلبِي قَدْ فَرَغَ مِنَ الهَوَى، وَخَلا حَتَّى كَادَ يَخرِبُ مِنَ الجَوَى، وَأَنَا أَلتَمِسُ لَهُ سَاكِناً فَهَلْ لَكِ أَنْ تَكُونِي مِنْ سُكَّانِهِ! (التوحيدي، البصائر، ٤: ١٦٢).

2549- I heard ʿAlī b. ʿUbayda saying to a woman from the district of al-Qaṣr (from the people of the palace?): Verily my heart is empty of love to the extent that it is nearly laid waste. I am looking for someone to reside in it, would you like to be its residence?!

٢٥٥٠- قَالَ ابنُ أَبِي طَاهِر: كُنْتُ مَعَ عَلِيّ بنِ عُبَيْدَةَ يَوْماً وَنَحْنُ عِندَ قِيَانٍ وَحَانَ وَقْتُ صَلاةِ الظُّهْرِ وَالجَارِيَةُ قَاعِدَةٌ وَهُمَا فِي حَدِيثٍ فَأَطَالا حَتَّى كَادَتِ الصَّلاةُ أَنْ تَفُوتَ. قَالَ: فَقُلْتُ: يَا أَبَا الحَسَنِ! الصَّلاةَ، وَنَصَبْتُ عَلَى الإِغْرَاءِ. فَقَالَ: حَتَّى تَزُولَ الشَّمْسُ، أَيْ حَتَّى تَقُومَ الجَارِيَةُ.[28]

2550- Ibn Abī Ṭāhir said: One day I was with ʿAlī b. ʿUbayda in the company of some singing girls. The time for midday prayer draw near. The girl remained seated and they stayed in conversation and continued till the prayer time almost passed away. Then I said: O Abū al-Ḥasan, Prayer! making the sign for it with my hand. He said: "Until the sun sets," that is, until the maiden stands up!

١- كَانَ عَلِيُّ بنُ عُبَيْدَةَ عِندَ قَيْنَةٍ: فَقَالُوا: قَد زَالَ الشَّمْسُ. قَالَ: لَكِنَّ شَمْسِي لَمْ تَزُلْ. (إبن أبي عون، الأجوبة المُسكِتة، ٢١١).
٢- فَحُكِيَ عَنْ اِبنِ أَبِي طَاهِرٍ، قَال: كُنْتُ مَعَ عَلِيّ بنِ عُبَيْدَةَ فِي مَجْلِسٍ وَمَعَهُ عَشِيقَةٌ لَهُ. فَجَلَسْنَا حَتَّى فَاتَتنَا صَلاةُ الظُّهْرِ. فَقُلتُ لَهُ: قُمْ حَتَّى نُصَلي. فقال: حَتَّى تَزُولَ الشَّمْسُ، يعني عشيقتهُ. (آبي، نثر، ٤: ٣٠٣).
٣- عَلِي بنُ عبيد الزنجاني: وَجَمَعَهُ مَجْلِسُ أُنْسٍ وَقَيْنَةٍ يَهْوَاهَا وَأُذِّنَ لِلظُّهْرِ. فَقِيلَ لَهُ وَهِيَ قَاعِدَةٌ: قَدْ زَالَتِ الشَّمْسُ. فَقَالَ: أَمَّا شَمْسِي فَلَمْ تَزل. (الثعالبي، لطائف الظرفاء، ٤٤ أ، ولطائف اللطف، ١١٤؛ الزمخشري، ربيع، ٣: ١٢٥؛ تذكرة، ٦: ٢٣٠؛ ياقوت، ١٨١٥؛ الصفدي، ٢١: ٢٩٧؛ الإبشيهي، ٣٩٤-٣٩٥).

٢٥٥١- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: مَا وَجِعْتُ لِوَطَرٍ فَاتَنِي وَلا أَسِفْتُ عَلَى فِرَاقٍ نَالَنِي قُنُوعاً بِمَا ٱسْتَعَدْتُ مِنْ عِزِّ السَّلْوَةِ وَتَأَسِّياً بِالسَّالِفِ عَنْ حُدُوثِ الطَّارِفِ. (الكرخي، المنتهى، ١٣).

2551- I neither feel pain for a wish that eluded me, nor sad for the separation of a beloved affecting me, being content with what I have experienced of the power of solace, finding consolation in what has happened for the setting in of what may happen.

١- اى پسر بر چيزى كه از تو فوت شود تَحَسُّر منماى و غم و اندوه بخود راه مده كه از سرمايۀ ثواب بى بهره گردى و دست إدراك تو از دامن مطلوب و مقصود قاصر ماند. (الطوسي، الأدب الوجيز، ٨٧).
٢- مَنْ مَلَكَ نَفْسَهُ بِسُلْطَانِ عَقْلِهِ قَلَّ أَسَفُهُ عَلَى كُلِّ شَيْءٍ فَاتَ. (جا- ٧٨ "حكيم فارسي"؛ ١٦٣).

[28] التوحيدي، البصائر، ٤: ١٦٢؛ إبن عقيل، فنون، ٥٧، ٧٥٢.

٣- عَلَى العَاقِلِ أَنْ لا يَحْزَنَ عَلَى شَيْءٍ فَاتَهُ مِنَ الدُّنْيَا أَوْ تَوَلَّى، وَأَنْ يُنْزِلَ مَا أَصَابَهُ مِنْ ذَلِكَ ثُمَّ ٱنْقَطَعَ عَنْهُ مَنْزِلَةَ مَا لَمْ يُصِبْ ... (صغ- ٢١؛ جا- ٧١).
٤- العَاقِلُ لا يَحْزَنَ عَلَى شَيْءٍ مِنَ الدُّنْيَا تَوَلَّى عَنْهُ، وَلا يَدَعُ حَظَّهُ مِنَ السُّرُورِ بِمَا أَقْبَلَ مِنْهَا. (جا- ١٦٣).
٥- قال أكثم بن صيفي: مَنْ جَزَعَ مَا خَرجَ مِنْ يَدِهِ فَلْيَجْزَعْ عَلَى مَا لَمْ يَصلْ إِلَيْهِ. (آبي، نثر، ٤: ١٥٤).

He who is upset for what he has lost will be upset even for what he has not received.

٦- منْ جَزَعَ عَلَى مَا ذَهبَ مِنْهُ كَمَنْ جَزَعَ عَلَى مَا لَمْ يَصلْ إِلَيْهِ. (المرادي، الإشارة، ١٧٢).
٧- لا تَأْسَفَنَّ عَلَى مَا فَاتَكَ مِنَ الثَّرَاءِ فَإِنَّ المَالَ شَبِيهٌ بِطَائِرٍ يَنْتَقِلُ مِنْ نَشْرٍ إِلَى نَشْرٍ. (جا- ٢٧ "آذرباد").

Be not distressed for the loss of a fortune, for fortune, like the birds flying, moves from one blossom to another.

An Indian wisdom reads: Who has the power should give unto the needy, Regarding well the course of life hereafter: Fortune, like the chariot wheels revolving, Now to one man comes nigh, now to another. (*ERE*, XII, 744; cites A. Macdonell, *A History of Sanskrit Literature*, 129).

٨- النَّدَمُ عَلَى مَا فَاتَ مِنَ الفَشَلِ. (السجستاني، صوان، ١١١ "ثالس الملطي"، ٢٥٣ "أومانوس"؛ إبن هندو، ٤٦١ ؛ ٦٥٣).

Remorse for what is lost is in vain.

٩- أَوَّلُ البَلاءِ الفَشَلُ. (أبو حاتم السجستاني، الوصايا، ١٤٥).

Vanity is the beginning of affliction.

١٠- كَثْرَةُ الصِّيَاحِ مِنَ الفَشَلِ. (أبو حاتم السجستاني، المعمرون، ١٦؛ عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ أبو الشيخ الإصبهاني، الأمثال، ٢٧٣).
١١- "وَكَثرةُ الصَّوْتِ وَالإِيعادِ مِنْ فَشَل." (أبو هلال العسكري، أمثال، ١: ١٧٩).
١٢- خَمْسَةُ أَشْيَاءَ مِنْ سَجَايَا العُلَمَاءِ: أَلاَّ يَأْسُوا عَلَى مَا فَاتَهُمْ، وَلا يَحْزَنُوا لِمَا لَمْ يُصِيبهُمْ، وَلا يَرجُوا مَا لا يَجُوزُ لَهُمْ فِيهِ الرَّجَاءُ، وَلا يَسْتَكِينُوا وَيَفْشَلُوا فِي الشِّدَّةِ، وَلا يَبْطَرُوا فِي الرَّخَاءِ. (جا- ٣٧ "بزرجمهر").
١٣- به پنج چیز مرد را دانا شناسند نه دژآگاه: یك به چیز شده و گذشته اندوه نبرد، دو دیگر آمده است را میتوخت (خطا) نیاندیشد، سدیگر به آمده خرسند؛ چهارم به آنچه امید سزاوار باشد، پنجم به اناکی (درد ورنج) پریشان به نیکی (=شادی) مست نباشد. (اندرز اوشنر ؛ ٣٩؛ عفیفی، ٣٥٤؛ یاسمی، ١٧٤).
١٤- لا تَذكُرَنَّ مَا مَضَى لَكَ مِنْ قَوْلٍ وَعَمَلٍ وَٱسْتَعْمِلِ الرِّضَاءَ وَالتَّسلِيمَ لِمَا حَدَثَ. (جا- ٢٦-٢٧ "آذرباد").

Forget all you have said and done; be content and comply with what has happened.

Let bygones be bygones. (E)

١٥- لَيْسَ يَنْبَغِي لِلرَّجُلِ أَنْ يَشْغلَ قَلبَهُ فيما ذهب مِنْهُ، لَكِنَّهُ يَنْبَغِي أَنْ يُعْنَى بِحِفْظِ مَا يَبْقى عَلَيْهِ. (ح- ٧٥ "أفلاطن").

It is not proper for a wise man to busy his heart with what he has lost, rather he ought to pay attention to keeping what has remained for him.

١٦- لَيْسَ يَنْبَغِي لِلعَاقِلِ أَنْ يَشْغَلَ قَلبَهُ فِيمَا ذَهَبَ مِنهُ، لَكِنَّ يُعنَى بِحِفْظِ مَا بَقِيَ لَهُ. (مب- "افلاطون"؛ أسامة، لباب، ٤٤١ "ذيوجانس"؛ ٤٦٤ "سقراط").

١٧- لا تَشْغَلْ فِكرَكَ بِمَا ذَهَبَ مِنْكَ بَل ٱحفَظْ مَا بَقِيَ لَكَ. (إبن هندو، ٣٢٩ ؛ ١٠١؛ مب- ١٣٢؛ اص- ٨٤؛ أقوال الحكماء، ٨٢).

١٨- قال رجلٌ لسقراط: مَا رَأَيْتُكَ قَطُّ مَغْمُوماً. فَقَالَ لأَنَّهُ لَيْسَ لِي شَيْءٌ مَتَى ضَاعَ مِنِّي وَعَرَفْتَهُ ٱغْتَمَمْتُ عَلَيْهِ. (ح- ٦٨؛ إبن هندو، ٣٥٩ ؛ ٢٨١؛ مب- ١٢١؛ أص- ٤٨؛ كوبرلي، ٤٨ أ).

A man said to Socrates: "I have never seen you sad." Socrates replied: "I own nothing which, if it perished and I were deprived of it, would make me feel sad." (Halkin 109 n. 172).

١٩- از سقراط پرسيدند كه سبب نشاط وقِلّت حزن تو چيست؟ گفت: آنكه من دل بر چيزى ننهم كه چون مفقود شود اندوهگين شوم. (الطوسى، أخلاق ناصري، ٢٥٥).

"Socrates was asked the reason for his abundant cheerfulness and absence of grief. He replied: "It is because I set my heart on no thing so as to become grief-stricken when it is lost." (tr. 147).

٢٠- إِذَا أَمْرُؤٌ ضَاقَ عَنِّي لَمْ يَضِقْ خُلُقِي * مِنْ أَنْ يُرانِي غَنِيّاً عَنْهُ بِاليَاسِ
لا أُطْلُبُ المَالَ كَيْ أَغْنَىْ بِفَضْلَتِهِ * مَا كَانَ مَطلَبُهُ فَقراً إِلَى النَّاسِ. (الجاحظ، الحيوان، ٥: ٦٠٣ "سهل بن هارون"؛ الحصري، زهر، ٥٧٨).

٢١- لا تَجْزَعَنَّ عَلَى مَا فَاتَ مَطْلَبُهُ * وَإِنْ جَزِعْتَ فَمَاذَا يَنْفَعُ الجَزَعُ؟
إِنَّ السَّعَادَةَ يَأْسٌ إِنْ ظَفِرْتَ بِهِ * فَدُونَكَ اليَأْسُ إِنَّ الشَّقْوَةَ الطَّمَعُ. (أسامة، لباب، ٤٢٣).

٢٢- اليَأسُ عَمَّا بِأَيْدِي النَّاسِ مَكْرُمَةٌ * وَالرِّزْقُ يَصْحَبُ وَالأَرْزَاقُ تَتَّسِعُ
لا تَجْزَعَنَّ عَلَى مَا فَاتَ مَطْلَبُهُ * هَا قَد جَزِعْتَ فَمَاذَا يَنْفَعُ الجَزَعُ؟
إِنَّ السَّعَادَةَ يَأْسٌ إِنْ ظَفِرْتَ بِهِ * بَعْضَ المُرَادِ وَإِنَّ الشَّقْوَةَ الطَّمَعُ. (بهجة، ١: ١٦١؛ التُّجيبي، المختار من شعر بشار، ٢٨٥).

٢٣- لا تَحْزَنْ عَلَى مَا فَاتَكَ فَإِنَّ ذَلكَ مِنْ خَوَاصِّ النِّسَاءِ وَالضُّعَفَاءِ. (بدوي، سر الأسرار، ٨٤؛ الماوردي، نصيحة، ٢٦٢-٢٦٣ "أرسطاطاليس"؛ وتسهيل، ٢٨١؛ إبن الأزرق، بدائع السلك، ١: ٥٣٩).

"Never grieve for what is past, for it is the quality of women and weak persons." (Gutas 423).

٢٤- لا تَفرطْ فِي الجَزَعِ عَلَى مَا فَاتَكَ فَإِنَّ ذَلِكَ مِنْ خَوَاصِّ النِّسَاءِ وَالحَمْقَى.

Be not excessive in your grief over something that escaped you, because that is one of the proper characteristics of women and fools. (Gutas 206–7).

٢٥- كَيْفَ لِلمَرءِ أَنْ يَعِيشَ آمِناً؟ قَال (انوشروان): أَنْ يَكُونَ لِلذُّنُوبِ خَائِفاً، وَلا يَحْزَنَ مِنَ المَقدُورِ الَّذِي لابُدَّ أَنْ يُصِيبَهُ. (جا- ٥٤).

٢٥٥٢- قَالَ عَلِيُّ بنُ عُبَيْدَةَ الرَّيْحَانِي يَوْماً، وَقَدْ رَأَى جَارِيةً يَهْوَاهَا: لَوْلاَ البُقْيَا عَلَى الضَّمَائِرِ لَبُحْنَا مِمَّا تُجِنَّهُ السَّرَائِرُ، لَكِنْ نِيرَانُ الحُبِّ تُتَدَارَكُ بِالإِخْفَاءِ وَلا تُعَاجَلُ بِالإِبْدَاءِ، فَإِنَّ دَوَامَهَا مَعَ إِغْلاقِ أَبْوَابِ الكِتْمَانِ وَزَوَالَها فِي فَتْحِ مَصَارِعِ الإِعْلانِ. (الحصري، زهر، ٢٠٤؛ مصون، ٢٠١؛ زكي مبارك، النثر الفني، ١: ١٥٣).

2552- One day, upon seeing a woman whom he loved, al-Rayḥānī said: Were it not for the residue of love on the minds, we would become hoarse by all that the secretive hearts fully conceal; but the flames of love are made to reach out and seize one another in hiding, and are not in rush to come out, for the continuance of love depends on keeping the gates of secrecy closed, and its cessation on the opening the gates of publicity.

٢٥٥٣- مِنْ كَلامِ عَلِيّ بنِ عُبَيْدَةَ: إِجْعَلْ أُنْسَكَ آخِرَ مَا تَبْذُلُ مِنْ وَدِّكَ، وَصُنِ الاَسْتِرسَالَ مِنْكَ حَتَّى تَجِدَ لَهُ مُسْتَحِقًّا. فَإِنَّ الأُنْسَ لِبَاسُ العِرْضِ، وَتُحْفَةُ الثِّقَةِ، وَحِبَاءُ الأَكْفَاءِ، وَشِعَارُ الخَاصَّةِ فَلا تُخْلِقْ جِدَّتَهُ إِلاَّ لِمَنْ يَعْرِفُ قَدْرَ مَا بَذَلْتَ لَهُ مِنْكَ. (الحصري، زهر، ٢٠٤؛ =} ١٤٨٦).

2553- From a statement of ʿAlī b. ʿUbayda al-Rayḥānī: Make your intimacy the last of that which you offer from your friendship, and guard your over-friendliness until you find one who deserves it. Verily intimacy is the robe of honor, the gift of confidence, the present of equals, and the token of the chosen ones; so do not wear its novelty out except for him who realizes the value of what you offer him from your friendship.

١- من كلام عَلِي بن عُبَيْدَةَ: إِجْعَلْ أُنْسَكَ آخِرَ مَا تَبْذُلُ مِنْ وَدِّكَ، وَمِنْ [صن] الاَسْتِرسَالَ حَتَّى تَجِدَ لَهُ مُسْتَحِقًّا. (الراغب، في آداب، ٨٦، ومحاضرات، ٢: ١٩؛ التوحيدي، صداقة،

١٧ "الأحوص المدني"؛ آبي، نثر، ٤: ٢٠١؛ تذكرة، ٤: ٣٦٩؛ زكي مبارك، النثر الفني، ١: ١٥٣).

٢٥٥٤- وَقَالَ (عَلِيُّ بنُ عُبَيْدَةَ): لَوْلاَ حَرَكَاتٌ مِنَ الاَبْتِهَاجِ أَجِدُ حِسَّهَا عِنْدَ رُؤْيَتِكَ فِي نَفْسِي لا أَعْرِفُ لَهَا مُثِيرًا مِنْ مَظانِّهَا إلاَّ مُؤَانَسَتَكَ لِي، أَبْقَيْتُ عَلَيْكَ مِنَ العَنَاءِ وَخَفَّفْتُ عَنْكَ مَؤُونَةَ اللِّقَاءِ؛ لَكِنِّي أَجِدُ مِنَ الزِّيَادَةِ بِكَ عِنْدِي أَكْثَرَ مِنْ قَدْرِ رَاحَتِكَ فِي تَأَخُّرِكَ عَنِّي، فَأَضِيقُ عَنِ احْتِمَالِ الخُسْرَانِ بِالوَحْدَةِ مِنْكَ. (الحصري، زهر، ٢٠٤).

2554- ʿAlī b. ʿUbayda said: Were it not for the impulses of joy that I feel in me upon seeing you, knowing no tracer to their source other than your cordiality towards me, I would have spared you the trouble and relieved you from the inconvenience of reunion. However, while I find my gain in your company to be much greater than your comfort in delaying from me, I feel more cramped in bearing the loss of being without you.

٢٥٥٥- عَلِيُّ بنُ عُبَيْدَةَ قَالَ: لِوَجَلِي مِنْ طُلُوعِ المَلالَةِ بِكَرِّ اللِّقَاءِ أَسْتَخِفُّ التَّجَافِي مَعَ شِدَّةِ الشَّوْقِ لَتَبْقَى جِدَّةُ الحَالِ عِنْدَ مَنْ أُحِبُّ دَوَامَهُ لِي؛ وَرَدُّ طَرْفِ الشَّوْقِ بَاطِناً أَيْسَرُ مِنْ مُعَانَاةِ الجَفَاءِ مَعَ الوُدِّ ظَاهِرًا. (الحصري، زهر، ٢٠٥).

2555- Fearing to cause boredom by frequent meeting, I deem retraction light despite vehement longing so that the novelty of relationship is kept alive for him whom I want the continuity of his friendship. Indeed, harboring the impulse of longing inwardly is easier than undergoing antipathy by showing love openly.

٢٥٥٦- قَالَ عَلِيُّ بنُ عُبَيْدَةَ الريحاني: لا يَخْلُو أَحَدٌ مِنْ صَبْوَةٍ إلاَّ أَنْ يَكُونَ جَاسِيَ الخِلْقَةِ مَنْقُوصَ البِنْيَةِ أَوْ عَلَى خِلافِ تَرْكِيبِ الاَعْتِدَالِ.[29]

2556- No one is void of youthful passion, except that he is of wicked nature, defective body, or is anything but normal.

١- مَعَ الفَرَاغِ تَكُونُ الصَّبْوَةُ. (رسالة آداب، ٦٩؛ التوحيدي، إمتاع، ٢: ١٥٠؛ كلمات مختارة، ٢٤؛ الثعالبي، تمثيل، ٣٩٨).
٢- مِنَ الفَرَاغِ تَكُونُ الصَّبْوَةُ. (الماوردي، أدب الدنيا، ٤٧).

[29] الحصري، زهر، ٩٥٠؛ مصون، ١٩٨٦، ١٦؛ إبن قيم الجوزية، روضة، ١٩٣ "علي بن عبدة" "جافي الخلقة ناقصاً أومنقوص الهمة"؛ إبن أبي حجلة، ديوان الصبابة (ر-ب ٧٥٢/٣)، ٢٧؛ مغلطاي، الواضح المبين، ٤٧-٤٨ "قول إبن أبي طاهر".

٢٥٥٧- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: الصِّدْقُ رَبِيعُ القَلْبِ، وَزَكَاةُ الخَلْقِ، وَثَمَرَةُ المُرُوءَةِ، وَشُعَاعُ الضَّمِيرِ، وعَنْ جَلالَةِ القَدْرِ عِبَارَتُهُ، وَإِلَى ٱعْتِدَالِ وَزنِ العَقْلِ يُنْسَبُ صَاحِبُهُ، وشَهَادَتُهُ قَاطِعَةٌ فِي الاَخْتِلافِ، وَإِلَيْهِ تُرْجَعُ الحُكُومَاتُ. (الحصري، زهر، ٤٢٧).

2557- Truthfulness is the blossoming of the heart, the alms of disposition, the fruit of manliness, and the splendor of the mind; its expression is of sublime dignity, and the truthful is ascribed to having a balanced reason, his testimony is final in disputes, and decision makings are refer red to him.

١- الحِكمةُ رَبِيعُ القلوبِ. (الطرطوشي، سراج، ١٧٥).
٢- الرُّوحُ حَيَاةُ البَدَنِ وَالعَقْلُ حَيَاةُ الرُّوحِ. (ش/ن- ٢٠: ٢٧٨).

The spirit is the life of the body, intelligence is the life of spirit.

٣- حَيَاةُ المُروُءَةِ الصِّدقُ، وَحَيَاةُ الرُّوحِ العَفَافُ، وَحَيَاةُ الحِلْمِ العِلْمُ، وَحَيَاةُ العِلْمِ البَيَانُ. (الجاحظ، بيان، ١: ٧٧).
٤- المذاكرةُ حياةُ العلمِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٥).

Discussion is the life of science.

٥- العلمُ روحٌ، والعملُ بدنٌ، والعلمُ أصلٌ وَالعملُ فرعٌ. والعلمُ والدٌ، والعملُ مولودٌ، وكان العملُ لِمكانِ العلمِ ولم يكن العلم لمكان العمل. (جا- ٧؛ مب- ٥١ "أبقراط"؛ السجستاني، صوان، ٢٠٤ "ذيمقراطيس"؛ المرادي، الإشارة، ٧، ٥٤).
٦- الرَّوحُ عِمَادُ البَدَنِ، وَالعِلْمُ عِمَادُ الرُّوحِ، وَالبَيَانُ عِمَادُ العِلْمِ. (الجاحظ، بيان، ١: ٧٧، "إبن التَّوْأَمِ").

Spirit is the pillar of body, knowledge is the pillar of spirit, and speech is the pillar of knowledge.

٢٥٥٨- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: النِّعمَةُ كَالرَّوضَةِ وَالشُّكرُ كَالزَّهْرَةِ.[30]

2558- Blessing is like a garden, gratitude is like a flower.

٢٥٥٩- قَالَ عَلِي بنُ عُبَيْدَةَ: مِنْ المَكَارِمِ الظَّاهِرَةِ وَسُنَنِ النَّفْسِ الشَّرِيفَةِ تَرْكُ طَلَبِ الشُّكرِ عَلَى الإحْسَانِ، وَرَفْعُ الهِمَّةِ عَنْ طَلَبِ المُكَافَأةِ، وَٱستِقْلالُ [ٱستكثار] الكَثِيرِ مِنَ الشُّكْرِ وَٱسْتِقلالُ الكَثِيرِ مِمَّا يَبْذُلُ مِنْ نَفْسِهِ.[31]

[30] أبو هلال العسكري، ديوان المعاني، ٢: ١٠٤؛ الثعالبي، تمثيل، ٤١٦؛ عباس، المغربي ﴿ ٣٦٠.
[31] البيهقي، المحاسن، ١٣١؛ المحاسن والأضداد، ٣٩؛ الكرخي، المنتهى، ٢٢٢؛ أبو هلال العسكري، صناعتين، ٢٤٤ "إبن المقفع".

2559- Among outward merits and good manners of a noble soul are: not to expect gratitude for a service rendered; not to care for being reciprocated; and to consider a little gratitude received as much, and much service rendered as very little.

١- المحبةُ خَوْفُ ترك المحبة مع إقامة الخدمة وٱستقلالك الكثيرَ من نفسك وٱستكثار القليل من حبيبك. (الديلمي، عطف الألف، ٤٢ "ذو النون").
٢- المَحَبَّةُ إسْتِقْلالُ الكَثِيرِ مِنْك لِمَحْبُوبِكَ، وَٱسْتِكْثَارُ القَلِيلِ مِنْه إليكَ. (إبن قيم الجوزية، روضة، ٢٣).

Love is when one considers much service to the beloved as little, and little favor from him as much. (Here a general commentary on good character is brought to the field of love and the relationship of the lovers).

٣- وَمِنْهُمْ مَنْ يُقَدِّمُ تَرْكَ مُطَالَبَةِ الشُّكْرِ وَيَنْسُبُهُ إلَى مَكَارِمِ الأَخْلاقِ. مِنْ ذَلِكَ مَا قَالَهُ بزرجمهر: مَنِ ٱنْتَظَرَ بِمَعْرُوفِهِ شُكْرًا فَقَدِ ٱسْتَدْعَى عَاجِلَ المُكَافَأةِ. وَقال بعضُ الحُكَمَاءِ: كَمَا أَنَّ الكُفْرَ يَقطَعُ مَادَّةَ الإنْعَامِ فَكَذَلِكَ الاَسْتِطَالَةُ بِالصَّنِيعَةِ تَمْحَقُ الأَجْرَ. (البيهقي، المحاسن، ١٣١؛ المحاسن والأضداد، ٣٩؛ الكرخي، المنتهى، ٢٢٢ "بزرجمهر"؛ كب- ١٠٨-١٠٩؛ =} ٧٧، ٧٨، ١١٧٠).

Buzurjmihr said: He who expects to be thanked for his kindness is like the vendor who requires a price for his merchandise. Another sage has said: As ingratitude severs the source of bliss, so also presumptuousness with a benefice effaces reward.

The first part of this citation clearly refers to al-Rayḥānī and those who shared his viewpoint with regard to rendering services without expecting anything in return.

٤- ومن كان يَصنَعُ المَعروفَ لِبَعضِ مَنَافِعِ الدُّنْيَا فَإنَّمَا مَثَلُهُ فِيمَا يَبْذُلُ وَيُعْطِي كَمَثَلِ الصَّيَّادِ وَإلقَائِهِ الحَبَّ لِلطَّيْرِ لا يُرِيدُ بِذَلِكَ نَفْعَ الطَّيْرِ، وَإنَّمَا يُرِيدُ نَفْعَ نَفسِهِ. (كل- ١٨٣؛ عزام، ١٣١-١٣٢؛ اليمني، مضاهاة، ٣٠، ١٣٥؛ عقد، ١: ٢٧٧).
٥- وقرأتُ في كتاب للهند: من صنعَ المعروفَ لِعَاجِلِ الجَزَاءِ، فَهُوَ كَمُلْقِي الحَبِّ لِيصِيدَ بِهِ الطَّيرَ لا لِيَنْفَعَهُ. (عيون، ٣: ١٧٦؛ إبن أبي عون، التشبيهات، ٣١٧ "كليلة"؛ أبو هلال العسكري، صناعتين، ٢٤٤).

A favor ill placed is great waste. (E)

٦- وَكَذَلِكَ يَجِبُ عَلَى الكَرِيمِ أَنْ يُنَزِّهَ مَعرُوفَهَ عَنِ ٱنْتِظَارِ جَزَاء، أَوْ مُكَافَأةٍ عَلَيْهِ، أَوْ شُكْرٍ عَاجِلٍ، فَإنَّهُ قَدْ قِيلَ فِي الكُتُبِ القَدِيمَةِ: مَنْ جَعَلَ المَعرُوفَ لِعَاجِلِ الجَزَاءِ فَهُوَ كَمُلقي البَذرِ لِيصيدَ بِه الطير لا لينفعه وَلا يكدره بِالذكر وَالتعيير وَالمَنِّ وَالأذى. (الماوردي، نصيحة، ٤٣٩).
٧- مَنْ طَلَبَ الجَزَاءَ عَلى الخيرِ مِنَ الناسِ، كان حَقيقاً أن يَحْظَى بِالحِرمَانِ. (كل- ١٥٨).
٨- إنَّ أَجْوَدَ النَّاسِ مَنْ أَعْطَى مَالاً لا يُرِيدُ جَزَاءَهُ. (إبن حبان البستي، روضة، ٧٤).

٩- داد را کرفه کردن بهتر باشد تا کرفه کردن برای خویش و بدان پارساتر باشند. (اندرز پوریوتکیشان ﴿ ٢٢).

Doing good for the sake of good is better than doing it for oneself, and this is more pious.

١٠- وَلَيْسَتْ يَدٌ أولَيْتَهَا بِغَنِيمَةٍ * إِذَا كُنْتَ تَرجُو أَنْ تعدَّ لَهَا شُكرا. (الماوردي، أدب الدنيا، ١٨٤ "أبو العتاهية").

٢٥٦٠- قَالَ عَلِي بنُ عُبَيْدَةَ: الشُّكرُ عَلَى النِّعْمَةِ مُثْمِرٌ لَهَا وَدَاعٍ إِلَى الزِّيَادَةِ فِيهَا. (الكرخي، المنتهى، ٢١١).

2560- Expressing gratitude for a blessing occasions its growth and causes its increase.

١- فَالشُّكر ُمِمَّا يُوجِبُ الزِّيَادَةَ. (النويري، ٣: ٢٤٨).
٢- عَلَيْكَ بِالشُّكرِ، فإنَّهُ يَزِيدُ فِي النِّعمةِ. (الجاحظ، بيان، ٢: ٢٢ "حديث"؛ القضاعي، الشهاب، ٤١؛ تذكرة، ٤٨:١).
٣- الشكرُ مُرتَبِطُ النِّعَمِ. (أبو هلال العسكري، ديوان المعاني، ٩٥:٢).
٤- الشكر ُكِفاءُ النعمة. (إبن المعتز، البديع، ١٦ "يحيى بن خالد").

Gratitude is an equivalent of bounty.

٥- الشُّكرُ نَسِيمُ النِّعمَةِ. (أبو احمد العسكري، التفضيل، ٢٢٠؛ أبو هلال العسكري، ديوان المعاني، ١: ١٢٦؛ ٢: ١٠٤ "إبن المقفع"؛ الراغب، محاضرات، ١: ٣٧٣؛ الثعالبي، تمثيل، ١٨٤، وثمار، ٥٩٢، وسحر البلاغة، ٦٩؛ الزمخشري، ربيع، ٤: ٣٢٥).
٦- الشُّكرُ نَسِيمُ النِّعمَةِ وَهُوَ السَّبَبُ إِلَى الزِّيَادَةِ وَالطَّرِيقُ إِلَى السَّعَادَةِ. (تذكرة، ٤: ١٠١؛ الحصري، زهر، ٣٣٤).
٧- الشُّكْرُ هُوَ السَّبَبُ إِلَى الزِّيَادَةِ، وَالطَّرِيقُ إلى السَّعَادَةِ. (الثعالبي، تمثيل، ٤١٦).
٨- مَنْ جَعلَ الحَمدَ خَاتِماً للنِّعمةِ جَعلهُ اللَّهُ مِفتَاحاً لِلمزيدِ. (التوحيدي، أخلاق الوزيرين، ٣٩٠).
٩- الشُّكر ُأَفْضَلُ مِنَ النِّعْمَةِ لأَنَّهُ يَبْقَى وَتِلْكَ تَفْنَى. (الثعالبي، أحاسن كلم، ١٢؛ الثعالبي المرغني، غرر "بهمن بن اسفنديار"؛ النويري، ٣: ٢٤٨ "مما تعزيه الفرس إلى إسفنديار"؛ تذكرة، ٤: ٨٤؛ الزمخشري، ربيع، ٤: ٣٢٦).
١٠- إنَّ اللَّهَ بِنِعْمَتِهِ عَلَيَّ، لَمَّا رَزَقَنِي المَنْزِلَةَ مِنَ أَمِيرِ المُؤْمِنِينَ، جَعَلَ مَعَهَا شُكْرَهَا مَقْرُوناً بِهَا، فَهِيَ تَنْمِي بِالزِّيَادَةِ، وَالشُّكْرُ مُصَاحِبٌ لَهَا، ... (عبد الحميد، رسائل، ٢٧٦).
١١- ذِكرُ النِّعمَةِ يُورِثُ الحُبَّ لله عز وجل. (إبن أبي الدنيا، الشكر، ٧٤).
١٢- أَكثِرُوا ذِكرَ هَذِهِ النِّعْمَةِ فَإِنَّ ذِكرَهَا شُكرُهَا. (إبن أبي الدنيا، الشكر، ٨١).
١٣- ذِكر ُالنِّعمَةِ شُكْرٌ. (جا- ١٢٨).

To recall a favor received amounts to giving thanks for it.

١٤- الثَّنَاءُ بِأَكْثَرَ مِنَ الٱسْتِحْقَاقِ مَلَقٌ وَالتَّقْصِيرُ عَنِ الٱسْتِحْقَاقِ عِيٌّ أَوْ حَسَدٌ. (الثعالبي، تمثيل، ٤٢٩ "المأمون"؛ ن- ٤٢٢ ﴿ ٣٤٧؛ ش/ن- ١٩: ٢٦٢؛ الطرطوشي، سراج، ١٧٧).

١٤- الثَّنَاءُ أَكْثَرُ مِنَ الٱسْتِحْقَاقِ مَلَقٌ وَهَذرٌ والتَّقْصِيرُ عِيٌّ وَحَصَرٌ. (الحصري، زهر، ٩٨٥ "المأمون").

١٥- إنَّ الزِّيَادَةَ فِي الشُّكرِ عَلَى الصَّنِيعَةِ مَلَقٌ وَالنُّقْصَانَ عِيٌّ. (التوحيدي، البصائر، ١: ١٣٤ "المأمون").

١٦- زِيَادَةُ الشُّكرِ عَلَى النِّعْمَةِ مَلَقٌ أَوْ كَذِبٌ، وَالتَّقْصِيرُ عَنْهَا عِيٌّ أَوْ كُفرٌ. (جا- ١٩٦).

١٧- قال أنوشروان: مَنْ شَكَرَ ٱجْتَمَعَ لَهُ فَضْلُ مَنْزِلَةِ الشُّكرِ وَفَضْلُ مَنْزِلَةِ ثَبَاتِ النِّعَمِ. وَكَان بِعُرضِ المَزِيدِ وَرِضَا الرَّبِ، وَمَنْ كَفَرَ ٱجْتَمَعَ لَهُ إِلَى نَقْصَةِ الكُفْرِ فَقْدُ النِّعمَةِ وَسَخَطُ الرَّبِ. (الكرخي، المنتهى، ٢١٢).

١٨- مَنْ كَفَرَ شُمُولَ النِّعَمِ ٱسْتَوجَبَ حُلُولَ النِّقَمِ. (الصغاني، فرائد، ٣٢؛ إبن عربي، محاضرة الأبرار، ٢: ٤٤٧).

١٩- اللَّهُمَّ إِنِّي أَسأَلُكَ مِنَ القَنَاعَةِ مَا يُكثِرُ قَلِيلَ المُسْتَفَادِ وَيُهَوِّنُ عَلَى الآسَفِ عَلَى مَا فَاتَ فَلا تَحْرِمْنِي مِنَ الشُّكرِ مَا أَستَوجِبَ بِهِ الزِّيَادَةَ. (مج- ٦١).

٢٠- قال: لِكُلِّ شَيْءٍ دَاعِيةٌ وَسَبَبٌ، وَسَبَبُ المَزِيدِ الشُّكْرُ. (جا- ٦٧ "حكيم فارسي").

٢١- كُنْ ذَا عَهْدٍ لِيُوفَى بِعَهدِكَ وَكُنْ شَكُوراً تَستَوجِبِ الزِّيَادَةَ. (جا- ٧٤).

٢٢- مَنْ وَفَى بِالوَعدِ فَازَ بِالحَمْدِ. (البلاذري، أنساب، ٧(١): ٣٧٠ "أكثم").

٢٣- مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعمَةً فَشَكَرهَا بِقَلبِهِ إلاَّ ٱسْتَوجَبَ المَزِيدَ عَلَيْهَا قَبْلَ ظُهُورِهَا عَلَى لِسَانِهِ. (ش/ن- ٢٠: ٢٦١).

٢٤- مِنْ أَدَاءِ الأَمَانَةِ المُكَافَأَةُ عَلَى الصَّنِيعَةِ لأَنَّهَا كَالوَدِيعَةِ عِنْدَكَ. (ش/ن- ٢٠: ٢٧٥).

٢٥- لا زَوَالَ لِلنِّعْمَةِ مَعَ الشُّكْرِ وَلا بَقَاءَ لَهَا مَعَ الكُفرِ. (مج- ٤٥ "بزرجمهر"؛ البيهقي، المحاسن، ١٢٩؛ الكرخي، المنتهى، ١١؛ قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٩؛ الراغب، محاضرات، ٢٣٧:٢؛ كلمات مختارة، ٣٩؛ الماوردي، أدب الدنيا، ١٩٠).

٢٦- ليسَ شَيْءٌ احباطا للنعمةِ مِنَ الكفرِ. (مسكويه، تهذيب، ١٥٨-١٥٩).

Nothing thwarts the granting of favors more than ingratitude.

٢٧- إذَا قَصُرَتْ يَدُكَ عَنِ المُكَافَأةِ فَلْيَطُلْ لِسَانُكَ بِالشُّكْرِ. (عيون، ٣: ١٥٩؛ عقد، ١: ٣٢١؛ الراغب، محاضرات، ١: ٣٧٣؛ آبي، نثر، ٤: ٢١٠؛ الثعالبي، تمثيل، ٤١٧ "خالد بن صفوان"، قَصَّرَتْ"؛ الزمخشري، ربيع، ٤: ٣١٨؛ تذكرة، ٤: ٩٣؛ ش/ن- ٢٠: ٣١٤؛ النويري، ٣: ٢٤٨).

٢٨- إنَّ الشُّكرَ بِالكَلامِ هُوَ مُكَافَأَةُ الإحسَانِ. (السجستاني، صوان، ١٩٩ "أوميروس").

Show of gratitude in words is the recompensation of beneficence. (cf. Ullmann 41).

٢٩- اِشتَغِلْ بِشُكرِ النِّعمَةِ عَنِ البَطَرِ بِهَا. (مع- ٨٧؛ الماوردي، قوانين، ٢٢٠؛ النويري، ٦: ١٣٥).
٣٠- العَاقِلُ لا يَستَقبِلُ النِّعْمَةَ بِبَطَرٍ، وَلا يُوَدِّعُهَا بِجَزَعٍ. (الماوردي، قوانين، ٢٢٠؛ مع- ١٠٥؛ الثعالبي، تمثيل، ٤٠٨).
٣١- كُفْرُ النِّعْمَةِ يُوجِبُ زَوَالَهَا، وَشُكرُهَا يُوجِبُ المَزِيدَ فِيهَا. (عقد، ١: ٣٢١).
٣٢- تَرْكُ الشُّكرِ كُفرُ النِّعمَةِ. (أبو احمد العسكري، التفضيل، ٢٢٠؛ أبو هلال العسكري، ديوان المعاني، ١: ١٢٦).
٣٣- نِسْيَانُ النِّعْمَةِ أَوَّلُ دَرَجَاتِ الكُفْرِ. (البيهقي، المحاسن، ١٣٠ "حديث"؛ المحاسن والأضداد، ٣٨).

Forgetting a benevolence is the first step of ingratitude.

٣٤- قال بعضُ الحكماء: الشُّكرُ فَرِيضَةٌ مِنَ اللَّهِ تَعَالَى، وَأَمَانٌ مِنْ غِيَرِهِ وَتَبْدِيلِهِ، وَحَارِسٌ لِنِعَمِهِ، وَسَبَبٌ لِمَزِيدِهِ. (الكرخي، المنتهى، ٢١١؛ عيون، ٣: ١٦٩؛ البيهقي، المحاسن، ١٢٩؛ المحاسن والأضداد، ٢٤؛ الماوردي، أدب الدنيا، ١٥٩).

"In the progress of business, energy is good,...and in the attainment of benefit there from, thankfulness is good." (*Mainyo* 131; 2:70, 72).

٣٥- قال إبن المقفع: الشُّكرُ حِبَالَةُ المَزِيدِ. (الكرخي، المنتهى، ٢١١).

Gratitude is the snare of abundance.

٣٦- مَحَاسِنُ الشُّكرِ: قال الفضل بن سهل: مَنْ أَحَبَّ الآزْدِيَادَ مِنَ النِّعَمِ فَلْيَشْكُرْ، وَمَنْ أَحَبَّ المَنْزِلَةَ عِندَ السُّلطَانِ فَلْيَكْفِهِ، وَمَنْ أَحَبَّ بَقَاءَ عِزِّهِ فَلْيُسْقِطْ دَالَّتَهُ وَمَكْرَهُ. (البيهقي، المحاسن، ١٢٨؛ المحاسن والأضداد، ٣٧؛ إبن عربي، محاضرة الأبرار، ٢: ١٥٩).
٣٧- سپاسدار باش تا سزاوار نیکی باشی.

"Gratitude will entitle you to kindness." (Haim 253).

٣٨- قال أبو العيناء: سمعتُ الحسنَ بن سهل يقولُ: مَنْ أَحَبَّ الآزْدِيَادَ مِنَ النِّعَمِ فلْيَشْكُر، وَمَنْ أَحَبَّ المَنْزِلَةَ فَلْيَتَواضَعْ، وَمَنْ أَحَبَّ السَّلامَةَ فَلْيَدُم الحَذَرَ. (أسامة، لباب، ٢٠).
٣٩- قال الفضل بن سهل: مَنْ أَحَبَّ المَنْزِلَةَ عِنْدَ سُلطَانِهِ فَليكفهُ، وَمَنْ أَحَبَّ المَزِيدَ مِنَ النِّعَمِ فَلْيَشْكُرْ. (تذكرة، ٣: ٣٥٥؛ المحاسن والأضداد، ٢٤).
٤٠- فَصْلٌ لِكاتبِهِ فِي مثله: وَلَسْتُ أُقَابِلُ أَيَادِيكَ وَلا أَسْتَدِيمُ إحْسَانَك إلاَّ بِالشُّكرِ الَّذي جَعَلَهُ اللَّهُ جَلَّ وعَزَّ لِلنِّعَمِ حَارِساً وَلِلحَقِّ مُؤَدِّياً وَلِلْمَزِيدِ سَبَباً. (البيهقي، المحاسن، ١٣٠؛ المحاسن والأضداد، ٣٩-٤٠؛ الكرخي، المنتهى، ٢١٢ "للمنعِمِ").

٢٥٦١- قَالَ عَلِيُّ بنُ عُبَيْدَةَ الرَّيحاني: الصَّمْتُ أَمَانٌ مِنْ تَحْرِيفِ اللَّفْظِ، وَعِصْمَةٌ مِنْ زَيْغِ المَنْطِقِ، وَسَلامَةٌ مِنْ فُضُولِ القَوْلِ.[32]

2561- Keeping silence protects from the distortion of expression, prevents from the deviation of speech, and secures from the excesses of talking.

١- الصَّمْتُ صَونُ اللِّسَانِ وَسِتْرُ العِيِّ. (الوشاء، الموشى، ٩).
٢- الصَّمْتُ صِيَانةُ اللِّسَانِ وَسِتْرُ العِيِّ. (بهجة، ١: ٦٠).
٣- السُّكُوتُ صِيَانَةٌ لِلِّسَانِ وَسِتْرٌ لِلعِيِّ. (بهجة، ١: ٧٨).
٤- كَثْرَةُ الصَّمْتِ زِمَامُ اللِّسَانِ. (ش/ن- ٢٠: ٢٥٦).
٥- وَيَا خَبِيرًا عَلَى الأَسْرَارِ مُطَّلِعَا * أُصْمُتْ فَفِي الصَّمْتِ مَنْجَاةٌ مِنَ الزَّلَلِ. (طغرائي اصفهانى، ديوان، ٥٦).
٦- الصَّمْتُ سَلامَةٌ مِنَ النَّدَامَةِ. (مب- ٦١ "على منطق فيثاغورس"؛ القضاعي، دستور، ٢٢ "علي"؛ اص- ٦٦).

"A man of understanding holds his tongue." (The Bible, Prov. xi. 12).

٧- لَوْ أَنَّ عَبْدًا أَخْتَارَ لِنَفْسِهِ، مَا أَخْتَارَ شَيْئاً أَفْضَلَ مِنَ الصَّمْتِ. (إبن أبي الدنيا، الصمت، ٢٦٣، ٢٩٩).
٨- رَأسُ الحِكْمَةِ الصَّمْتُ. (إبن أبي الدنيا، الصمت، ٢٧٨).

"The principle of wisdom is reticence." (Alon 71 n. 446; cf. Halkin 81 n. 41).

٩- اِلزَمِ الصَّمْتَ تَعُدَّ حَكِيماً، جَاهِلاً كُنْتَ أَوْ عَالِماً. (الماوردي، أدب الدنيا، ٢٤٩).

"Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue." (The Bible, Prov. xvii. 28).

١٠- الصَّمْتُ مَحمُودٌ فِي أَكْثَرِ المَوَاضِعِ، والكلامُ مذمومٌ فِي أكثرِ المَوَاضِعِ. (مب- ١٠٨ "سقراط"؛ ش- ١: ١٤٩).

Silence is praised in most occasions. (cf. Halkin 81 n. 44)

"Reticence is laudable in most places, while talking is reprehensible in most places." (Alon 72 n. 452).

١١- وَالصَّمْتُ عَنْ جَاهِلٍ أَوْ أَحْمَقٍ شَرَفٌ * وَفِيهِ أَيْضاً لِصَوْنِ العِرْضِ إِصْلاحُ. (الشافعي، ديوان، ٣٣).
١٢- خموشى مايه مردان راهست * كه در گفتن بسى شرّ و گناهست

[32] البيهقي، المحاسن، ٤٢٥؛ المحاسن والأضداد، ٢٦ "كان ابن عبيدة الريحاني المتكلم الفصيح صاحب التصانيف يقولُ"؛ إبن حبان البستي، روضة، ٤٣ "الأحنف بن قيس".

وگر گویی نکو گو ای برادر * که نیکو گوی با نفعست وبی ضرّ. (ناصر خسرو، روشنایی نامه، ٥١٣).
١٣- عَلَيْكَ بِمَا يَعنِيكَ مِنْ كُلِّ مَا تَرَى * وَبِالصَّمْتِ إلاَّ عَنْ جَمِيلٍ تَقُولُهُ. (أبو العتاهية، ديوان، ٣٦٧).
١٤- خامشی از کلام بیهده به * در زبور است این سخن مسطور. (ناصر خسرو، دیوان، ١٥٢).

Silence is better than idle talk, this is what is said in the Old Testament.

١٥- خامشی به چون ندانی گفت نیك * نا نهاده به بخوان نان ارزنین. (مهدی محقق، تحلیل، ٢٩٨).
١٦- آن به که نگویی چو ندانی سخن ایراك * ناگفته سخن به بود از گفته رسوا. (ناصر خسرو، دیوان، ٣).

It is better not to talk about things you do not know, for not to speak is better than speaking wrongly.

١٧- چرا خامش نباشی چون ندانی * برهنه چون کنی عورت ببازار. (ناصر خسرو، دیوان، ١٤٤).
١٨- نیك سخنی باید تا از خاموشی بهتر باشد. (الطوسي، الأدب الوجيز، ٢٠ "مثل فارسی").
١٩- "اندر همه کار به ز خاموشی نیست." (جمال خلیل شروانی، نزهة المجالس، تهران، ١٣٦٦، ٥٠٢).

٢٥٦٢- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: مَنْ طَلَبَ إفْسَادَ كُلَّ مَا خَالَفَ الحَقَّ طَلَبَ مَا لا نِهَايَةَ لَهُ. (أسامة، لباب، ٤٤٠).

2562- He who seeks to eliminate all that which is against the law (or truth) seeks what has no end. (This sentence transmits the same message as:

١- إنَّ الَّذِي يَطْلُبُ شَيْئاً لَيْسَ لَهُ نِهَايَةٌ هُوَ جَاهِلٌ، وَاليَسَارُ شَيْءٌ لَيْسَ لَهُ نِهَايَةٌ. (التوحيدي، البصائر، ١: ٧٠ "فيلسوف"؛ السجستاني، صوان، ١٩١ "سلون"؛ مب- ٣٨؛ إبن هندو، ٤٢٨ ؛ ٥٤٢).

He who seeks a thing that has no end is ignorant; Wealth is a thing that has no end.

٢- طَالِبُ يَسَارِ الدُّنْيا جَاهِلٌ لأَنَّهُ لا نِهَايَةَ لَهُ.

He who seeks the riches of the world is ignorant because there is no end to it. (F. Rosenthal, "Nachrichten über Zenon," 61; cites al-Shahristānī, *Milal*).

٣- ينبغي لمن رزق الكِفاية ووجد القصد من السعادة الخارجة أن لا يشتغل بفضول العيش فإنها بلا نهاية ومن طلبها أوقعته في مكاره لا نهاية لها. (مسكويه، تهذيب، ١٨٣).

"The person who has been sufficiently provided for and who has gained a moderate share of external happiness should not be engaged in the superfluities of life because they are endless and lead their seeker to endless perils." (Zurayk 163–64).

٤- وَطَالِبُ الدُّنْيَا الكَدودُ بِهَا * فِي فَاقَةٍ لَيْسَ لَهَا مُنْتَهَى. (أبو العتاهية، ديوان، ٢٥).
٥- لا تَطلُبِ الغَايَةَ فِيمَا لا غَايَةَ لَهُ. (جا- ٣٧٦).
٦- طَالِبُ الدُّنْيَا لا نِهَايَةَ لِطَلَبِهِ، لأَنَّهُ لا يرقى مِنهَا إلى غايَةٍ إلاَّ طَلَبَ مَاوَرَاءَهَا. (مب- ٣٣٣).
٧- مَنْ طَلَبَ الكُلَّ فَاتَهُ الكُلُّ. (قابوس نامه، ٢١٦).. Whoso seeks all loses all.
٨- مَن طَمِعَ فِي الكُلِّ فَاتَهُ الكُلُّ. (دهخدا، ٤: ١٧٤٤). Grasp all, lose all. (E).
٩- زَعِمَ فُلان في غيرِ مَزْعَم، أي: طَمِعَ فِي غَيْرِ مَطمَع. (الخليل بن أحمد، العين، ١: ٣٦٥).

Such a one coveted a thing not to be coveted (meaning, a thing of which the attainment was remote, or improbable).

"He hoped for a thing of which the attainment was improbable". (Lane 1882).

١٠- كانَ الرَّسُولُ اللَّهِ يَسْتَعِيذُ بِاللَّهِ مِنْ طَمَعٍ فِي غَيْرِ مَطْمَعٍ، وَمِنْ طَمَعٍ يقودُ (ن: يعودُ) إِلَى طَبَعٍ. (بهجة، ١: ١٥٩؛ الأنباري، شرح القصائد، ٥٩٤؛ إختيار الدين، أساس الاقتباس، ٩٨).
١١- أَطَعْتُ مَطَامِعِي فَاَسْتَعْبَدَتْنِي * وَلَوْ أَنِّي قَنِعْتُ لَكُنْتُ حُرّا. (أبو العتاهية، ديوان، ١٦٨؛ بهجة، ١: ١٥٩).
١٢- إِنَّ المَطَامِعَ مَا عَلِمْتَ مَزَلَّةٌ * لِلطَّامِعِينَ، وَأَيْنَ مَنْ لا يَطْمَعُ. (أبو العتاهية، ديوان، ٢٤٨؛ بهجة، ١: ١٦٠ "مَذَلَّةٌ").

"His eyes were not content with his wealth." (The Bible, Ecc. iv. 8).

١٣- مَنْ طَلَبَ أَكْثَرَ مِنْ حَاجَتِهِ شُغِلَ عَنْ مَنْفَعَتِهِ. (مب- ١١١ "سقراط"؛ ش- ١: ١٥٢).

"He who asks for more than he needs is deprived of [that thing's] benefit." (Alon 82 n. 655).

١٤- مَنْ طَالَ النَّظَرَ لَمْ يُدرِكْ الغَايةَ، وَلَيْسَ لِنَاظِرٍ نِهَايَةٌ. (الحصري، زهر، ٨١٠).
١٥- مَنْ طَالَ النَّظَرَ بِإِرَادَةٍ تَامَّةٍ أَدْرَكَ الغَايَةَ. (الجاحظ، بيان، ٤: ٩٤ "عبدالملك بن صالح").
١٦- مَنْ أَطَالَ النَّظَرَ أدركَ الغَايةَ. (آبي، نثر، ٤: ٢٢٨).

١٧- لا يَشبَعُ عالمٌ من علم حتى يكون مُنتهاه الجنة. (الميداني، ٤: ٤٦).
١٨- مَنْهُومَانِ لا يَشْبَعَانِ: مَنْهُومٌ فِي العِلمِ، وَمَنْهُومٌ فِي المَالِ. (الجاحظ، بيان، ١: ٢٧٤ "حديث"؛ الراغب، محاضرات، ١: ٥١؛ لسان العرب، ١٢: ٥٩٣ "نهم").
١٩- مَنْهُومَانِ لا يَشْبَعَانِ: طَالِبُ العِلمِ، وَطَالِبُ الدُّنَيا. (الجاحظ، رسائل، ١: ١٥٧؛ عقد، ٢: ٢١٠؛ حمزة الإصبهاني، الدرة، ٢: ٥٢٣؛ الراغب، محاضرات، ١: ٥٢٥؛ ٢: ٧٠٢؛ ن-٤٤٢ { ٤٥٧؛ الثعالبي، برد الأكباد، ١٠٤، وتمثيل، ٢٥ "طالب المال"؛ الماوردي، أدب الدنيا، ٦٧؛ القضاعي، الشهاب، ١٠؛ تذكرة، ١: ٢٥٥؛ ش/ن- ٢٠: ١٧٤؛ أقوال الحكماء، ٤؛ الحاكم النيشابوري، المستدرك، ١: ٩٢؛ إبن الأثير، النهاية، ٥: ١٣٨؛ لسان العرب، ١٢: ٥٩٣ "نهم").

Two greedy people are never satiated: The seeker of knowledge, and the seeker of worldly goods.

"It is knowledge with which no one knows satiety." (*Mainyo* 169; 40:19).

٢٠- اِثنان ما يشبعان: طالبُ العلمِ، وطالبُ المالِ. (فرايتاج، ٣: ٦٥).

Two are never satiated: the seeker of science, and the seeker of opulence.

"The end of these two is never reached: knowledge and understanding." (*Maxims of ʿAli* 14).

٢١- ثلاث لا يُشْبَعُ مِنْهُنَّ: العَافيةُ، وَالحَياةُ، وَالمَالُ. (جا- ٩؛ الراغب، محاضرات، ٢: ٧٠٠؛ الطرطوشي، سراج، ١٦١؛ فرايتاج، ٣: ٦٠).
٢٢- ثلاثةٌ لا يشبعونَ من ثلاثة: فَرْجٌ مِنْ ذَكَرٍ، وَحَطَبٌ مِنْ نَارٍ، وَأَرْضٌ مِنْ مَطَرٍ. (فرايتاج، ٣: ٦١).
٢٣- حدثنا أبو حاتم [السجستاني] قال حدثنا العتبي، قال: بلغني أن سلمة ابن قتيبة كان يقول: الدنيا العافية والشباب والمروءة والصبر على الرجال. (عبد الحسين المبارك، "من أخبار أبي بكر بن دريد"، المورد، ٧(١)، ١٩٧٨، ١٦٨).
٢٤- قال بقراط: خمسة أشياء لا يشبعُ منها خمس: عينٌ مِنْ نَظرٍ وأُنْثَى مِنْ ذَكرٍ، وَأذُن مِنْ خَبَرٍ، ونار من حطب، وعالم من علم. (الغزالي، التبر المسبوك، ١٣٩؛ الجاحظ، بيان، ١: ٢٦٥ "أربعٌ"؛ إبن قيم الجوزية، روضة، ٩٤).

"Hippocrates has said: "Five things can never have enough of five things: 1) eyes of seeing; 2) females of males; 3) fire of faggots; 4) earth of rain; 5) scholars of knowledge." (Bagley 139).

٢٥- چنين گويند كه هفت چيز از هفت چيز سير نشود: چشم از ديدن، و گوش از شنيدن، و زمين از باران، و آتش از هيزم، و منعم از مال، و عالم از علم، و زن از مرد. (نجات نامه، ٤٧).

٢٦- ثمانية لا تُشبعُ من ثمانية: العالِمُ مِنَ العِلم، وَالغَنِيُّ مِنَ المَالِ، وَالمَوْتُ مِنَ الخَلقِ، والإنسَانُ من التَّمَنِّي، وَالفكرُ مِنَ الرَّوِيَّةِ، والفَلَكُ مِنَ الدَّوَرانِ، وَالسِّرَاجُ مِنَ الدُّهْنِ، وَالنَّارِ مِنَ الحَطَبِ. (فرايتاج، ٣: ٦٤).

Eight are not surfeited with eight: The learned with learning, the wealthy with wealth, the death with the living, the human beings with wishes, the mind with reflection, the sphere with circulation, the lamp with oil, and the fire with wood.

٢٥٦٣- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: إنْ أَخَذْتَ عَفْوَ القُلُوبِ زَكَا رَيْعُكَ وَإنِ ٱسْتَقْصَيْتَ أَكْدَيْتَ.[33]

2563- If you accept pardon your yield grows, but if you scrutinize you become skimp.

٢٥٦٤- قال عَلِيُّ بنُ عُبَيْدَةَ: العَقْلُ مَلِكٌ، وَالخِصَالُ رَعِيَّتُهُ، فَإذَا ضَعُفَ عَنِ القِيَامِ عَلَيْهَا وَصَلَ الخَلَلُ عَلَيْهَا. سَمِعَ هَذَا الكَلامَ أَعْرَابِيٌّ، فَقَالَ: هَذَا الكَلامُ يَقطرُ عَسَلُهُ.[34]

2564- Reason is a king and good traits are his subjects. If he were unable to deal with them, disorder would enter in their ranks. A Bedouin heard this and said: Honey drips from these words!

١- قال أفلاطن: الخصالُ رَعِيَّةُ القلب، فعلى حسب قوة تدبير العقل صَلاحُ الخصال وفسادها. (تذكرة، ٣: ٢٦٥).

Plato said: Traits are subjects of the heart, and their improvement or corruption depends on the management strength of Reason.

٢- بسي بودند اندر شاعرى فحل * كه بودى شعرشان چون زاده نحل. (ناصر خسرو، روشنايى نامه، ٥٤١).

٢٥٦٥- قال عَلِيُّ بنُ عُبَيْدَةَ الريحاني: العَقلُ وَالهَوَى ضِدَّانِ، فَمُؤَيِّدُ العَقلِ التَّوْفِيقُ، وَقَرِينُ الهَوَى الخِذلانُ وَالنَّفسُ بَينَهُمَا، فَأَيُّهُمَا ظَفِرَ كَانَتْ فِي حَيِّزِهِ.[35]

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[33] آبي، نثر، ٤: ١٧٠؛ مج- ٥٧-٥٨ "العَتَّابِي"؛ الحصري، زهر، ١٠٧٣؛ الماوردي، أدب الدنيا، ٣١٥؛ التوحيدي، البصائر، في نسخة جار الله؛ = عباس، المغربي { ٣٣٨.

[34] التوحيدي، البصائر، ١: ٣٠؛ آبي، نثر، ٤: ١٦٨؛ ش/ن- ٢٠: ٤٢، ٢٩٤؛ الزمخشري، ربيع، ٣: ١٣٨؛ الإبشيهي، ٤١؛ وطواط، غرر، ٧٢.

[35] عقد، ٤: ٢٤٢ "الجاحظ"؛ السلمي، طبقات، ٢٣٥ "علي بن سهل الإصبهاني"؛ الماوردي، تسهيل، ١٣٢-١٣٣؛ إبن الجوزي، ذم الهوى، ٣٠؛ أبو الفتح الآمدي، غرر، ٥٥؛ عباس، المغربي { ٣٣٦.

2565- Reason and passion are adversaries; good fortune is the aid of reason, and disappointment is the companion of passion; the soul is between them and submits to the winner.

١- إنَّ العَقْلَ وَالهَوَى يَصْطَرِعَانِ فِي القَلْبِ فَأَيُّهُمَا صَرعَ صاحِبَهُ كَانَتِ الغَلَبَةُ لَهُ. (الماوردي، تسهيل، ١٣٢؛ بهجة، ١: ٨٠٨).
٢- عَلَى العَاقِلِ أَنْ يَعْلَمَ أَنَّ الرَّأيَ وَالهَوَى مُتَعَادِيَانِ، وَأَنَّ مِنْ شَأْنِ النَّاسِ تَسْوِيفَ الرَّأْيِ وَإِسْعَافَ الهَوَى. (صغ- ٢٤؛ إبن حبان البستي، روضة، ٦؛ أبو الفتح الآمدي، غرر، ٥٥؛ الماوردي، نصيحة، ٥٤).
٣- وقيل لبعض الحكماء: أوصنا بأمر جامع. قال: احفظوا وعوا أنه ليس من أحد إلا ومعه قاضيان باطنان، أحدهما: ناصح، والآخر: غاش. فأما الناصح فالعقل، وأما الغاش فالهوى. وهما ضدان فأيهما ملت معه وهَى الآخر. (إبن أبي الدنيا، العقل وفضله، ٣٤).

٢٥٦٦- قَالَ الجَاحِظُ: مَرِضَ عَلِيُّ بنُ عُبَيْدَةَ فَدَخَلْتُ عَلَيْهِ عَائِدًا وَقُلْتُ لَهُ: مَا تَشْتَهِى يَا أَبَا الحَسَنِ؟ فَقَالَ: عُيُونَ الرُّقَبَاءِ، وَأَلْسُنَ الوُشَاةِ، وَأَكْبَادَ الحُسَّادِ.[36]

2566- Al-Jāḥiẓ said: ʿAlī b. ʿUbayda became ill and I rendered him a visit. I told him, O Abū al-Ḥasan, what do you have an appetite for? He said: 'The eyes of the spies, the tongues of the slanderers and the levers of the envious." *Jung-i Mahdawī* is an *adab*-collection of poetry and prose, Persian and Arabic, compiled after 753/1352; published as facsimile by Tehran University.

٢٥٦٧- حَدَّثَنَا عَبدُ اللَّهِ [ٱبنُ أَبِي الدُّنْيَا]: ثَنَا الحُسَيْنُ بِنُ عَبدُ الرَّحمَنِ، قَالَ: قَالَ لِي عَلِيُّ بنُ عُبَيْدَةَ: القُلُوبُ أَوْعِيَةٌ، وَالعُقُولُ مَعَادِنُ، فَمَا فِي الوِعَاءِ يَنْفَذُ إِذَا لَمْ تَمُدَّهُ المَعَادِنُ.[37]

2567- Hearts are vessels and minds are mines. What is in the vessel percolates if the mines do not supply it. (The idea expressed here is related to:

١- إنَّ هَذِهِ القُلُوبَ أَوْعِيَةٌ فَخَيْرُهَا أَوْعَاهَا. (عقد، ٢: ٢١٢؛ ن- ٣٨٧ { ١٤٧؛ ش/ن- ١٨: ٣٤٦؛ حسيني، مصادر، ١: ١٢٥).

Hearts are receptacles, and the best of hearts is the most receptive.

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[36] الثعالبي، الإعجاز، ٣٦، وبرد الأكباد، ١١٩، ولطائف الظرفاء، ٤٣-٤٤؛ آبي، نثر، ٣: ٢٤٨؛ التوحيدي، البصائر، ٧: ٩٦؛ ·الزمخشري، ربيع، ٤: ٩٣؛ تذكرة، ٦: ٢٢٢؛ جُنگ مهدوى، تهران، ١٣٨٠، ٥٢؛ في حاشية "كتاب المشتبه"، تصحيح السامرائي، مجلة كلية الآداب، بغداد، ١٠، ١٩٦٧، ٣٠؛ العاملي، كشكول، ٣٦٧؛ سندوبي، أدب الجاحظ، ١٧٠

[37] إبن ابي الدنيا، العقل وفضله، ٣٠؛ عقد، ٤: ٢٤٢ "الجاحظ".

٢- القُلُوبُ أَوْعِيَةٌ. (أبو عبيد، غريب الحديث، ٤: ٤٨؛ السلمي، طبقات، ١٠٥ "أحمد بن خضرويه").
٣- خَيْرُ القُلوبِ أَوْعَاهَا. (ش/ن- ٢٠: ٢٧٢).
٤- القُلَوبُ أَوْعِيَةُ الأَسْرَارِ، وَالشِّفَاهُ أَقْفَالُهَا، وَالأَلْسُنُ مَفَاتِيحُهَا، فَلْيَحْفَظْ كُلُّ ٱمْرِئٍ مِفْتَاحَ سِرِّهِ. (الماوردي، أدب الدنيا، ٢٨٠؛ التوحيدي، البصائر، ١: ٢٠١؛ آبي، نثر، ٢: ١٢٨؛ ش/ن- ١٨: ٣٨٤؛ أسامة، لباب، ٢٤٠؛ وطواط، غرر، ١٤٨؛ النويري، ٦: ٨٣؛ الإبشيهي، ٢١٣).

Hearts are containers of secrets; lips are their locks, and tongues are their keys. Let everyone guard the key to his secret!

٥- "مَا العِلمُ إلاَّ مَا وَعَاهُ الصَّدْرُ." (التوحيدي، إمتاع، ٢: ١٤٩؛ كلمات مختارة، ٢٤).

Knowledge is nothing but what the mind retains.

٦- وَالعِلمُ كُلُّهُ لا يُؤَدِّيهُ إِلَى أَوْعِيَةِ القُلُوبِ إلاَّ اللِّسَانِ. (عقد، ٢: ٤٧٤).
٧- كتبَ بعضُ ملوكِ العجم إلى ملك آخر منهم: قُلُوبُ الرَّعِيَّةِ خَزَائِنُ مُلُوكِهَا، فَمَا أَوْدَعُوهَا فَلْيَعْلَمُوا أَنَّهُ فِيهَا. (بهجة، ١: ٣٣٧؛ آبي، نثر، ٤: ٢٣١؛ الثعالبي، أحاسن كلم، ١٥ "خسرو بن فيروز").
٨- كتب سابور إلى ملك الروم: ... وأودعتُ قلوبَ الرَّعيةِ مَحَبةً مِنْ غيرِ جُرأةٍ وشدَّة الرَّهبَةِ من غير صعبة. (كرين ياسكى، فصول في المعروف من حكماء الفرس، ١١٠).
٩- قُلُوبُ العُقَلاءِ حُصُونُ الأَسْرَارِ. (مع ٨٦؛ الحصري، زهر، ٧٧٢، ٩٨٤؛ الماوردي، أدب الدنيا، ٢٨٠؛ الثعالبي، تمثيل، ٤٢٠؛ وطواط، غرر، ٣٧٠).

Ptolemy said: The hearts of the noble are the castles of the secrets. (Halkin 93 n. 102; Freytag, III, 2527).

١٠- صُدُورُ الأَحْرارِ حُصُونُ الأَسْرَارِ. (ح- ١٢٦ ""؛ مب- ٢٥٣ "بطلميوس").

The chests of the noble are the graves of the secrets.

١١- قُلُوبُ الأَحْرارِ قُبُورُ الأَسْرَارِ. (الثعالبي، تمثيل، ٣١٧؛ أبو نعيم، حلية، ٩: ٣٧٧؛ السلمي، آداب الصُحْبَة، ٤٦؛ الماوردي، قوانين، ٢٠٤؛ إبن شمس الخلافة، الآداب، ٧٣؛ الغزي، آداب العشرة، ٣٦؛ وطواط، غرر، ٣٧٠؛ الإبشيهي، ٢١٥؛ إبن عربي، محاضرة الأبرار، ٢: ١٥٩؛ الزمخشري، ربيع، ٤: ٣٤٨).

"The hearts of the freemen are the graves of secrets." (Kassis 140).

"The wise man hath a wonderful box in which to keep his secrets." (*Maxims of ʿAli* 30).

١٢- قيل لآخر: كَيْفَ كِتْمَانُكَ لِلسِّرِّ؟ قَالَ: مَا قَلْبِي لَهُ إِلاَّ قَبْر. (عقد، ١: ٧٦).
١٣- قيل لأعرابي: كَيفَ حِفظُكَ لِلسِّرِّ؟ فقال: أَنَا لَحْدُهُ. (الوشاء، الموشى، ٤٨).

٢٥٦٨- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: القَنَاعَةُ نِعْمَةٌ جَسِيمَةٌ، وَرِزْقٌ وَاسِعٌ، وَحِصْنٌ حَصِينٌ وَأُلْفَةٌ دَائِمَةٌ، وَرَاحَةٌ عَظِيمَةٌ، وَعَيْشٌ صَافٍ، وَدَعَةٌ لِلبَدَنِ، وَعِزَّةٌ لِلنَّفْسِ، وَصِيَانَةٌ لِلعِرْضِ، وَحَيَاةٌ طَيِّبَةٌ، وَسَلامَةٌ وَعَافِيَةٌ. فَإِنْ وُفِّقَ صَاحِبُهَا لِلصَّوَابِ فِي التَّمييزِ، وَٱخْتِيَارِ مَا يَسْتَحِقُّ بِه الاَصْطِفَاءُ صَفَا مِنَ الشُّكُوكِ وَعَصَمَهُ اللَّهُ، "وَاللَّهُ لا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ."[38]

2568- Contentment is a great blessing, an abundant provision, a secured fortress, a constant harmony, a prodigious repose, a pure livelihood, a composure to the body, a sense of honor, a guardian to dignity, a pleasant life, safety and well-being. And if the possessor thereof is lucky enough to discern the right and choose what is worthy of being selected, he would become free from doubts and God will protect him, for "God does not love any arrogant boaster."

١- الوَفَاءُ حِصْنٌ حَصِينٌ. (كلمات مختارة، ٤٠).
٢- مفلس دذ روئين است. (قابوس نامه، ٢٥٢).

"Pennilessness is a brazen fortress." (Qābūs 248).

"Among requirements to gain paradise is: 'To wear on the body, the spirit of contentment like a coat of mail and valor.'" (*Mainyo* 171; 43:7).

After the above quotation al-Karkhī includes four verses by himself, then continues:

٢٥٦٩- يَا نَفسُ لا تَعْلَقِي بِالأَمَلِ فِي إِنْصَافِ مَنْ صَحِبْتِ مِنَ المُتْرَفِينَ فَإِنَّهُمْ فِي نَخْوَةِ التَّجَبُّرِ وَعُقُوقِ التَّكَبُّرِ وَالاَسْتِخْفَافِ بِمَنْ لَجَأَ إِلَيْهِمْ، وَلا تَغتَرِّي بِالحُرْمَةِ بِهِمْ وَالتَّقَدُّمِ بِالاَسْتِطَالَةِ، وَإِيْثَارِ عَاجِلِ اللَّذَّةِ عَلَى الحُقُوقِ الوَاجِبَةِ وَإِغْفَالِ مَحْمُودِ العَاقِبَةِ، وَتَرْكِ الأَنَاةِ عِندَ الغَضَبِ وَالعَجَلَةِ بِالعُقُوبَةِ، فَتَنَكَّبِي أَفْنِيَتَهُمْ المَعِيبَةَ وَآمَالَهُمْ الكَاذِبَةَ، وَلا تَكُونِي تَوَّاقَةً إِلَى مَا لا يُجْدِي عَلَيْكِ، وَمُعْرِضَةً عَمَّا فِيهِ الحَظُّ لَكِ. وَٱرْضَي بِقَلِيلِ الحَظِّ مِنَ الدُّنْيَا، وَتَبَلَّغِي بِمَا أَمْكَنَ مِنهَا، وَخُذِي عَفوَ مَا كَانَ مُخَبَّأً لَكِ، وَلا تَسْتَصْغِرِي مَا أَنْتِ فِيهِ مِنَ الكَفَافِ مَعَ الحُرُوجِ، وَمَا أَتَيْتِ مِنَ الإِثْمِ الفَاحِشِ. (الكرخي، أمل، ١٤).

2569- O soul! Do not hang on the hope of being treated fairly by those among the luxurious with whom you associate; for they move with the arrogance of haughtiness, the disobedience of pride, and frivolity towards those who have recourse to them. Be not deluded

[38] الكرخي، أمل، ١٣؛ عباس، المغربي،{ ٣٧٠؛ قرآن، ٣١: ١٨؛ ٤: ٣٦؛ ٥٧: ٢٣)

by respect shown them, their advancement with presumptuousness, preferring worldly pleasures to otherworldly obligations, negligence of commendable ends, forsaking perseverance when angry, and hasty in punishing; shun their blemished courtyards and their false hopes; be not eager for what will not be given to you as a present, but turn away from that which derogates you; be satisfied with a small share of the good pleasures of this world, and be content with what is possible from it; accept apology for what was done behind your back, and neither deem as insignificant the sufficient livelihood that you have though hard pressed, nor the detestable sins you have committed.

١- القَلِيلُ الحَظِّ مِنَ الدُّنْيَا سَاكِنُ القَلبِ. (أسامة، لباب، ٤٤٤ "سليمان").

Again after four lines of verse al-Karkhī continues:

٢٥٧٠- عَلِيُّ بنُ عُبَيْدَةَ: يَا نَفْسُ لا تَسْلُكِي سُبُلَ الآسْتِكْثَارِ مِنَ المَالِ فَإِنَّ جَمْعَهُ حَسْرَةٌ وَوَبَالٌ، وَٱعْتَزِّي بِالقَنَاعَةِ فَإِنَّهَا أَشْرَفُ قَدْرًا وَأَرْفَعُ ذِكْرًا وَخَطَرًا وَأَقْرَبُ إِلَى مَنْزِلَةِ السُّعَدَاءِ وَأَكْسَبُ الذَّمِيمَةِ، وَٱحْتِمَالِ أَوْزَارِ المَكَاسِبِ وَلَهَبِ لِلشُّكْرِ وَأَزْلَفُ عِندَ الخَالِقِ مِنِ الآسْتِكْثَارِ مِنَ القُنْيَةِ[39] الحِرْمانِ، وَثَبَاتِ حُجَّةِ المَقْتِ، وَلُزُومِ سَمْتِ البُخْلِ. (الكرخي، أمل، ١٥).

2570- O soul! Do not follow along the path of augmenting wealth, for its accumulation is distress and harm; feel strong by contentment, for it is most lofty in rank, most high in repute and prestige, closer to the standing of the blessed, more conducive to gaining gratitude, and more flattering to the Creator than the augmenting of blameworthy property, the bearing of the heavy burden of profits, the burning of loss, the pretext of hatred, and your accusing of avarice. (After some lines al-Karkhī continues:

٢٥٧١- لِعَلِي بنِ عُبَيْدَةَ الرَّيْحَانِي: لَقَدْ سَلَكَ الأَكَيَاسُ سَبِيلَ الحَظِّ فِي العَاجِلِ وَعَظُمَتْ مَرَاتِبُ أَقْدَارِهِم عِندَ النَّاسِ، وَرَغِبُوا بِأَرْضِ الدَّعَةِ[40] وَعَمَّرُوا أَفْنِيَةَ السَّلامَةِ، وَأَصَابُوا مِنَ الدُّنْيَا بُلْغَةً وَكِفَايَةً قَنِعُوا بِهَا، وَصَرَفُوا مَالَهُمْ بِمَا لا ٱحْتِكَامَ لِلآفَاتِ عَلَيْهِ، وَلا تَنْظُرُ عيُونُ الدُّوَلِ فِي الزَّوَالِ إِلَيْهِ مِنْ رِضْوَانِهِ وَنَعِيمِ جِنَانِهِ. (الكرخي، أمل، ١٦).

[39] في الأصل: الفتنة، وهي خطأ.
[40] كما في الأصل، وأرجح أن صوابه: وَرَعُوا بَارِضَ الدَّعَةِ.

2571- Indeed the sagacious have followed the path of happiness in this world and the magnitude of their standing has grown in the eyes of people; they have grazed on the sprouts of equanimity and built the courtyards of well-being, gained from this world sufficient and adequate to be content with, spent their wealth on what calamities affect not, and the eyes of misfortunes consider not to extinct, of His Paradise and grace.

٢٥٧٢- ذَكَرَ عَلِيُّ بنُ عُبَيْدَةَ القَلَمَ فَقَالَ: أَصَمُّ يَسمَعُ النَّجْوَى، أَعْيَا مِنْ بَاقِلٍ، وَأَبْلَغُ مِنْ سَحْبَانِ وَائِلٍ، يَجْهَلُ الشَّاهِدَ، وَيُخبِرُ الغَائِبَ، وَيَجْعَلُ الكُتُبَ بَيْنَ الإِخْوَانِ أَلْسُناً نَاطِقَةً وَأَعْيُناً لاحِظَةً، وَرُبَّمَا ضَمَّنَها مِنْ وَدَائِعِ القُلُوبِ مَا لا تَبُوحُ بِهِ الأَلْسُنُ عِنْدَ المُشَاهَدَةِ. (عقد، ٤: ١٩٧؛ تذكرة، ٥: ٤٠٩).

2572- ʿAlī b. ʿUbayda described the calamus and said: It is deaf, jet, it hears secrets. It is more unable to say what it wants to say than Bāqil, jet, it is more eloquent than Saḥbān Wāʾil. It ignores the present and informs the absent. It transforms letters exchanged among friends to speaking tongues and watching eyes; and sometimes it inserts in them from the secrets of the heart that which the tongues cannot divulge face to face.

١- قال عَلِيُّ بنُ عُبَيْدَةَ: القَلَمَ أَصَمُّ ولكنَّهُ يَسمَعُ النَّجْوَى، وَأَبكم وَلكنَّهُ يفصحُ عَنِ الفَحوَى، وهو أَعْيَا مِنْ بَاقِلٍ، وَلكنه أفصحُ وأَبْلَغُ مِنْ سَحْبَانِ وَائِلٍ، يترجم عن الشَّاهِدَ، وَيخبرُ عَنِ الغَائِبَ. (التوحيدي، علم الكتابة، ٢٤، وثلاث الرسائل، ٣٩).

"ʿAlī b. ʿUbayda said: The calamus is deaf, jet, it hears secrets, it is mute, jet, it expresses ideas clearly. It is more unable to say what it wants to say than Bāqil, jet, it is better able to express itself and is more eloquent than Saḥbān Wāʾil. It interprets the thoughts of those who are present, and gives information about those who are far away." (Rosenthal, "Penmanship," 12).

٢- القَلَمُ أَصَمُّ يَسْمعُ النَّجْوَى، وَأَخْرَسُ يَفصَحُ بِالدَّعْوَى وَجَاهِلٌ يَعْلَمُ الفَحْوَى. (أبو بكر الصولي، أدب الكتاب، ٦٧؛ حمزة الإصبهاني، التصحيف، ٥٤؛ الزمخشري، ربيع، ٣: ٢٦٤).

٣- أَعْيَا مِنْ بَاقِلٍ. (أبو عبيد، أمثال، ٣٦٨؛ أبو مِسحل الأعرابي، النوادر، ٢٦٢؛ البيهقي، المحاسن، ٣؛ عقد، ٣: ٧٠؛ إبن دريد، جمهرة اللغة، ٣: ٢٣٧؛ الفارابي، ديوان الأدب، ١: ٣٥٨؛ الأزهري، تهذيب اللغة، ٩: ١٧٢؛ حمزة الإصبهاني، الدرة، ١: ٣١١؛ أبو هلال العسكري، أمثال، ٢: ٦٣، ٦٤؛ آبي، نثر، ٦(١): ١٠٩؛ الثعالبي، ثمار، ١٢٧؛ الواحدي،

الوسيط، ٧١-٧٢؛ البكري، فصل المقال، ٣٩٠؛ الميداني، ٢: ٣٨٨؛ الزمخشري، أمثال، ١: ٢٥٦؛ تذكرة، ٧: ٢٠؛ النويري، ٧: ١٧؛ لسان العرب، ١١: ٦٢ "بقل"؛ ١٥: ١١٣ "عيا").

"More unable to express what he would say than Bāqil." (Lane 2206).

٤- الكتاب: إن شئتَ كان أبين من سحبان وائل، وإن شئتَ كان أعيا من باقل. (الجاحظ، الحيوان، ١: ٣٩، ورسالة في مدح الكتب، ٣٣٥؛ المحاسن والأضداد، ٤؛ إبن حبان البستي، روضة، ١٢١؛ أبو هلال العسكرى، ديوان المعاني، ٢: ٨٦؛ النويري، ٧: ١٧).

٥- أَبْلَغُ مِنْ سَحْبَانِ وَائِلٍ. (أبو عبيد، أمثال، ٣٦٨؛ البيهقي، المحاسن، ٣؛ عقد، ٣: ٧٠؛ الفارابي، ديوان الأدب، ٢: ١٣؛ حمزة الإصبهاني، الدرة، ١: ٩٠؛ ٢: ٣٩١ "أنطق"؛ أبو هلال العسكري، أمثال، ٢: ٦٤، ٢٥٣؛ التوحيدي، البصائر، ٣: ٦؛ الحصري، نور الطرف، ٣٧١؛ آبي، نثر، ٦(١): ١٠١؛ الثعالبي، ثمار، ١٠٢، ١٠٣، ١٢٧؛ الميداني، ٣: ٤١٤ "أَنْطقُ"؛ الزمخشري، أمثال، ١: ٢٨، ١٠٢ "أخطب"؛ تذكرة، ٧: ١٩؛ وطواط، لطائف، ٩٩؛ لسان العرب، ١: ٤٦١ "سحب").

More eloquent than Saḥbān. (cf. Kassis, 127).

٦- توان در بلاغت به سَحْبَان رسيد * نه در كُنهِ بى چونِ سُبحَان رسيد. (سعدى، بوستان، ٣٥).

٧- جز به سزاوار مير گفت نتوانم * ورچه جريرم به شعر و طائي و حسَّان
سخت شكوهم كه عجز من بنمايد * ورچه صريعم أبا فصاحت سحبان. (نفيسى، ١٠١٧ "رودكى"؛ محجوب، ٥٤).

٨- سخن چون حكيمان نكو گوى وكوته * كه سحبان بكوته سخن گشت سحبان. (ناصر خسرو، ديوان، ٣٢١).

٢٥٧٣- قال عَلِيُّ بنُ عُبَيْدَةَ: حُسْنُ الخَطِّ لِسَانُ اليَدِ وَبَهْجَةُ الضَّمِيرِ. (الماوردي، أدب الدنيا، ٥٢).

2573- The beauty of handwriting is the tongue of the hand and the splendor of the mind.

١- قال الشيباني أَوَّلُ الكِتَابَةِ: حُسنُ الخَطِّ الَّذِي هُوَ لِسَانُ اليَدِ، وَبَهْجَةُ الضَّمِيرِ، وَلَفْظُ الهَمِّ، النَّاطِقُ عَنِ الخَوَاطِرِ، وَسَفِيرُ العَقْلِ وَوَحْيُ الفِكْرَةِ، وسِلاحُ المَعْرِفَةِ، وَمُحَادَثَةُ الأَخِلاَّءِ عَلَى التَّنَائِي، وَمُسْتَودَعُ السِّرِّ وَدِيوَانُ الأُمُورِ. (عبد الله البغدادي، الكُتاب، ١٤٦).

٢- ما ينبغي للكاتب أن يَأخذَ بِهِ نَفْسَهُ: قال إبراهيم الشيباني أَوَّلُ ذَلِكَ: حُسْنُ الخَطِّ الَّذِي هُوَ لِسَانُ اليَدِ، وَبَهْجَةُ الضَّمِيرِ، وَسَفِيرُ العَقْلِ وَوَحْيِ الفِكْرةِ، وَسِلاحُ المَعرِفَةِ، وَأُنْسُ الإِخْوَانِ عِنْدَ الفُرْقَةِ وَمُحَادَثَتُهُمْ عَلَى بُعْدِ المَسْأَلَةِ، وَمُستَودَعُ السِّرّ وَدِيوَانُ الأُمُورِ. (عقد، ٤: ١٧٢؛ النويري، ٧: ١٣).

٣- قال إبراهيمُ بن محمد الشَّيبانِي: الخَطُّ لِسَانُ اليَدِ، وَبَهجَةُ الضَّمِيرِ، وسَفِيرُ العُقُولِ وَوصِيُّ الفِكْرِ، وَسِلاحُ المَعرِفَةِ، وَأُنْسُ الإخْوَانِ عِندَ الفُرقَةِ، وَمُحَادَثَتُهُمْ عَلَى بُعدِ المَسَافَةِ، وَمُستَودَعُ السِّرِّ وَدِيوَانُ الأُمورِ. (القلقشندي، ٣: ٦).
٤- وَمِنْ فَضِيلَةِ الخَطِّ أَنَّهُ لِسَانُ اليَدِ، وَرَسُولُ الضَّمِيرِ، وَدَلِيلُ الإرَادَةِ، والنَّاطِقُ عَنِ الخَوَاطِرِ، وَسَفِيرُ العُقُولِ، وَوَحْيُ الفِكرَةِ، وَسِلاحُ المَعْرِفَةِ، ومُحَادَثَةُ الأخِلاَّءِ عَلَى التَّنَائِي، وَأُنْسُ الإخْوَانِ عِندَ الفُرقَةِ، وَمُستودَعُ الأَسرَارِ، وَدِيوَانُ الأُمُورِ، وَتُرجُمَانُ القُلُوبِ، وَالمُعَبِّرُ عَنِ النُّفُوسِ، المُخَبِّرُ عَنِ الخَوَاطِرِ، وَمُورِّثُ الآخِرِ مَكارِمَ الأَوَّلِ، وَنَاقِلٌ إِلَيْهِ مَآثِرَ المَاضِي، وَالمُخَلِّدُ لَهُ حِكَمَهُ وَعِلْمَهُ، وَالمُسَامِرُ لِلْعَيْنِ بِسِرِّ القَلبِ، وَالمُخَاطِبُ عَنِ النَّاصِتِ، وَالمُجَادِلُ عَنِ السَّاكِتِ، وَالمُفْصِحُ عَنِ الأَبْكَمِ، وَالمُتَكَلِّمُ عَنِ الأَخْرَسِ، الَّذِي تَشهَدُ لَهُ آثَارُهُ بِفَضَائِلِهِ، وَأَخبَارُهُ بِمَنَاقِبِهِ. (إبن المدبر، العذراء، ٤٢).
٥- قال الحكيم: الكِتَابُ يَدٌ وَالرَّسُولُ لِسَانٌ. (إبن الفراء، رسل الملوك، ٣٠).
٦- القلمُ سفيرُ العَقلِ وَرسولُهُ وَلِسَانُهُ الأَطوَلُ وَتُرجُمَانُهُ الأَفْضَلُ. (إبن النديم، ١٢ "إبن أبي دؤاد").

The pen is the ambassador of the mind, its apostle, its furthest reaching tongue, and its best interpreter.

٧- القَلَمُ بَرِيدُ العَقْلِ، فَتَوَقَّوْا زلَقَاتِهُ، وَتَصَفُّحوا ٱنْتَاجَهُ فَإِنَّ البَرِيدَ إِذَا زَلِقَ وَكَذَبَ هَجَّنَ صَاحِبَهُ. (ح- ٨٩؛ مب- ٢٤٣).
٨- القَلَمُ بَرِيدُ القَلبِ. (أبو بكر الصولي، أدب الكتاب، ٦٧).
٩- القَلَمُ بَرِيدُ القَلبِ يخبرُ بِالخَبَرِ، وينظرُ بِلا نَظرٍ. (أبو بكر الصولي، أدب الكتاب، ٦٨؛ حمزة الإصبهاني، التصحيف، ٥٤ "إبن المقفع"؛ القلقشندي، ٢: ٤٣٦).
١٠- عَقلُ الكَاتِبِ فِي قَلَمِهِ. (مع- ٩٤؛ ش/ن- ٢٠ : ٣٢٨؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٥).

An author’s intelligence is in his pen.

١١- القَلَمُ بَرِيدُ العِلمِ، يُخَبِّرُ بِالخَبَرِ وَيُجَلِّي مَسْتُورَ النَّظرِ ويُشَحِّذُ كَلِيلَ الفِكرِ ويجتني مِنْ مشقِهِ ثمرةَ الغِيَرِ وَالعِبَرِ. (التوحيدي، علم الكتابة، ٢٤ "إبن المقفع").

“Ibn al-Muqaffaʿ said: “The calamus is the courier of information, who brings back the news and reveals hidden intelligence. It sharpens the dull powers of reflection. The fruit of the vicissitudes and experiences of life is plucked from its scribbling (*mashq*).” (Rosenthal, “Penmanship,” 12–13).

١٢- القَلَمُ سَفِيرُ العَقْلِ، وَرَسُولُهُ الأَنْبلُ وَلِسَانُهُ الأَطوَلُ وَتُرجُمَانُهُ الأَفْضَلُ. (أبو بكر الصولي، أدب الكتاب، ٦٨ "إبن أبي دؤاد").
١٣- القَلَمُ سَفِيرُ العَقلِ، وَرَسُولُ الفِكرِ، وَتُرجُمَانُ الذِّهْنِ. (حمزة الإصبهاني، التصحيف، ٥٤ "أحمد بن أبي دؤاد").
١٤- مَا قَرَأتُ كِتابَ رَجُلٍ قَطّ إلاَّ عَرَفْتُ مِقْدَارَ عَقلِهِ. (الوشاء، الفاضل، ١: ٣٩).

١٥- رَسَائِلُ المَرءِ فِي كُتُبِهِ دَلِيلٌ عَلَى عَقْلِهِ. (إبن المدبر، العذراء، ٣١ "قالت البرامكة").

١٦- رسائلُ المرءِ فِي كتبِهِ أَدَلُّ عَلَى مِقدَارِ عَقلِهِ. (الجهشياري، الوزراء، ٢٠٠ "يحيى البرمكي").

١٧- الخَطُّ لِسَانُ اليَدِ. (حمزة الإصبهاني، التصحيف، ٤١؛ أبو أحمد العسكري، التفضيل، ٢٢١؛ التوحيدي، البصائر، ١: ١٠٤؛ بهجة، ١: ٣٥٧؛ الزمخشري، ربيع، ٣: ٢٦٥؛ القلقشندي، ٣: ٥؛ النويري، ٧: ١٤؛ بلاوي، ألف باءِ، ١: ٧٨).

Handwriting is the tongue of the hand. Or: The hand of the tongue is the script.

١٨- الخَطُّ لِسَانُ اليَدِ، وَهُوَ الطِّلْسَمُ الأَكبَرُ. (الراغب، محاضرات، ١: ٩٧؛ الثعالبي، ثمار، ٣٣٢).

١٩- سُوءُ الخَطِّ زَمَانَةُ الأَدِيبِ وَقُبْحُ العِبَارَةِ وَصمةٌ عَلَى اللَّبِيبِ. (التوحيدي، علم الكتابة، ٢٦ "سهل بن هارون").

"Sahl b. Hārūn said: "A bad handwriting is a long and debilitating disease for an educated person, and an improper manner of expressing himself is a black mark for a man of thought and feeling." (Rosenthal, "Penmanship," 18).

٢٠- رَدَاءَةُ الخَطِّ زَمَانَةُ الأَدَبِ. (إبن النديم، ١٣؛ الثعالبي، تمثيل، ١٥٥؛ الماوردي، أدب الدنيا، ٥٣ "المبرد"؛ اليوسي، أمثال، ٢: ٢١٥).

"Bad handwriting is, in connection with culture, a disease."

٢١- الخَطُّ الرَّدِيُّ جَدبُ الأَدَبِ. (إبن النديم، ١٣).

"Ugly penmanship is sterility of culture."

٢٢- عَدَمُ المَعْرِفَةِ بِالكِتَابَةِ زَمَانَةٌ خَفِيَّةٌ. (ش/ن- ٢٠: ٢٩٧؛ المبرد، الكامل، ١: ٣٠٣ "نصر بن سيار"؛ التوحيدي، علم الكتابة، ٢٤؛ الثعالبي، تمثيل، ١٥٥).

Not knowing how to write is a hidden, long and debilitating disease.

٢٣- الخَطُّ أَحَدُ اللِّسَانَيْنِ، وَحُسْنُهُ إِحْدَى الفَصَاحَتَيْنِ. (الماوردي، أدب الدنيا، ٥١؛ اليوسي، أمثال، ٢: ٢١٥).

Handwriting is a second tongue, and its beauty is also eloquence.

٢٤- حُسْنُ الخَطِّ إِحْدَى الفَصَاحَتَيْنِ. (اليوسي، أمثال، ٢: ٢١٥).

An elegant handwriting is a kind of eloquence. (cf. Spitaler 49 n. 140).

٢٥- جَوْدَةُ الخَطِّ إحْدَى البَلاغَتَيْنِ. (حمزة الاصبهاني، التصحيف، ٥٦؛ أبو هلال العسكري، ديوان المعاني، ٢: ٨٦؛ النويري، ٧: ١٤ "حُسن الخط").

A nice handwriting is like eloquent speech. (cf. Spitaler 18 n. 13).

٢٦- جَوْدَةُ الخَطِّ إحدَى الحُسْنَيَيْنِ. (السمعاني، إملاء، ١٦٦).

Excellence of handwriting is the best. (cf. Spitaler 23 n. 36).

٢٧- الخطُّ لِسَانُ اليَدِ، وَالبَلاغةُ لِسَانُ العَقلِ، وَالعقلُ لِسانُ المَحَاسنِ، وَالمَحَاسِنُ كَمَالُ الإِنْسَانِ. (التوحيدي، علم الكتابة، ٢٤).

"Handwriting is the tongue of the hand. Style is the tongue of the intellect. The intellect is the tongue of good actions and qualities. And good actions and qualities are the perfection of man." (Rosenthal, "Penmanship," 11).

٢٨- الخَطُّ مَرْكَبُ البَيَانِ. (أبو هلال العسكري، صناعتين، ٢٨١).

٢٩- القَلَمُ لِسَانُ الغَائِبِ. (بهجة، ٢: ١٩٢). Calamus is an absent tongue.

٣٠- القَلَمُ لِسَانُ اليَدِ. (أبو بكر الصولي، أدب الكتاب، ٧٤).

Calamus is the tongue of the hand.

٣١- القلمُ أَنْفُ الضَّمِيرِ: إذَا رَعُفَ أعْلَنَ أسْرَارَهُ وَأبَانَ آثَارَهُ. (الثعالبي، ثمار، ٣٣٠ "سهل بن هارون"؛ أبو بكر الصولي، أدب الكتاب، ٦٧).
٣٢- القَلَمُ لِسَانُ الضَّمِيرِ، إِذَا رَعُفَ أَعْلَنَ سَرَارَهُ وَأَنَارَ آثَارَهُ. (تذكرة، ٥: ٤٠٩ "سهل بن هارون").
٣٣- القلمُ أَنْفُ الضَّمِيرِ، وَالخطُّ لِسَانُ اليَدِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٥).

The pen is the nose (the front part; the visible part) of the mind, and the handwriting is the tongue of the hand.

٣٤- القلم لسان البصر، يناجيه بما آستتر عن الأسماع. (حمزه الإصبهاني، التصحيف، ٥٣).
٣٥- القَلَمُ أَحَدُ اللِّسَانَيْنِ. (الجاحظ، بيان، ١: ٧٩؛ عيون، ١: ٤٧؛ البيهقي، المحاسن، ٩؛ عقد، ٣: ٧٧ "أكثم وبزرجمهر"؛ حمزة الإصبهاني، الدرة، ٢: ٥١٢؛ التصحيف، ٥٥؛ أبو بكر الصولي، أدب الكتاب، ٧٤؛ أبو هلال العسكري، صناعتين، ٢٨١؛ الثعالبي، تمثيل، ١٥٥،؛ الماوردي، الأمثال والحكم، ١٧٢؛ بهجة، ١: ٩٠، ٣٥٧؛ الجرجاني، كنايات، ١٣٧؛ السمعاني، إملاء، ١٦٩؛ إبن شمس الخلافة، الآداب، ٧٠؛ بلاوي، ألف باءِ، ١: ٧٨؛ اليوسي، أمثال، ٢: ٢١٣؛ عباس، عبد الحميد، ٢٩٣)..

The calamus is a second tongue. (cf. Spitaler 57 n. 165).

٣٦- القَلمُ أَحَدُ اللِّسَانَيْنِ، وَهو المُخَاطِبُ لِلعُيُونِ بِسِرِّ القُلُوبِ. (عقد، ٤: ١٩١؛ النويري، ٧: ٢٠).
٣٧- القَلمُ أَحَدُ اللِّسَانَيْنِ، وَرَدَاءَةُ الخَطِّ أحدُ الزَّمَانتَيْنِ. (ش/ن- ٢٠: ٢١٠).
٣٨- الكِتَابُ أَحَدُ اللِّسَانَيْنِ. (إبن وهب، برهان، ٣١٣).

The letter is a second tongue. (When you read a letter it is as if you hear the author talk.) (cf. Spitaler 58 n. 166).

٣٩- رَدَاءَةُ الخَطِّ أَحَدُ الزَّمَانَتَيْنِ، كَمَا أَنَّ حُسنَهُ إحْدَى البَلاغَتَيْنِ. (أبو بكر الصولي، أدب الكتاب، ٥٣؛ حمزة الاصبهاني، التصحيف، ٥٦؛ إبن النديم، ١٣؛ الراغب، محاضرات، ١: ١٠١؛ الثعالبي، تمثيل، ١٥٥؛ الماوردي، أدب الدنيا، ٥٣؛ الجرجاني، كنايات، ١٣٧؛ اليوسي، أمثال، ٢: ٢١٥).

Poor penmanship is like a chronic disease. (cf. Spitaler 31 n. 72).

٤٠- رَدَاءَةُ الخَطِّ زمانةُ الأَدِيبِ. (أبو بكر الصولي، أدب الكتاب، ٥٢).
٤١- رَدَاءةُ الخَطّ إحدَى الفدامتين كما قالوا: حسنُ الخَطِّ إحدى البلاغين. (التوحيدي، علم الكتابة، ٢٥).

Al-Faḍl b. Yaḥyā said: "A bad handwriting is one of the two kinds of stammering, even as it has been said: A good handwriting is one of the two kinds of eloquence." (Rosenthal, "Penmanship," 14). Better to translate: A bad handwriting is like stammering…, as a good handwriting is like eloquence.

٤٢- القَلَمُ أَحَدُ الكَاتِبَيْنِ. (الميداني، ٢: ٥٣٩؛ إختيار الدين، أساس الاقتباس، ١٢٩).

The pen is an author too. (cf. Spitaler 51 n. 152).

٤٣- القَلَمُ أَحَدُ العَفوَيْنِ. (التوحيدي، البصائر، ٢: ٦٠٨).
٤٤- التَّثَبُّتُ أَحَدُ العَفْوَيْنِ. (أبو بكر الصولي، أدب الكتاب، ٧٤؛ التوحيدي، البصائر، ٢: ٦٠٨).
٤٥- التَّثَبُّتُ نِصْفُ العَفو. (الجاحظ، بيان، ٢: ٤٣؛ آبي، نثر، ٤: ١٥١؛ الميداني، ١: ٢٥١).

٢٥٧٤- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: كَثْرَةُ إدْمَانِ اللَّحَظَاتِ سَبَبٌ لِتَطَاوُلِ الحَسَرَاتِ. (الحصري، مصون، ٩١).

2574- Too many gazes cause prolonged grief.

١- مَنْ كَثُرَتْ لَحَظَاتُهُ دَامَتْ حَسَرَاتُهُ. (إبن داود الإصفهاني، الزهرة، ١: ٨؛ الوشاء، الموشى، ٢١٥؛ كلمات مختارة، ٤٠؛ الحصري، زهر، ٧٢٨؛ أقوال الحكماء، ١١٧؛ الثعالبي، تمثيل، ٢٠٩؛ ويم راون، ٩١).
٢- مَنْ كَثُرَتْ شَهَوَاتُهُ دَامَتْ حَسَرَاتُهُ. (أقوال الحكماء، ٢٢).

٣- اِدمانُ اللِّقَاءِ سَبَبُ الجَفَاءِ. (الراغب، محاضرات، ٢: ٣٥).
٤- اللَّحظَاتُ تُورِثُ الحَسَرَاتِ، أَوَّلُهَا أَسَفٌ وَآخِرُهَا تَلَفٌ فَمَنْ تَابَعَ طَرْفَهُ تَابَعَ حَتْفَهُ. (النويري، ٢: ١٣٢ "ذوالنون"؛ الحصري، زهر، ٨١٠ "من طاوع"؛ إبن الجوزي، ذم الهوى، ٩٣).
٥- قال: أَوَ ما سمعت قول العقلاء: من سَرَّحَ ناظرهُ، أَتعَبَ خاطرهُ، ومن كثرت لَحَظَاتُهُ دَامَتْ حَسَرَاتُهُ، وضَاعَتْ عليه أَوْقَاتُه وَفَاضَتْ عبَرَاتُهُ. (إبن القيم الجوزيه، روضة المحبين، ١١٧).
٦- أَقُولُ لِعَيْنِي إحْبِسي أَللَّحظَاتِ * وَلا تَنْظُرِي يَا عَيْنُ بِالسَّرَقَاتِ
فَكَمْ نَظْرَةٍ قَادَتْ إِلَى القَلبِ شَهْوَةً * فَأَصْبَحَ مِنهَا القَلبُ فِي حَسَرَاتِ. (ديوان الإمام علي، ٥٧).

٢٥٧٥- قَال عَلِيُّ بنُ عُبَيْدَةَ: مَنْ أَطْلَقَ طَرْفَهُ كَثُرَ أَسَفُهُ.[41]

2575- He who lets his glances free, his sorrow increases.

١- النَّظَرُ أَوَّلُهُ أَسَفٌ، وَآخِرُهُ تَلَفٌ. (إبن الجوزي، ذم الهوى، ٩٤).
٢- أَوَّلُ العشقِ النَّظَرُ، وَأَوَّلُ الحَرِيقِ الشَّرَرُ. (إبن الجوزي، ذم الهوى، ٩٣).
٣- مَنْ أَرْسَلَ نَا ظِرَهُ آنْقَادَ خَاطِرُهُ. (أقوال الحكماء، ٣٧، ١١٦).

٢٥٧٦- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: إِنَّمَا يُبَيِّنُ عَنِ الإنْسَانِ اللِّسَانُ وَعَنِ المَوَدَّةِ العَيْنَانِ.[42]

2576- Verily the tongue makes the inner man visible, and the eyes the hidden love.

"The eye is the lamp of the body." (The Bible, Matt. vi. 22). "Your eye is the lamp of your body. When your eyes are good, your whole body also is full of light. But when they are bad, your body also is full of darkness." (Bible, Luke, xi. 34).

١- يُعَبِّرُ عَنِ الإنْسَانِ اللِّسانُ وَعَنِ المَوَدَّةِ وَالبُغْضِ العَيْنَانِ. (الثعالبي، تمثيل، ١٧٥ "أرسطو"؛ الطرطوشي، سراج، ١٧٣؛ البكري فصل المقال، ٣٨٤؛ اليوسي، أمثال، ٣: ٢٣٩).
٢- اللِّسَانُ يُبِينُ عَنِ الإِنْسَانِ. (أبو العلاء المعري، رسالة الصَّاهل، ١٦٦).
٣- الوُدُّ لا يَخْفَى وَإِنْ أَخْفَيتَهُ * وَالبُغْضُ تُبْدِيهِ لَكَ العَيْنَانِ. (العقد الثمين، ١١٦ "زهير"؛ الرغب، محاضرات، ١: ٢٤٩؛ الميداني، ١: ١٣٣؛ ٣: ٤٣٩).
٤- تُخَبِّرنِي العَيْنَانِ مَا القَلبُ كَاتِمٌ * وَمَا جَنَّ بِالبَغضَاءِ وَالنَّظَرِ الشَّزْرِ. (ش/ن- ١٨: ١٣٧؛ ٢٠: ٤٦).

[41] الحصري، مصون، ٩١؛ =} ١٥٩٥؛ مج- ٤٦؛ إبن الجوزي، ذم الهوى، ٩٣ "الحسن البصري"؛ النويري، ٢: ١٣٢.
[42] إبن المدبر، العذراء، ٤٠-٤١؛ عقد، ٤: ١٨٩؛ =} ١٠٥٩، ١٤٩٥.

As a person looking at a written text can read what is in it, so by looking at a friend's face one can see what is hidden in his heart with respect to love or hate. The face is like a handwriting which by looking at it one learns what it says.

٥- وَجْهُ عَدُوِّكَ يُعرِبُ عَنْ ضَمِيرِهِ. (الميداني، ٣: ٤٣٩).
٦- مَتَى تَكُ فِي صَدِيقٍ أَوْ عَدُوٍّ * تُخَبِّرْكَ الوُجُوهُ عَنِ القُلُوبِ. (العقد الثمين، ١١٣ "زُهَير"؛ أبو عبيد، أمثال، ٣٥٦؛ الجاحظ، الحيوان، ١: ٣٤؛ عيون، ٣: ١٠٩؛ عقد، ٣: ١٣٣؛ ١: ٢٥٢؛ أبو هلال العسكري، أمثال، ١: ٤٤٩؛ التوحيدي، صداقة، ٣٦٣؛ اليمني، مضاهاة، ٥١؛ البكري فصل المقال، ٣٨٤؛ الميداني، ١: ٢٨٤؛ ٢: ١٥٦؛ اليوسي، أمثال، ١: ٢٥٣؛ ٣: ٢٣٩).

"His love is evident in his eyes." (Kassis 196).

٧- يُعَبِّرُ عَنْ حَالِ الإنْسَانِ مَا عِنْدَهُ مِنَ اللِّسَانِ، وَيُخبِرُ عَمَّا يَنْطَوِي عَلَيْهِ مِنْ مَوَدَّةِ الغيرِ أَوْ البُغْضِ مِنْهُ العَيْنَانِ. (بدوي، رسائل فلسفية، ٢١٩ "سقراط").
٨- إنَّ العُيُونَ لَتُبدِي فِي تَقَلُّبِهَا * مَا فِي الضَّمَائِرِ مِن وُدٍّ وَمِنْ حَنَقِ. (ش/ن- ٢٠: ٤٦).

By turning around, the eyes reveal what is in the minds of love and hate.

٩- العَيْنُ والوَجْهُ واللِّسَانُ أَصْحَابُ أَخْبَارٍ عَلَى القَلبِ. (ش/ن- ١٨: ١٣٧).
١٠- مَا كَذَبَ الفُؤَادُ مَا رَأَى. (الأزهري، تهذيب اللغة، ١٠: ١٧٠).

"The heart did not belie what he mentally saw." (Lane 998).
"The mind did not belie what he saw." (Lane 2598).
"The mind did not deem improbable, what he saw." (Lane 2324).

١١- تُبدِي لَكَ العَيْنُ مَا فِي نَفسِ صَاحِبِهَا * مِنَ الشَّنَاءَةِ أَوْ وُدٍّ إِذَا كَانَا
إِنَّ البَغِيضَ لَهُ عَيْنٌ يَصُدُّ بها * لا يَستَطِيعُ لِمَا فِي الصَّدرِ كِتمَانَا
وَعَيْنُ ذِي الوُدِّ مَا تَنفكُّ مُقبِلَةً * تَرَى لَهَا مَحجَرًا بِشًّاً وَإِنسَانَا
وَالعَيْنُ تَنطِقُ والأَفوَاهُ صَامِتةٌ * حَتَّى تَرَىَ مِنْ ضَمِيرِ القلبِ تبيَانَا. (التوحيدي، صداقة، ١٧١-١٧٢).
١٢- العَيْنُ تُبْدِي الَّذِي فِي نَفسِ صَاحَبِهَا * مِنَ المَحَبَّةِ أَوْ بُغْضٍ إذَا كَانَا
وَالعَيْنُ تَنْطِقُ وَالأَفْوَاهُ صَامِتَةٌ * حَتَّى تَرَى مِنْ ضَمِيرِ القَلبِ تِبيَانَا. (الجاحظ، بيان، ١: ٧٩؛ عبدالله بن معاوية، ديوان، ٨١؛ إبن حبان البستي، روضة، ١٠٤).
١٣- البُغْضُ تُبْدِيهِ لَكَ العَيْنَانِ. (أبو عبيد، أمثال، ٣٥٦؛ الميداني، ٢: ٥٧؛ الزمخشري، أمثال، ٢: ١٢٦).

"Hatred becomes apparent in the eyes." (Kassis 196).

١٤- العَقْلُ رَائِدُ الرُّوحِ، وَالعِلْمُ رَائِدُ العَقلِ، وَالبَيَانُ تُرجُمَانُ العِلْمِ. (الجاحظ، بيان، ١: ٧٧ "سهل بن هارون"؛ عقد، ٢: ١٢٣؛ الحصري، زهر، ١١٧).

Intellect is the guide of the spirit, knowledge is the guide of the intellect, and speech is the interpreter of knowledge.

١٥- رنگ رخساره خبر می دهد از سر ضمیر. (سعدی)

“The color of the cheek gives information of the heart’s secret.” (Haim 236).

The heart’s letter is read in the eyes. (E)

A happy heart makes a blooming visage. (E)

١٦- لَحْظٌ أصْدَقُ مِنْ لَفْظٍ. (آبي، نثر، ٦(١): ١٤٤؛ الميداني، ٣: ١٤٩، ٢٣٢؛ الزمخشري، أمثال، ٢: ٢٨٠؛ النويري، ٢: ١١١).

١٧- رُبَّ لَحظٍ يَكُونُ أَبْلَغَ مِنْ لَفظٍ * وَأَبْدَى لِمُضمَرَاتِ القُلُوبِ. (اليوسي، أمثال، ١: ٢٥٩).

١٨- رُبَّ لَحْظٍ أَصْدَقُ مِنْ لَفْظٍ. (تذكرة، ٧: ٣٦).

A glance is often more honest than a word.

١٩- رُبَّ لَحْظٍ أنَمُّ مِنْ لَفْظٍ. (أبو عبيد، أمثال، ٣٥٦، حاشية؛ البكري فصل المقال، ٣٨٤؛ اليوسي، أمثال، ٣: ٢٣٩).

“The speech of him is the more excellent, who speaks more true.” (*Mainyo* 167; 39:25).

٢٠- يُدرَكُ مِنْ لَحْظِ الفَتَى أَسْرَارُهُ * "إنَّ الجَوَادَ عَيْنُهُ فُرَارُهُ." (الميداني، ١: ١٢؛ أبو عِكرِمَة الضبي، الأمثال، ٦٣؛ الأغاني، ١٧: ١١٢؛ أبو هلال العسكري، أمثال، ٢: ١٢٧؛ آبي، نثر، ٢: ٣٤؛ ٦(١): ١٤٣؛ أبو العلاء، رسالة الصاهل، ٦٤٣؛ البكري، فصل المقال، ٢٩٢؛ لسان العرب، ٥: ٥١ "فرر"؛ ١٣: ٣٠٦ "عين"؛ الزنجاني، تهذيب الصحاح، ١: ٣١٨؛ الرازي، أمثال، ١٧٨؛ ياقوت، ٦١٣؛ اليوسي، أمثال، ١: ١٠٦).

A tree is known by its fruit. (E)

٢١- "هُوَ الخَبيثُ عَيْنُهُ فُرَارُه." (أبو أحمد العسكري، المصون، ٧٣؛ أبو هلال العسكري، أمثال، ١: ٦٧؛ الزمخشري، أمثال، ١: ٣١٥؛ لسان العرب، ٥: ٥١ "فرر").

“The bad, his aspect is his tooth” (Lane 2355).

The edition used here does not have the poem, only Beirut ed. has it. It means: They discover the secrets of the young man from his glances, as they determine the age, and so the value of, a stallion by looking at his teeth. “Verily the fleet and excellent horse, his aspect is (equivalent) to the examination of his teeth.” (Lane 2216, 2355) (i.e. he is known by his aspect, a proverb applied to him whose external aspects indicate his internal qualities; meaning that one knows his excellence from his *ʿayn*.

٢٢- عَيْنُهُ فِرَارُهُ. (أبو عبيد، أمثال، ٨١٠؛ الفارابي، ديوان الأدب، ٣: ٦٤، ٨٤؛ التوحيدي، البصائر، ١: ٥٢٦؛ تذكرة، ٧: ٣٥؛ لسان العرب، ٥: ٥١ "فرر").

His appearance is enough (tell enough about what goes inside him). *Lisan al-ʿArab* gives *furaruhu*, and adds:

٢٣- القَلْبُ مُصْحَفُ البَصَرِ. (ن- ٤٣٤ { ٤٠٩؛ الميداني، ٤: ٥٣؛ ش/ن- ٢٠: ٤٦).

The heart is the writing tablet for what the eyes see.

٢٤- دل تو نامه عقل است وسخنت عنوانست * بكوش سخت و نكو كن زنامه عنوان را. (ناصر خسرو، ديوان، ١٠).
٢٥- رَأَيْتُ لِسَانَ المَرْءِ وَافِدَ عَقْلِهِ * وَعُنْوَانَهُ فَٱنْظُرْ بِمَاذَا تُعَنْوَنُ
وَلا تَعْدُ إِصْلاحَ اللِّسَانِ فَإِنَّهُ * يُخَبِّرُ عَمَّا عِندَهُ وَيُبَيِّنُ. (الزمخشري، ربيع، ٣: ٢٦٦؛ بهجة، ١: ٦٤).
٢٦- كَلامُ الرَّجُلِ وَافِدُ عَقلِهِ. (إبن المدبر، العذراء، ٣٢ "إبن المقفع"؛ الماوردي، تسهيل، ١٤٥ "وافد أدبه").
٢٧- كَلامُ المَرءِ وَافِدُ أَدَبِهِ. (كوبرلي، ٤١ أ).

Man's word is an envoy of his refinement.

٢٨- كَلامُ الرَّجُلِ وُفُودُ عَقلِهِ، وَظَنُّهُ قِطعَةٌ مِنْهُ. (أبو زيد الأنصاري، النوادر، ٢٢٧).
٢٩- اِخْتِيَارُ الرَّجُلِ وَافِدُ عَقْلِهِ. (الوشاء، الموشى، ٢؛ عقد، ١: ٢؛ الحصري، نور الطرف، ١٠٥؛ + "وَرَائِدُ فَضْلِهِ").

Man's choices represent his intelligence.

٣٠- دَلَّ عَلَى عَقل الرَّجُلِ ٱخْتِيَارُهُ. (عيون، ١: ٢٨١؛ الوشاء، الموشى، ٢ "على عاقل"؛ الميداني، ١: ٤٨٣).

A wise man is known by the choices he makes.

٣١- وقيل لبعض العلماء: اِختيارُ الرَّجُلِ قِطعةٌ مِنْ عَقلِهِ. فقال: لا، بَلْ مبلغُ عقلِهِ. (الوشاء، الموشى، ٢).

Once someone said to a learned man: Man's choices are a portion of his intelligence. He said: No, but all that his intelligence can achieve!

٣٢- البَيَانُ تُرْجُمَانُ العُقُولِ وَرَوضُ القُلُوبِ. (الحصري، زهر، ١١٧ "سهل بن هارون"؛ الثعالبي، تمثيل، ١٥٧).
٣٣- البيانُ تُرجُمَانُ العُقُولِ وَصَيْقَلُ العُقولِ، وَمجلى الشُّبْهَةِ وَمُوْجِبُ الحُجَّةِ ... (الحصري، زهر، ٩٩ "إبن المعتز"؛ مع- ١١١؛ الإبشيهي، ٦٦).
٣٤- الأَدبُ تُرْجُمَانُ العَقلِ. (السلمي، طبقات، ٥٢ "سَري السقطي").
٣٥- سخن گواه حال گوينده باشد.

“Speech gives witness to the speaker’s character.” (Haim 255).

٣٦- "وَالقَلبُ يَعْمَى مِثْلَ مَا يَعْمَى البَصَرْ." (الرازي، أمثال، ١٤٧).
٣٧- يُبْصِرُ القَلبُ مَا يَعْمَى البَصَرُ. (عقد، ٣: ٧٨ "أكثم وبزرجمهر").

The heart sees what the eyes do not.

٣٨- شَرُّ العَمَى عَمَى القَلْبِ. (أبو داود السجستاني، الزهد، ١٦٠-١٦١؛ عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ المسعودي، مروج، ٣: ٣٧ "حديث"؛ أبو الشيخ الإصبهاني، الأمثال، ١٨١؛ أبو نعيم، حلية، ١: ١٣٨؛ القضاعي، الشهاب، ٣٨).

The worst blindness is blindness of the heart.

٣٩- الأَعْمَى أَعْمَى القَلبِ.

“The truly blind man is he whose heart is blind.” (Frayha, I, 53).

٤٠- أَعْمَى العَيْنِ وَلا أَعْمَى القَلبِ.

“To be blind in the eye is better than to be blind in the heart.” (Frayha, I, 53).

٤١- عَمَى الأَبْصَارِ أَهْوَنُ مِنْ عَمَى البَصَائِرِ.

“Blindness of the eyes is lighter than blindness of the perceptive faculties of the mind.” (Lane 211). The cecity of the eyes is to be preferred to a blind intelligence.

٤٢- لِسَانُ التَّجْرِبَةِ أَصْدَقُ. (الثعالبي، تمثيل، ٤٢٤؛ الميداني، ٣: ٢٣٣).

“The tongue of experience has most truth.” (Burckhardt 210).

٤٣- ز دست ديده و دل هر دو فرياد * كه هر چه ديده بيند دل كند ياد. (بابا طاهر، ديوان، وحيد دستگردي، تهران، ١٣٠٦، ٢٤).
٤٤- العَيْنُ تُرجُمَانُ القَلْبِ، شَاهِدُ البُغْضِ اللَّحْظُ. (عقد، ٣: ١٣٣؛ أبو عبيد، أمثال، ٣٥٦، أبو هلال العسكري، أمثال، ١: ٤٤٩؛ الثعالبي، تمثيل، ٣٠٩؛ البكري فصل المقال، ٣٨٤؛ الميداني، ٢: ١٥٦؛ الزمخشري، أمثال، ٢: ١٢٦؛ النويري، ٢: ١١١؛ العبدري، تمثال الأمثال، ٤٦٠؛ اليوسي، أمثال، ٣: ٢٣٩؛ فرايتاج، ١: ٦٥٩؛ زلهايم، الأمثال العربية، ٣٣).

Eye is interpreter of the heart, glance is witness of hatred.

٤٥- اللَّحْظُ تُرجُمَانُ القَلبِ وَاللِّسَانُ تُرْجُمَانُ البَدَنِ. (الراغب، محاضرات، ٢: ١١٨).

Glance speaks for the heart, the tongue speaks for the body.

٤٦- إنَّ لِلحُـــبِّ وَلِلبُغْ * -ضِ عَلَي العَيْنِ عَلامَه
وَجَوَابُ الأَحْمَقِ الصَّمْ * تُ وَفِي الصَّمْتِ السَّلامَه. (أبو هلال العسكري، أمثال، ١: ٤٤٩؛ بهجة، ١: ٧٨).

Love and hate have their signs in the eyes.
Silence is the best response to the fool, and in silence there is safety.

٤٧- جَلَّى مُحِبٌّ نَظَرَهُ. (أبو هلال العسكري، أمثال، ١: ٢٥٩؛ الميداني، ١: ٢٨٤؛ الزمخشري، أمثال، ٢: ٥٤؛ اليوسي، أمثال، ٢: ٤٧ "جَلَّى مُحِبًّا نَظَرُهُ").
٤٨- اللَّحْظُ أَدَلُّ عَلَى التَّمْيِيزِ مِنَ اللَّفْظِ. (مب- ٣١ "أوميروس"؛ كوبرلي، ٢١ "أوميروس").
٤٩- اللَّحْظُ غَايَةُ الفِتَنِ، وَالحَيَاءُ تَمَامُ الكَرَمِ. (مع- ٨٦).
٥٠- الحَيَاءُ تَمَامُ الكَرَمِ. (أسامة، لباب، ٢٨٤).
٥١- الحَيَاءُ تَمَامُ الكَرَمِ، وَالحِلمُ تَمَامُ العَقْلِ. (مع- ١١٦؛ ش/ن- ١٩: ٤٥).
٥٢- الحَيَاءُ عُنْوَانُ الكَرَمِ. (أبو هلال العسكري، ديوان المعاني، ٢: ٩٥).
٥٣- الحَيَاءُ فِرِندُ الوَجهِ. (البلاذري، أنساب، ٧(١): ٣٥٨ "أكثم")
٥٤- العَيْنُ أَنَمُّ مِنَ اللِّسَانِ. (جا- ٢٠٣؛ الماوردي، أدب الدنيا، ٢٤٠ "العينان").
٥٥- رُبَّ عَيْنٍ أَنَمُّ مِنْ لِسَانٍ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٦، ٤٦٨؛ الميداني، ٢: ٧١؛ النويري، ٢: ١١١؛ اللَّحْظُ شَاهِدُ الحُبِ أَيْضاً: وَمن هنا أخذ الشاعر قوله: إنَّ لِلحُبَّ وَلِلْبُغْضِ عَلامَهْ * وَجَوَابُ الأَحْمَقِ الصَّمْتُ وَفي الصَّمْتِ السَّلامَهْ).
٥٦- شَاهِدُ الحُبِّ وَالبُغضِ اللَّحْظُ. (الراغب، محاضرات، ٢: ٨).
٥٧- اِحْتَرِس مِنَ العَيْنِ، فَوَاللَّهِ لَهِيَ أَنَمُّ عَلَيْكَ مِنَ اللِّسَانِ. (الميداني، ١: ٣٦٢).
٥٨- رُبَّ طَرَفٍ أَنَمُّ مِنْ لِسَانٍ. (حمزة الإصبهاني، الدرة، ٢: ٤٦٨؛ إبن رضوان، الشهب اللامعة، ٦٨؛ الثعالبي، تمثيل، ٣١٠؛ الإبشيهي، ٥٥؛ العاملي، كشكول، ٢٩٣).

The eyes often betray more than the tongue.

٥٩- رُبَّ طَرْفٍ أَنْطَقُ مِنْ لِسَانٍ. (حمزة الإصبهاني، الدرة، ٢: ٤٦٨؛ العاملي، كشكول، ٢٩٣).
٦٠- رُبَّ طَرْفٍ أَفْصَحُ مِنْ لِسَانٍ. (عيون، ٢: ١٨١؛ ٤: ٨٥؛ الثعالبي، تمثيل، ٤٢٧ "خالد بن صفوان"؛ الميداني، ٢: ٥٧).

Many a glance is more eloquent than the tongue.

٦١- رُبَّ حَالٍ أَفْصَحُ مِنْ مَقَالٍ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٦).
٦٢- رُبَّ حَالٍ أَفْصَحُ مِنْ لِسَانٍ. (الميداني، ٢: ٧١).

Actions speak louder than words. (E)

٦٣- لِسَانُ الحَالِ أَبْيَنُ مِنْ لِسَانِ المَقَالِ. (الميداني، ٢: ٧١).
٦٤- لِسَانُ الحَالِ أَفْصَحُ مِنْ لِسَانٍ * وَصَمْتِي عَنْ سُؤَالِكَ تُرْجُمَانِ. (الهجويري، كشف المحجوب، ٤٦٤ "سؤالي").

"The tongue of the state is more eloquent than my tongue,
And my silence is the interpreter of my question." (Nicholson, *Kashf* 356).

٦٥- كاتبُ الحَقّ فَصِيحٌ. ويروى: وَلِسَانُ الحَقّ فَصِيحٌ. (الجاحظ، رسائل، ٢: ١٤٦).

The author of truth is eloquent; a dictum recorded also as: The tongue of truth is eloquent.

٦٦- رُبَّ لِسَانٍ أَكتَمُ مِنْ طَرفٍ. (حمزة الإصبهاني، الدرة، ٢: ٤٥٦).

Often the tongue hides more than the eye.

٦٧- اِحْتَفِظْ مِنَ العَيْنِ، فَإِنَّهَا أَنَمُّ عَلَيْكَ مِنَ اللِّسَانِ. (عيون، ٤: ٨٤).
٦٨- أَلا إِنَّمَا العَيْنَانِ لِلقَلبِ رَائِدٌ * فَمَا تَألفُ العَيْنَانِ فَالقَلبُ آلِفُ. (إبن عربي، محاضرة الأبرار، ٢: ٣٨٤؛ الراغب، محاضرات، ٢: ١١٧).
٦٩- بَعِيد عَنَ العَيْنِ بَعيد عَن القلبِ.

"Out of sight, out of mind." (*CDP*, 208; Frayha, I, 188).
In opposition to: "Absence makes the heart grow fonder." (*CDP*, 1).

٧٠- عَلَى النَّفسِ مِنْ عَيْنِهَا شَاهِدٌ * فَكَاتِمْ حَدِيثَكَ أَوْ نُمَّهُ. (عيون، ٤: ٨٤ "بشار").
٧١- يَعِزّ عَلَيَّ أَنْ يَكثُرَ دُونَ تَلاقِينَا عَدَدُ الأَيَّامِ، وَتُعَبِّرُ عَنْ ضَمَائِرِنَا أَلْسُنُ الأَقْلامِ. (الثعالبي، ثمار، ٣٣٣ "إبن المعتز").
٧٢- العُيُونُ مَصَائِدُ الشَّيْطَانِ. (الماوردي، أدب الدنيا، ٢٩٤).

Eyes are Satan's snares.

٢٥٧٧- قَالَ عَلِيٌّ بنُ عُبَيْدَةَ: الأَلْسِنَةُ بَرِيدُ القُلُوبِ، يُؤَدِّي عَنْ ضَمَائِرِهَا المَنْطِقُ بِأَلْفَاظِ شَرَائِع مَا تَسْتَنْبِطُه مِنَ الحِكمَةِ، وَاللِّسَانُ كَاشِفٌ لِمَا يُخْفِيهِ الإِغْمَاضُ.[43]

2577- Tongues are the messengers of hearts, and the faculty of speech conveys with gushing words whatever wisdom is in them. The tongue reveals what the wish to conceal hides. (Abū Ṭāhir has another anonymous saying after this, which can be by al-Rayḥānī too:

١- اللِّسَانُ هُوَ تُرْجُمَانُ القَلبِ، وَأَدَاةٌ يُدرَكُ بِهَا التَّأْلِيفُ، وَيُلتَمَسُ بِهَا التَّقْطِيعُ، وَبِهِ يَظهرُ مَا يَجنُّهُ الفِكرُ. وَقِيلَ فِي المَثَلِ: المَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ. (أبو طاهر محمد بن حيدر البغدادي، قانون البلاغة، ٧٤؛ أبو أحمد العسكري، التفضيل، ٢١٩؛ التوحيدي، البصائر، ١: ٣٠٧؛ جا- ٢٠٢؛ بهجة، ١: ٥٥).

[43] أبو طاهر محمد بن حيدر البغدادي، قانون البلاغة في نقد النثر والشعر، بيروت، ١٩٨١، ٧٤.

٢- المَرْءُ تَحْتَ لِسَانِهِ. (أبو عِكْرَمَة الضبي، الأمثال، ١١٤؛ ش/ن- ١٨: ٣٥٣).
٣- المَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ. (المبرد، الفاضل، ٦؛ الوشاء، الفاضل، ١: ٣٢؛ قدامة بن جعفر، نقد النثر، ٨٨؛ إبن وهب، البرهان، ١٩٨؛ أسامة، لباب، ٣٣١ "حديث"؛ العاملي، كشكول، ٧٢٨).

A bird is known by its note and a man by his talk. (E)

٤- تَكَلَّمُوا تُعرَفُوا، فَإِنَّ المَرْءَ مَخْبُوءٌ تَحْتَ لِسَانِهِ. (ن- ٤٣٢ ﴿ ٣٩٢؛ ٣٨٨ ﴿ ١٤٤؛ ش/ن- ١٩: ٣٤٠؛ قابوس نامه، ٤٤؛ الطرطوشي، سراج، ١٧٥).

"A man is hidden beneath his tongue." (Qābūs 38).

Talk, and you will be recognized. Verily a man is hidden beneath his tongue.

٥- حَتْفُ الرَّجُلِ مَخْبُوءٌ تَحْتَ لِسَانِهِ. (عيون، ١: ٣٣١ "الأحنف").

"Man's death is hidden under his tongue." (Kassis 119).

٦- مرد در زير سخن خود پنهان است.

"A man is hidden beneath his words (i.e. until he has spoken, his faults and virtues remain hidden)." (Haim 371).

٧- أَعْرِفُ الرَّجُلَ مِنْ فِعْلِهِ لا مِنْ كَلامِهِ، وَأَعْرِفُ مَحَبَّتَهُ مِنْ عَيْنِهِ، لا مِنْ لِسَانِهِ. (الماوردي، أدب الدنيا، ١٥٠).
٨- اللِسَانُ كَاتِبُ القَلبِ، إذا أَمْلَى عَلَيْهِ شَيْئاً أَتَى بِهِ. (الوشاء، الموشى، ١٠؛ ح- ٨١؛ مب- ٢٠٤ "أرسطو").
٩- زبان ترجمان دل است.

"The tongue is the heart's interpreter." (Haim 243).

١٠- تَعَهَّدْ لِسَانَكَ إِنَّ اللِّسَانَ * سَرِيعٌ إِلَى المَرءِ فِي قَتْلِهِ
وَهَذَا اللِّسَانُ بَرِيدُ الفُؤَادِ * يَدُلُّ الرِّجَالَ عَلَى عَقلِهِ. (إبن أبي الدنيا، الصمت، ٢٩٨؛ إبن الجراح، الورقة، ١٦؛ الوشاء، الموشى، ٧؛ إبن حبان البستي، روضة، ٤٢؛ إبن وهب، البرهان، ٦٣؛ أسامة، لباب، ٢٧٧؛ الإبشيهي، ٦٨).
١١- بهوش باش كه سر در زبان نكنى. (دهخدا، ١: ٤٨١).
١٢- خوش زبان باش در امان باش. = خوش سخن باش تا امان گيرى.

"Speak fair and you will be given quarter (or you will be in safety)." (Haim 185).

١٣- اللِّسانُ بَرِيدُ الفُؤَادِ. (الثعالبي، تمثيل، ٣١٨).
١٤- اللِّسَانُ وَزِيرُ الإِنْسَانِ. (الماوردي، تسهيل، ١٤٥، وأدب الدنيا، ٢٥٤).

Tongue is the minister of man.

١٥- وَإِنَّ لِسَانَ المَرْءِ مَا لَمْ تَكُنْ لَهُ * حَصَاةٌ عَلَى عَوْرَاتِهِ لَدَلِيلُ. (إبن أبي الدنيا، الصمت، ٧٢ ؛ أبو تمام، ديوان الحماسة، ٢: ١٧٤؛ البحتري، الحماسة، ٣٦٧؛ الوشاء، الموشى، ٩؛ التوحيدي، البصائر، ٢: ١٠١؛ الماوردي، أدب الدنيا، ٢٥٤؛ إبن سِيدة، المحكم، ٨: ٢٥٩؛ تذكرة، ٧: ٦٢؛ وطواط، غرر، ١٤٧؛ بهجة، ١: ٨٠؛ طرفة، ديوان، ٨١؛ العقد الثمين، ٤١).
١٦- رُبَّ رَأْسٍ حَصِيدُ لِسَانٍ. (الميداني، ٢: ٥٧؛ النويري، ٣: ٣٢؛ الحصيد بمعنى المحصود).

Many a head is harvested by the tongue (this encourages the keeping of silence).

١٧- حَصَاةُ اللِّسَانِ.

“Gravity, or staidness, in respect of the tongue.” (Lane 587).

١٨- زبان سرخ سر سبز مي دهد بر باد. (دهخدا، ١: ٢١٩).

“The red tongue leads the green head to destruction.” (Haim 243).

The tongue talks at the head’s cost. (E) The unruly tongue endangers the whole body. (E) Confine your tongue, lest it confines you. (E)

١٩- ثَمَرَةُ القَلبِ اللِّسَانُ. (الوشاء، الموشى، ٧).

Speech is the fruit of the heart.

٢٠- الوَلدُ ثَمَرَةُ القَلبِ. (الثعالبي، تمثيل، ٤٥٩).

The child is the fruit of the heart.

٢١- القلبُ طليعةُ الجَسَدِ. (الميداني، ٢: ٥٣٩).

The heart is the vanguard of the body.

٢٢- لَيْسَ الإِنْسَانُ إلاَّ القَلْبُ وَاللِّسَانُ. (عقد، ٣: ٧٧ "أكثم وبزرجمهر").

Man is nothing but a heart and a tongue.

٢٣- الإنسانُ شَطرانِ: لسانٌ وجَنَانٌ. (أبو هلال العسكري، صناعتين، ٢١٩).
٢٤- لا تَصْحَبِ الجَاهِ * لَ إِيَّاكَ وَإِيَّاهُ
فَكَمْ مِنْ جَاهِلٍ أَرْدَى * حَلِيماً حِينَ آخَاهُ
وَلِلقَلبِ عَلَى القَلْبِ * دَلِيلٌ حِينَ يَلقَاهُ
وَلِلنَّاسِ مِنَ النَّاسِ * مَقَايِيسٌ وَأَشْبَاهُ
يُقَاسُ المَرْءُ بِالمَرْءِ * إِذَا مَا هُوَ مَا شَاهُ

وَفِي العَيْنِ غِنًى لِلمَرْ * ءِ أَنْ تَنْطِقَ أَفْوَاهُ. (الجاحظ، بيان، ١: ٧٨؛ عيون، ٢: ١٨٢؛ ٣: ٨ "أبو العتاهية"؛ ٣: ٧٩؛ عقد، ٢: ٣٣١؛ ٤: ٢٢٤؛ الوشاء، الموشى، ١٧؛ الراغب، محاضرات، ٢: ٧، وفي آداب، ٨٨؛ التوحيدي، صداقة، ٢٣٨؛ إبن حبان البستي، روضة، ١١٨-١١٩؛ الخطابي، العزلة، ١٤٥؛ العزي، آداب العشرة، ١٣؛ الثعالبي، تمثيل، ٣١٨؛ القضاعي، دستور، ١٥٧-١٥٨؛ بهجة، ١: ٥٤٤؛ الطرطوشي، سراج، ٦٣؛ السيوطي، تأريخ الخلفاء، ١٨٣ "علي"؛ ديوان الإمام علي، ١٢٢).

Do not keep company of the fool, beware! (keep yourself away from him, and him away from yourself; keep away from him and do not have anything to do with him)

Many a fool has destroyed a wise man (*ḥakīm*) by keeping him company,

"Consort not with a foolish brother, beware of him:

For how many a fool has corrupted the gentle when he has fraternized with him!

A man is judged by the man with whom he consorts;

For there are comparisons and similitudes for one thing with another.

The measure of a sandal is made when it is matched with it,

And the evidence of the feeling of one heart towards another is when they meet." (Jarrett 186).

٢٥- با بدان کم نشین که بد مانی * خو پذیر است نفس انسانی. (سنایی، حدیقة، ٤٥٠).

٢٦- القلبُ على القلبِ أَعْدلُ شَهادةٍ مِنَ اللِّسَانِ. (كل- عزام، ٢٣٩؛ اليمني، مضاهاة، ٦٦).

٢٧- القلب يَهْدِي إلى القلب. (دل بدل راه دارد).

Heart finds its way to heart.

"One man's heart has a way to another man's heart." (Haim 210: this may well be called a telepathy between hearts.)

"Heart speaks to heart." (Haim 39).

One touch of nature makes the whole world kin. (E)

٢٨- سخن کز دل آید بود دلپذیر. (سخن کز دل بر آید بر دل نشیند).

"Speech that comes from the heart goes to the heart." (Haim 255).

٢٩- اللسانُ مِعيارُ العَقلِ، أَطيَشُهُ الجَهْلُ، وَأَرْجَحُهُ العَقلُ. (أسامة، لباب، ٢٧١ "حديث").

٣٠- بلای آدمی باشد زبانش * که دروی بسته شد سود و زیانش. (ناصر خسرو، روشنایی نامه، ٥١٣).

٣١- رُبَّ مِحنَةٍ حُدِثَتْ عَنْ لَحظَةٍ، وَرُبَّ حَربٍ جُنِيَتْ مِنْ لَفْظَةٍ. (أبو الفرج المعافى، الجليس الصالح، ١: ٢٢٦).
٣٢- حديثى بود مايه كار زار * خلالى ستونى كند روزگار. (الطوسي، الأدب الوجيز، ٨٩، وأخلاق ناصرى، ١٧٩؛ دهخدا، ١: ٢٧٠ "فردوسى").

"A remark may be a source of conflict." (Wickens 131).

٣٣- رُبَّ حَرْبٍ شَبَّتْ مِنْ لَفْظَةٍ. (الثعالبي، تمثيل، ٣٦؛ الميداني، ٢: ٨٠).

"Many a war is resulted from a word." (Kassis 131). "(The fire of) more than one war has been enkindled by a single word." (Burckhardt 98).

٣٤- رُبَّ حَرْبٍ جُنِيَتْ مِنْ لَفْظَةٍ، وَرُبَّ عِشقٍ غُرِسَ مِنْ لَحْظَةٍ. (إبن داود الإصفهاني، الزهرة، ١: ٨؛ الحصري، زهر، ٨١٠ "حُبٍّ"؛ آبي، نثر، ٤: ١٨٧؛ التوحيدي، البصائر، ٢: ٧٩٣؛ ش/ن- ٢٠: ٣٠١ "أحيِيَتْ + وَدٍّ").

How often a word has provoked a war! how often love has been born in a single glance!

٣٥- رُبَّ صَبَابَةٍ غُرِسَتْ مِنْ لَحْظَةٍ. (الثعالبي، تمثيل، ٣٦؛ ٢١٠؛ الميداني، ٢: ٨٠؛ الطرطوشي، سراج، ١٧٢؛ الماوردي، قوانين، ٢٠٦؛ + "وحرب جنيت من لفظة"؛ رادويانى، ١٢٠ "رب فتنة"؛ فرايتاخ، ١: ٥٨١).
٣٦- رُبَّ حَربٍ شَبَّتْ مِنْ لفظة. (فرايتاخ، ١: ٥٨١).
٣٧- بس بلا كآن ببنده آمدنيست * وآن بلا را يكى سبب ديذار. (رادويانى، ١٢١).

"Sometimes love has been implanted by one glance alone." (Burckhardt 98).

٣٨- فَإِنَّ النَّارَ بِالعُودَيْنِ تُذْكَى * وَإِنَّ الحَربَ يَبدُوهَا الكَلَامُ. (أبو عبيد، أمثال، ١٥٣؛ الطبري، ٧: ٣٦٩؛ المسعودي، مروج، ٤: ٧٩).

"A fire may be kindled with two sticks, and a war begin with a few words."

٣٩- الكَلِمةُ إذَا خَرَجَتْ مِنَ القَلبِ وَقعَتْ فِي القَلبِ، وَإذَا خَرَجَتْ مِنَ اللِّسَانِ لَمْ تُجَاوِزْ الآذَانِ. (الجاحظ، بيان، ١: ٨٣-٨٤؛ ٤: ٢٩؛ الحيوان، ٤: ٢١٠؛ عقد: ٣: ١٤١؛ الحصري، زهر، ١٥٤؛ آبي، نثر، ٤: ١٥١؛ ش/ن- ٢٠: ٢٨٧).
٤٠- إذَا خَرَجَ الكَلامُ مِنَ القَلْبِ وَقعَ فِي القَلْبِ، وَإذَا خَرَجَ مِنَ اللِّسَانِ لَمْ يُجَاوِزْ مِنَ الآذَانِ. (عيون، ٢: ١٢٥ "زياد").

If the words emerge from the heart they land on the hearts, and if they emerge from the tongue they do not pass the ears.

"The heart is the source of wisdom, with the ear as its channel." (*Maxims of ʿAli* 18). "The more sincerely a man speaks, the more will he be respected." (*Maxims of ʿAli* 25).

٤١- إنَّ القلبَ أعدلُ شهادةً من اللسان، وقَلَّ شَيْءٌ يكونُ في القلب إلاَّ ظهرَ في العَيْنَينِ، لأَنَّ الأعضاءَ مُشتركةٌ، مُعَلَّقٌ بعضها ببعض. (إبن رزين، آداب الملوك، ٨٦).
٤٢- مَنْ صَانَ لِسَانَهُ كَثُرَ أَعْوَانُهُ. (ح- ٤٦ "على خاتم فرفوريوس"؛ إسحاق بن حنين، نوادر فلسفية، ١٠٧؛ كوبرلي، ١٠ "غرغريوس"، ٦٤ ب؛ السجستاني، صوان، ٢٨٦ "الكندي" أسامة، لباب، ٤٣٦).
٤٣- مَنْ صَانَ لِسَانَهُ نَجَا مِنَ الشَّرِّ كُلِّهِ. (التوحيدي، إمتاع، ٢: ١٥٠؛ كلمات مختارة، ٢٤).
٤٤- القلوبُ مِرآةُ القُلُوبِ. (الظهيرى، سندبادنامه، ١٠٥).

Hearts are mirrors of hearts.

٤٥- اللِّسَانُ خَادِمُ القَلْبِ. (ح- ٦٥ "سقراط"؛ الوشاء، الموشى، ١٠، والفاضل، ١: ٣٢؛ الون، ٨٦ { ٤٣٨ "سقراط").

The tongue is the servant of the heart.

٤٦- إنَّ الكَلامَ مِنَ الفُؤادِ وَإنَّما * جُعِلَ اللِّسَانُ عَلَى الفُؤَادِ دَلِيلَا
لا يُعجِبَنَّكَ مِنْ خَطيبٍ قَوْلهُ * حَتَّى يَكُونَ مَعَ البَيَانِ أَصِيلاَ. (الجاحظ، بيان، ١: ٢١٨؛ إبن المدبر، العذراء، ٤١؛ الوشاء، الموشى، ٨ "الأخطل"؛ إبن وهب، البرهان، ٦٣-٦٤).
٤٧- إنَّ اللَّهَ جَعَلَ اللِّسَانَ تُرجُمَاناً لِلقَلبِ. (إبن أبي الدنيا، الصمت، ٢٨٤).
٤٨- "إنَّ الفُؤَادَ يَرَى مَا لا يَرَى البَصَرُ." (بشار، ديوان، العلوي، ١٠٦).

The heart sees what the eyes do not.

٤٩- الفِكْرُ مِفتَاحُ القَلْبِ. (إبن المقفع، حكم { ١٢).
٥٠- أَلا إنَّ عَقْلَ المَرءِ عَيْنَا فُؤَادِهِ * فَإنْ لَمْ يَكُنْ عَقْلٌ فَلَنْ يُبْصِرَ القَلبُ. (عقد، ٢: ٢٥٠ "صالح بن جناح"؛ بهجة، ١: ٥٤٥).

Is it not so that a man's intelligence is the eyes of his heart? If no intellect were there, the heart would not be enlightened.

٥١- وَيُقَالُ: إنَّ العَقْلَ عَيْنُ القَلبِ، فَإذَا لَمْ يَكُنْ لِلْمَرءِ عَقْلٌ كَانَ قَلْبُهُ أَكْمَهَ. (عقد، ٢: ٢٥٠).

Verily intellect is the eye of the heart, and when one has no intellect, his heart is blind.

٥٢- وَكَائِنْ تَرَى مِنْ صَامِتٍ لَكَ مُعْجِبٍ * زِيَادَتُهُ أَوْ نَقْصُهُ فِي التَّكَلُّمِ. (العقد الثمين، ١١٥ "زهير"؛ محمد بن حيدر البغدادي، قانون البلاغة، ٥٤؛ تذكرة، ٧: ٦٣؛ محفوظ، المتنبي و سعدى، ١٧١؛ سعدى، گلستان، ٢٣٨).

Many a man whose silence inspires a respectful awe in you, but his true value will be revealed as soon as he speaks.

٥٣- أَلَمْ تَرَ مِفتَاحَ الفُؤَادِ لِسَانَهُ * إِذَا هُوَ أَبْدَى ما يَقُولُ مِنَ الفَمِ
وَكَائِنْ تَرَى مِنْ صَامِتٍ لَكَ مُعْجِبٍ * زِيَادَتُهُ وَنَقْصُهُ فِي التَّكَلُّمِ
لِسَانُ الفَتَى نِصْفٌ وَنِصْفٌ فُؤَادُهُ * فَلَمْ يَبْقَ إِلاَّ صُورَةُ اللَّحْمِ وَالدَّمِ. (الجاحظ، بيان، ١: ١٧١: "للأعور الشَّنِّي"، وَوردا (أي ٢ + ٣) في البحتري، الحماسة، ٢٠٥، ٣٦٧ منسوبين مرة لعبد الله بن معاوية ومرة لزُهَيْر؛ البكري، فصل المقال، ٤٨ "للهيثم بن الأسود النخعي أو للأعور"؛ إبن أبي الدنيا، الصمت، ٧٢؛ المبرد، الفاضل، ٦؛ الوشاء، الموشى، ٨؛ عقد، ٢: ٢٤١ "زهير"؛ البيهقي، المحاسن، ٤٥٣؛ إبن المدبر، العذراء، ٤١؛ أبو الفرج المعافي، الجليس الصالح، ١: ٥٠٠؛ أبو هلال العسكري، ديوان المعاني، ١: ٦٧، وصناعتين، ٢١٨؛ التوحيدي، إمتاع، ٢: ١٤٤؛ بهجة، ١: ٥٦، ٦٥؛ الماوردي، أدب الدنيا، ٢٥٠؛ إبن هذيل، عين الأدب، ١٠٥؛ تذكرة، ١: ٢٨٣ "أبو بكر العرزمي"؛ ش/ن- ١٨: ١٩٦، ٣٥٣؛ ١٩: ٣٤٠؛ عبدالله بن معاوية، ديوان، ٧٧؛ الإبشيهي، ٦٨).

"A man's tongue is his half and his heart is his other half, so nothing remains except the form of the blood and flesh." (Kassis 117, n. 7).

A man's tongue is the half of him and his heart is his other half, the rest is nothing but flesh (i.e. the tongue) and blood (i.e. the heart).

٥٤- مَا الإِنْسَانُ لَوْلاَ اللِّسَانُ إِلاَّ صُورَةٌ مُمَثَّلَةٌ أَوْ بَهِيمَةٌ مُهْمَلَةٌ. (الميداني، ٣: ٢٩٤؛ يُضربُ فِي مَدحِ القُدرَةِ عَلَى الكَلامِ؛ المبرد، الفاضل، ٦؛ ش/ن- ١٨: ١٩٦؛ ١٩: ٩؛ بهجة، ١: ٥٥).

٥٥- العتبي: كَاتِبُ الرَّجُلِ لِسَانُهُ وَحَاجِبُهُ وَجْهُهُ وَجَليسُهُ كُلُّهُ. ونظم في ذلك شعراً:
لِسَانُ الفَتَى كاتِبُهُ * وَوَجْهُ الفَتَى حَاجِبُهُ
وَندمَانُهُ كُلُّهُ * وَكُلٌّ لَهُ وَاجِبُهُ. (المسعودي، مروج، ٤: ٣١٠).

٥٦- لِسَانُ المَلِكِ كَاتِبُهُ، وَوَجْهُهُ حَاجِبُهُ وَجَلِيسُهُ كُلُّهُ. (الرقيق النديم، قطب السرور، ٢٨٥).

٥٧- العَيْنُ بَابُ القَلْبِ، فَمَا كَانَ فِي القَلْبِ ظَهَرَ فِي العَيْنِ. (عقد، ٢: ٣٦١).

The eye is the gate to the heart; what is in the heart becomes evident in the eye.

٥٨- أَخْفِضِ الصَّوْتَ إِنْ نَطَقْتَ بِلَيلٍ * وَالتَفِتْ بِالنَّهَارِ قَبْلَ الكَلامِ. (الجاحظ، الحيوان، ٥: ٢٤١، وبيان، ١: ٢٦٩؛ بهجة، ١: ٨٧ "أبان اللاَّحِقي").

٥٩- مَنْ عَذُبَ لِسَانُهُ كَثُرَ إِخوَانُهُ. (إبن المقفع، حكم ؛ ١٨؛ وطواط، صد كلمه ؛ ٨؛ جا- ١٤٥).

٦٠- آنچه در دل است بزبان در می آيد.

What the heart thinks the tongue speaks. (E)

٦١- الظَّاهِرُ عُنوَانُ البَاطِنِ. (دهخدا، ١: ٢٥٧ "آشكار پيشگاه و ديبجه نهان است").

The outward state is an indication of the inward state.
Fine feathers make fine birds. (E)

٦٢- للعشق علامات: فمنها إدمانُ النَّظرِ، إذ العينُ باب النفس الشارع وهو المنقِّب عن السرائر والمُعبِّرُ عن الضمائر والمعرب عن البواطن. (مغلطاي، الواضح المبين، ٧٨؛ إبن قيم الجوزية، روضة، ٢٨١).
٦٣- العشقُ نَبتٌ بَذرُهُ النَّظرُ وماؤُهُ المُزاوَرَةُ وَثمارُهُ الوَصْلُ وَقَلبُهُ الهَجرُ وَحصادُهُ التَّجَنِّي. (مغلطاي، الواضح المبين، ٨٥).
٦٤- قَدْ يُسْتَدَلُّ بِظَاهِرٍ عَنْ بَاطِنٍ. (الثعالبي، تمثيل، ٤٢٧).

Often one is guided to the inside by appearance.

٦٥- قَدْ يُسْتَدَلُّ بِظَاهِرٍ عَنْ بَاطِنٍ * حَيْثُ الدُّخَانُ يَكُونُ مَوْقِدَ نَارِ. (الثعالبي، تمثيل، ٤٢٧).
٦٦- حُسْنُ الأَدَبِ الظَّاهِرِ عُنْوَانُ حُسْنِ الأَدَبِ البَاطِنِ. (السلمي، طبقات، ١٢٢؛ أبو نعيم، حلية، ١٠: ٢٣٠؛ القشيري، الرسالة، ١٢٩؛ العزي، آداب العشرة، ٧٨؛ إبن الملقن، طبقات الأولياء، بيروت ١٩٨٦، ٢٤٩؛ ياقوت المستعصمي، أسرار الحكماء، ٩١).

٢٥٧٨- قَالَ عَلِيُّ بنُ عُبَيْدَةَ الرَّيْحَانِي: اِسْتَدِمْ جِدَّةَ مَنْ تُوَاصِلُ بِإقْلالٍ عَنْهُ.[44]

2578- Prolong the novelty of him with whom you want to be close friends by reducing your visiting of him.

٢٥٧٩- قال عَلِيُّ بنُ عُبَيْدَةَ الرَّيْحَانِي: وَأَحْمِ وُدَّكَ فَإِنَّهُ عِرْضُكَ، وَصُنِ الأُنْسَ بِكَ فَإِنَّهُ يَدُ حَظِّكَ، وَلا تَسْتَكْثِرْ مِنَ الطُّمَأْنِينَةِ إلاَّ بَعْدَ ٱسْتِحْكَامِ الثِّقَةِ؛ فَإِنَّ الأُنْسَ سَرِيرَةُ العَقْلِ، وَالطُّمَأْنِينَةَ بَذْلَةُ المُتَحَابِّين، وَلَيْسَ لَكَ بَعدَهُمَا تُحْفَةٌ تَمْنَحُهَا صَاحِبَكَ، وَلا حِبَاءٌ تُوجِبُ بِه الشُّكْرَ عَلَى مَنِ ٱصْطَفَيتَ.[45]

2579- R said: Shield your love, for it is your honor; guard intimacy, for it is your fortune; and be not credulous except after building confidence; for intimacy is the soul of intellect, and credulity is the

[44] عبد الله بن يحيى، لقاح الخواطر، ٦٩ أ؛ عباس، المغربي ﴿ ٣٥٨.
[45] الحصري، زهر، ٩٤٩-٩٥٠.

gratuitous gift of lovers, and after these two you would have neither a present to confer to your friend, nor a gift that would oblige him to show you gratitude.

١- الطُّمَأْنِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الاَخْتِبَارِ لَهُ عَجْزٌ. (ن- ٤٣١ ؛ ٣٨٤؛ الميداني، ٤: ٥٤؛ الزمخشري، ربيع، ٤: ٣٤٨ "بزرجمهر"؛ ش/ن- ١٩: ٣٢٥).

Trusting every one before testing is weak-mindedness.

٢- أَوَّلُ المَعْرِفَةِ الاَخْتِبَارُ.(عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ ٣: ٨٦؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٦ "عبد العزيز بن زُرارة").

The beginning of knowledge is testing.

٣- مَنِ اطمَأَنَّ قَبْلَ الاَختِبَارِ نَدِمَ. (آبي، نثر، ٤: ٢٢٤).
٤- الطُّمَأْنِينَةُ قَبلَ الخِبرَةِ ضِدُّ الحَزْمِ. (رسالة آداب، ٦٩).
٥- الطُّمَأنِينَةُ قَبْلَ التَّجْرِبَةِ ضِدُّ الحَزْمِ. (إبن عقيل، فنون، ٧١٩).
٦- الطُّمَأنِينَةُ قَبلَ التَّجرِبَةِ حُمْقٌ. (أبو هلال العسكري، ديوان المعاني، ١: ١٢٦).
٧- الصِّدقُ طُمَأنِينَةٌ وَالكَذِبُ رِيبَةٌ. (الترمذي، سنن ؛ ٢٥١٨؛ الحاكم النيشابوري، المستدرك، ٤: ٩٩).
٨- فَإنَّ الخَيْرَ طُمَأنِينَةٌ وَالشَّرَّ رِيبَةٌ. (الحاكم النيشابوري، المستدرك، ٢: ١٣).
٩- وَإِيَّاكَ وَالطُّمَأْنِينَةَ قَبْلَ الخِبْرَةِ. (المرادي، الإشارة، ٩٨).
١٠- اگر خرد داری بر مرد ناآزموده اعتماد مکن. (الظهیری، سندبادنامه، ٣٣٩ "فریدون").

“Do not trust any person whom you have not tested.” (Perry 78).

١١- أُخْبُرْ تَقْلِهْ، وَثِقْ بِالنَّاسِ رُوَيْدًا. (الخطابي، العزلة، ١٥٧).

Inform yourself, and you will hate; so be slow in befriending people.

١٢- أُخْبُرْ تَقْلِهْ. (ن- ٤٣٩ ؛ ٤٣٤؛ قال المأمون: لَوْلاَ أَنَّ عَليًّا قَالَ: "أُخبُرْ تَقْلِه،" لَقُلتُ: أَقْلِهِ تَخْبُرْ؛ أبو الشيخ الإصبهاني، الأمثال، ٩٢ "حديث"؛ الخطابي، العزلة، ١٥٨؛ أبو هلال العسكري، ديوان المعاني، ١: ١٢٥، وأمثال، ١: ٨٩؛ التوحيدي، البصائر، ١: ٢٩٣؛ أبو نعيم، حلية، ٥: ١٥٤؛ البكري، فصل المقال، ٣١٠؛ بهجة، ١: ٦٤٨؛ ش/ن- ٢٠: ٨٠؛ لسان العرب، ١٥: ١٩٨؛ "قلى"؛ ٤: ٢٢٧ "خبر").

Were it not for that ʿAlī has said: ‘Test first, and you become its enemy’, I would say: ‘Make people angry, and you will know.’ (meaning: Put the people to test by making them angry, because such experience will reveal to you their faults and wicked sides, said of the person from whom people expect something but he is not fit for fulfilling it. Apparently

the last word in *al-ʿUyūn*'s version is misread). Another interpretation is that: If you inform yourself about people's secrets, you would hate them.

١٣- وَجَدْتُ النَّاسَ: أُخْبُرْ تَقْلُهْ. (أبو عبيد، أمثال، ٢٧٦؛ عيون، ٢: ١ "أبو الدرداء"؛ الخطابي، العزلة، ٥٩؛ الثعالبي، تمثيل، ٤١؛ البكري، فصل المقال، ٣١٠؛ الميداني، ٣: ٤٢٥؛ الزمخشري، أمثال، ١: ٩٣؛ إبن الأثير، النهاية، ٤: ١٠٥).
١٤- خَيْرُ النَّاسِ مَنْ لَمْ تُجَرِّبْهُ أَخْبِرِ النَّاسَ تقلِهِمْ. (الراغب، محاضرات، ٢: ٢٨؛ آبي، نثر، ٤: ١٦٠).

The best of all mankind is he whom you do not test.

١٥- تَكَثَّرِ الإِخْوَانَ مَا لَمْ يُخبَروا * وَعَلَى الخُبْرِ قَلِيلٌ فِي العَدَدْ. (التوحيدي، صداقة، ٣٣٨).

16- "It is examination that leads to a thing's being appreciated or depreciated." (*Maxims of ʿAli* 71).

٢٥٨٠- قَالَ أَحْمَدُ بنُ أَبِي طَاهِر صَاحِبُ كِتَابِ بَغْدَاد وَكِتَابِ المَنْظُومِ وَالمَنْثُورِ، حَدَّثَنِي عَلِيُّ بنُ عُبَيدَةَ الرَّيْحَانِي، قَالَ: إلْتَقَى أَخَوَانِ يَتَوَادَّانِ. فَقَالَ أَحَدُهُمَا: كَيْفَ وَدُّكَ لِي؟ قال: حُبُّكَ تَوَشَّجَ بِفُؤَادِي، وَفِكرُكَ سَمِيرُ سُهَادِي. فَقَالَ الآخَرُ: أَمَّا أَنَافأُوجِزُ فِي وَصْفِي: مَا أُحِبُّ أَنْ يَقَعَ عَلَى سِوَاكَ طَرْفِي![46]

2580- Aḥmad b. Abī Ṭāhir, the author of *Kitāb Baghdād* and *Kitāb al-Manẓūm wa-al-Manthūr* reported, ʿAlī b. ʿUbayda related to me saying, "Two friends who loved one another met. One of them said, 'How is your love for me?' He responded, 'Your love is closely attached to my heart, and the thinking about you is the companion of my sleepless nights.' The other said, 'As for me, I make my description short: 'I do not like my eyes to fall on anyone but you!' "

١- قال رجلٌ لِمَحبُوبِهِ: حُبُّكَ مُتَوَلٍّ عَلَى فُؤَادِي وَذِكرُكَ سَمِيرِي. فَقَالَ له محبوبه: أما أنا لا أُحِبُّ أَنْ يَقَعَ طَرفِي عَلَى سِواكَ. (الراغب، محاضرات، ٢: ٤٤).
٢- أَنْتُمْ سُرُورِي وَأَنْتُمْ مُشْتَكَى حُزْنِي * وَأَنْتُمْ فِي سَوَادِ اللّيلِ سُمَّارِي. (التوحيدي، صداقة، ١٣).
٣- عَهْدُكَ سَجِيرُ فِكرِي، وَوُدُّكَ سَمِيرُ ذِكْرِي. (الثعالبي، سحر البلاغة، ١٢٤).

[46] التوحيدي، البصائر، ٤: ١٦١؛ الخطيب البغدادي، تأريخ بغداد، ١٢: ١٨ "متوشج"؛ إبن الجوزي، المنتظم، ١١: ٤٦؛ =ﻙ ٢٢٦٦.

٤- مَوَدَّتُكَ شِعَارُ ضَمِيرِي. (الثعالبي، سحر البلاغة، ١٢٥).
٥- الشَّوْقُ إِلَيْكَ سَمِيرُ ذِكرِي وَنَدِيمُ فِكْرِي. (الثعالبي، سحر البلاغة، ١٢٨، ومن غاب عنه المطرب، ١٥٨).

٢٥٨١- قَالَ عَلِيُّ بنُ عُبَيْدَةَ الرَّيْحَانِي: إنَّ مِنْ شَأنِ النَّفْسِ أَنَّهَا كُلَّمَا أُعْطِيَتْ رُخْصَةً فِي الغَفْلَةِ وَالنِّسْيَانِ ٱزْدَادَتْ أَكْثَرَ مِمَّا أُعْطِيَتْ، وَرَدُّهَا قَبْلَ العَادَةِ أَهْوَنُ مِنْ رَدِّهَا بَعْدَ الحَاجَةِ. وَلِذَلِكَ قَالَتِ العَرَبُ فِي أَمْثَالِهَا: لَوْ نُهِيَتِ الأُولَى لاَنْتَهَتِ الأُخْرَى.[47]

2581- A characteristic of the soul is that whenever it is offered an opportunity for negligence and forgetfulness it exceeds that opportunity; to stop it before becoming a habit is easier than stoping it when one must do so; that is why the Arabs say in their proverbs: If the first were rejected, the second was already accomplished.

١- الإنْسَانُ مُوَكَّلٌ بِهِ النِّسيَانُ وَالغَفْلَةُ. (صغ- ١٥).
٢- تَحرِيكُ السَّاكِنِ أَسْهَلُ مِنْ تَسْكِينِ المُتَحَرِّكِ. (ح- ٤٦ "على خاتم أفلاطن"؛ التوحيدي، البصائر، ١: ١٤٦؛ ش/ن- ٢٠: ٣٤٠؛ اص- ٨١).
٣- لا تُحرِكَنَّ سَاكِناً وَسَكِّنْ كُلَّ مُتَحَرِّكٍ. (الثعالبي المرغني، غرر، ٦٩٧ "أنوشروان").
٤- لَوْ نُهِيتَ عَنِ الأُولَى لَمْ تَعُدْ لِلأُخْرَى. (أبو هلال العسكري، أمثال، ٢: ١٦٣).

If you had first rejected, you needed not to do it a second time.

٥- لَوْ نَهَيْتُ الأُولَى لأَنْتَهَتِ الثَّانِيَةُ. (الميداني، ٣: ٨١).

If I had rejected the first, the second would have been already done.

٦- لَوْ نُهِيَتِ الأُولَى لَمْ تُلْطَمِ الثَّانِيَةُ. (عقد، ٣: ٩٦).
٧- لَوْ نُكِّلْتَ (= منعت) عَنِ الأُولَى لَمَا عُدْتَ إِلَى الثَّانِيَةِ. (حمزة الإصبهاني، الدرة، ١: ١٣٧).

٢٥٨٢- قَالَ عَلِيُّ بنُ عُبَيْدَةَ: الإِكْثَارُ وَطَنُ الغَرِيبِ وَالعُسْرُ غُرْبَةُ الوَطَنِ. (الكرخي، المنتهى، ١٦٨).

2582- When wealthy, everywhere is like homeland, when poor, everywhere is like an insecure country. (# 1260).

١- الفَقرُ فِي أَوطَانِنَا غُرْبَةٌ * وَالمَالُ فِي الغُربَةِ أَوْطَانُ
وَالأَرْضُ شَيْءٌ كُلُّهُ وَاحِدٌ * وَيخْلقُ الجِيْرَانَ جِيْرَانُ. (الكرخي، المنتهى، ١٦٨؛ الراغب،

[47] الماوردي، تسهيل، ١٢٦؛ المفضل الضَّبِي، أمثال العرب، ١١٨؛ أبو عبيد، أمثال، ٢٨٢؛ الميداني، ٢: ١٢؛ الزمخشري، أمثال، ٢: ٣٠٠

محاضرات، ١: ٤٩٣؛ الرازي، أمثال، ٩٠؛ الثعالبي، يتيمة الدهر، ٢: ٧١؛ الثعالبي والمقدسي، ٩٥).
٢- الغُربَةُ مَعَ الجِدَّةِ أَوْطَأُ مِنْ لِينِ الوَطَنِ مَعَ الفَقْرِ. (الزمخشري، ربيع، ٤: ١٤٧).
٣- خشونة الغربة مع الجدة أوطأ من لين المَوطِن مع الفقر. (الراغب، محاضرات، ٢: ٦١٣).
٤- فَقْرُ الإِنْسَانِ فِي وَطَنِهِ غُربَة.

"For a man to be poor in his own country is (like living in) a strange land." (Frayha, II, 471).

٥- الغِنَى وَطَنٌ، وَالفَقرُ غُربَةٌ. (ح- ١٣٣ "هرمس"؛ مب- ٢٥).
٦- الغِنَى فِي الغُربَةِ وَطَنٌ، وَالفَقرُ فِي الوَطَنِ غُرْبَةٌ. (عيون، ١: ٢٤٥؛ إبن المعتز، البديع، ٣٧ "مسلمة بن عبد الملك"؛ إبن فقيه الهمداني، مختصر البلدان، ٤٩؛ أبو هلال العسكري، صناعتين، ٣٠٩؛ ن- ٣٧٠؛ الثعالبي، تمثيل، ٣٩٢؛ أبو الفتح الآمدي، غرر، ٣٣؛ الميداني، ٢: ٤٣٣ "المولدون"؛ إختيار الدين، أساس الاقتباس، ١٤٣؛ ألف ليلة، القاهرة ١٣٥٤، ٤: ٢١٥؛ تذكرة، ٨: ١١٦؛ ش/ن- ١٨: ١٩٠؛ الإبشيهي، ٥٤؛ دهخدا، ١: ٢٦٤؛ محفوظ، المتنبي و سعدى، ١٠٧).

"To be rich in a foreign land is (like) to be at home; to be poor in one's home is to be a foreigner in a foreign land." (Frayha, 459).

٧- منعم بكوه و دشت و بيابان غريب نيست * هر جا كه رفت خيمه زد و بارگاه ساخت
وآنرا كه بر مراد جهان نيست دسترس * در زاد و بوم خويش غريب است و ناشناخت
(سعدى، گلستان، ١٢٠).
٨- الغِنَى فِي الغُربَةِ وَطَنٌ وَالمُقِلُّ فِي أَهْلِهِ غَرِيبٌ. (عقد، ٣: ٧٩ "أكثم وبزرجمهر"؛ ٣: ٣٤ "أرسطاطاليس").
٩- عُسْرُكَ فِي بَلَدِكَ خَيْرٌ مِنْ يُسْرِكَ فِي غُرْبَتِكَ. (الكرخي، المنتهى، ١٤٥؛ الجاحظ، رسائل، ٢: ٣٨٦؛ البيهقي، المحاسن، ٣٢٧؛ المحاسن والأضداد، ١١٩-١٢٠؛ الراغب، محاضرات، ٢: ٦١٤؛ الثعالبي والمقدسي، ٩٥؛ إبن عربي، محاضرة الأبرار، ٢: ٣٣٩).
١٠- اليُسْرُ فِي الغُرْبَةِ وَطَنٌ وَالعُسْرُ فِي الوَطَنِ غُرْبَةٌ. (الراغب، محاضرات، ٢: ٦١٣).

Living at ease in a foreign country makes it one's home; hardship at home makes home a foreign country.

١١- فَإِنَّ الفَقرَ أَوْحَشُ مِنَ الغُرْبَةِ؛ الغِنَى أُنْسٌ فِي غَيْرِ الوَطَنِ؛ الغَنِيُّ فِي الغُرْبَةِ مَوصُولٌ، وَالفَقِيرُ فِي الأَهْلِ مَصْرُومٌ. (التوحيدي، إمتاع، ٢: ١٥١؛ المحاسن والأضداد، ١٢٥؛ تذكرة، ٨: ٩١).
١٢- العُسْرُ إِحْدَ الغُربَتَيْنِ. (الماوردي، الأمثال والحكم، ١٧٢؛ إبن هذيل، عين الأدب، ٦٦، ٧٨).

Poverty is like living in a foreign country. (cf. Spitaler 46 n. 131).

١٣- اليُسرُ أَحَدُ الوَطَنَيْنِ. (الماوردي، الأمثال والحكم، ١٧٢؛ إبن هذيل، عين الأدب، ٦٦).

Affluence is like living in homeland. (cf. Spitaler 63 n. 196).

١٤- المُقِلُّ غَرِيبٌ فِي بَلْدَتِهِ. (ن- ٣٦١؛ القضاعي، دستور، ٢٠؛ ش/ن- ١٨: ٨٧، ٨٨؛ تذكرة، ١: ٢٥٠ "وطنه").

The destitute is a stranger in his own hometown.

١٥- الغِنَى أُنْسُ الأَوْطَانِ. (تذكرة، ٨: ٩٨؛ الزمخشري، ربيع، ٤: ١٤٦).
١٦- لا تُوحِشْكَ الغُرْبَةُ مَا أَنِسْتَ بِالكِفَايَةِ، فَإِنَّ الفَقرَ أَوْحَشُ مِنَ الغُرْبَةِ. الغِنَى أُنسٌ في غير الوَطَنِ. (التوحيدي، إمتاع، ٢: ١٥١؛ كلمات مختارة، ٢٥ "آنَسُ من الوطن").
١٧- لَا تُوحِشَنَّكَ الغُربَةُ إِذَا أَنِسْتَ بِالكِفَايَةِ. (تذكرة، ٨: ٩٨، ١٣٠).
١٨- السَّعِيدُ يَتْبَعُ الغِنَى، وَالشَّقِيُّ يَتْبَعُ مَسقَطَ رَأسِهِ. (الراغب، محاضرات، ١: ٤٩٣ "بزرجمهر").
١٩- السَّعِيدُ يَتْبَعُ الرِّزْقَ وَالشَّقِيُّ يَتْبَعُ مَسْقَطَ الرَّأْسِ. (الراغب، محاضرات، ٢: ٦١٣ "بزرجمهر").

Buzurjmihr said: The happy person is the one who goes after his livelihood, while the unhappy person is the one who stays attracted to the land of his birth.

٢٠- قال بعضُ الفُرس: المَوْتُ شَدِيدٌ وَأشَدُّ مِنهُ الغُربَةُ، وَأَشَدُّ الشِّدَّةِ الفَقْرُ، فَإِنَّ الرَّجُلَ إِذَا ٱفتَقَرَ كَانَ ضَرِعَ اللِّسَانِ لا يَزَالُ يَضْرُعُ فَلا يُقبَلُ مِنهُ. (الكرخي، أمل، ٥٠-٥١).

A Persian said: Death is hard, but harder is the absence from the homeland, and the hardest is poverty.

٢٥٨٣- كَانَ عَلِيُّ بنُ عُبَيْدَةَ كَثِيرَ الإغَارَةِ عَلَى مَا كَانَ غَيْرُهُ قَدِ ٱسْتَثَارَهُ. (الحصري، زهر، ٤٢٧).

2583- ʿAlī b. ʿUbayda made many inroads on what others could claim exclusive rights of.

The following eight (# 2584–2591) are given as a cluster by al-Thaʿālibī. This is a good example of a ‘series’ of sayings by a single unnamed author, introduced simply by *qāla*. Since from other sources we learn that at least five of these are by al-Rayḥānī, we can surely assume that the other three are also by him. Together they form a commentary on friendship making a distinction between a good old friend and a bad or new acquaintance.

٢٥٨٤- المَوَدَّةُ قَرَابَةٌ مُستَفَادَةٌ.[48]

2583- Friendship is an acquired relation.

١- الأُخُوَّةُ قرابَةٌ مُسْتَفَادَةٌ. (بهجة، ١: ٧٠٣).

٢٥٨٥- خَيْرُ الأَشْيَاءِ جَدِيدُهَا، وَخَيْرُ الإِخْوَانِ قَدِيمُهُمْ.[49]

2584- The newest things are the best, but the best friends are the oldest. (cf. # 183).

١- خَيْرُ الأَشْيَاءِ أَجَدُّهَا، إلاَّ المَوَدَّات، فَإنَّ خَيْرِهَا أقدَمُهَا. (مب- ٢٠٦ "أرسطو").

٢٥٨٦- مَا تَوَاصَلَ ٱثْنَانِ فَطَالَ تَوَاصُلُهُما إلاَّ لِفَضْلِهِمَا أَوْ لِفَضْلِ أَحَدِهِمَا. (الثعالبي، تمثيل، ٤٦٣).

2585- When two people form a friendship that lasts long, it is either because of the merits of both or at least of one of them.

٢٥٨٧- أَسْرَعُ الأَشْيَاءِ ٱنْقِطَاعاً مَوَدَّةُ الأَشْرَارِ. (الثعالبي، تمثيل، ٤٦٣؛ =} ٨٦٩).

2586- The friendship of the evil people is the fastest in absolving.

٢٥٨٨- المَحْرُومُ مَنْ حُرِمَ صَالِحَ الإِخْوَانِ. (الثعالبي، تمثيل، ٤٦٣؛ مب- ٢٤٧؛ + "لا من حُرِمَ المالُ والولدُ").

2587- The truly deprived is he who is deprived of good friends.

٢٥٨٩- لِقَاءُ الإِخْوَانِ مَسْلاةٌ لِلهُمُومِ. (الثعالبي، تمثيل، ٤٦٣؛ =} ١٢٨١).

2588- The meeting of the loved ones is a solace to worry.

١- الإِخْوَانُ نُزْهَةُ القُلُوبِ وَسَلْوَةُ الهُمُومِ. (تذكرة، ٤: ٣٧٤).
٢- مُجَالَسَةُ الإِخْوَانِ مَسْلاةٌ لِلإِخْوَانِ. (الثعالبي والمقدسي، ٥٦).
٣- لِقَاءُ الإِخْوَانِ نُزْهَةُ القُلُوبِ. (الثعالبي والمقدسي، ٥٦؛ الثعالبي، تمثيل، ٤٦١، ومن غاب عنه مطرب، ١٥١ "العتبي").

[48] الثعالبي، تمثيل، ٤٦٣؛ مج- ٤٦؛ الوشاء، الموشى، ٣١؛ أبو هلال العسكري، ديوان المعاني، ٢: ٩٤؛ التوحيدي، صداقة،٣٣٣، وإمتاع، ٢: ١٥٠؛ كلمات مختارة، ٢٤؛ ن- ٣٩٧ } ٢١١؛ رسالة آداب، ٦٩؛ القضاعي، دستور، ٢٠؛ ش/ن- ١٩: ٣١؛ الخطيب البغدادي، تأريخ بغداد، ١٢: ١٨ "علي بن عبيدة"؛ إبن عقيل، فنون، ٧١٩؛ السمعاني، أنساب، ٦: ٢١٤ "علي بن عبيدة"؛ تذكرة،٤: ٣٥٦ "علي".

[49] الثعالبي، تمثيل، ٤٦٣؛ الشهرستاني، ملل، ٩٢٧ "سلون"؛ وراويني، مرزبان نامه، ٣٧؛ الزمخشري، ربيع، ١: ٤٤١؛ فرايتاج، ٣: ١٤٣؛ دهخدا، ٢: ٨٥١.

٤- إنَّ فِي لِقَاءِ الإِخْوَانِ غُنْماً وَإِنْ قَلَّ. (الثعالبي، تمثيل، ٤٦١).
٥- لِقَاءُ الإِخْوَانِ جَلاءُ الأَحْزَانِ. (الوشاء، الموشى، ٢٦ "عمر بن خطاب"؛ عقد، ٣: ٨٠ "أكثم وبزرجمهر"؛ الماوردي، نصيحة، ١٧٥، وأدب الدنيا، ١٤٦).
٦- مَا العَيْشُ إِلاَّ فِي الخُمُولِ مَعَ الغِنَى * وَعَافِيَةٍ تَغْدُو بِهَا وَتَرُوحُ. (بهجة، ١: ١٢٦).
٧- مُشَاهَدَةُ الإِخْوَانِ أَحْسَنُ مِنْ إِقْبَالِ الزَّمَانِ، وَأَلَذُّ مِنْ نَيْلِ الأَمَانِ، وَأَحْلَى مِنْ رِضَا السُّلْطَانِ. (التوحيدي، صداقة، ٤٧ "عبدالملك بن الصالح"؛ التوحيدي، البصائر، ٤: ١٧٥).
٨- لا يُذهِبُ الهُمُومَ إِلاَّ مُرُورُ الأَيَّامِ وَلِقَاءُ الإِخْوَانِ. (آبي، نثر، ٤: ١٩٦).
٩- الاْعتذار يُذهِبُ الهُمُومَ. (إبن حبان البستي، روضة، ١٨٦).
١٠- وَمَا العَيْشُ إِلاَّ أَنْ تطولَ بِنَائِلٍ * وإِلاَّ لِقَاءَ المَرءِ ذِي الخُلُقِ العَالِي. (عيون، ٣: ٢٥ "سهل بن هارون").
١١- وَمَا العَيْشُ إِلاَّ أَنْ تَجُودَ بِنَائِلٍ * وإِلاَّ لِقَاءَ الأَخِ بِالخُلُقِ العَالِي. (التوحيدي، صداقة، ١٧٥ "سهل بن هارون").
١٢- به سه چیز مرد غم را تواند گوارد: بسخن دانایان، دیدار دوستان، و می. (اندرز اوشنر ﴿ ٣١؛ عفیفی، ٣٤٥؛ یاسمی، ١٧٣).
١٣- الخَمْرُ مَسْلاةٌ لِلهَمِّ. (الميداني، ٢: ٢٩٢).

Wine brings freedom from anxieties.

٢٥٩٠- لِقَاءُ الخَلِيلِ شِفَاءُ الغَلِيلِ.[50]

2589- Meeting a friend is like the healing of the burning of love.

١- لقای خلیل شفای علیل است.

"The meeting of a friend is as good as a cure." (Haim 358).

٢- دَوَاءُ الأَحْزَانِ رُؤْيَةُ الإِخوَانِ. (فرايتاج، ٣: ١٦٤).
٣- اَلَذُّ مِنْ شِفَاءِ غَلِيلِ الصَّدرِ. (الزمخشري، أمثال، ١: ٣٢٢).

٢٥٩١- قِلَّةُ الزِّيَارَةِ أَمَانٌ مِنَ المَلالَةِ. (الثعالبي، تمثيل، ٤٦٣؛ =﴿ ٧٩٧).

2590- Intermittent visit is a safeguard against weariness.

[50] الثعالبي، تمثيل، ٤٦٣، والمبهج، ٢ "العليل"، ومن غاب عنه مطرب، ١٥١؛ عيون، ٤: ١٣٧ "في مجلس أنوشروان مع بزرجمهر وموبدان موبد"؛ الإبشيهي، ١٤١؛ گرين ياسكى، بزرجمهر، ١٦٩؛ =﴿ ١٢٨١.